

وقفات تدبرية

وفوائد مختصرة

مع آيات سورة الفاتحة

باللغة الإنجليزية

أحمد عبد الله الدوسري

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ②
الْإِيمَانِ الرَّحِيمِ ③ مَلِكِ يَوْمِ الدِّينِ ④
يَا أَيُّهَا النَّبِيُّ كُنْ لِلْعَالَمِينَ ⑤
الضَّرَاطِ الْمُسْتَقِيمِ ⑥ صِرَاطَ الَّذِينَ أَنْعَمْتَ
عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ
وَلَا الضَّالِّينَ ⑦

**Some thoughts on reflection and short benefits
of the verses of
Surah Al-Fatihah**

Collected and Arranged

By

Ahmad Abdullah Al-Dusari

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Praise be to Allah for His great attributes and beautiful actions, Worthy of praise, extolment and glory. I send peace and blessings on the best of His creatures and seal of His messengers our master Muhammad.

To proceed:

This is the Surat Al-Fatihah, the Surah of guidance and grace, the secret of creation and the command. It's a clear favour and comprehensive goodness that's a source of light, guidance, grace and glad tidings for a believer.

In these pages we stand humbled before the majesty, the beauty and the lights of praise, mercy, worship and grace, recommend each other for truth, meditate, contemplate and reflect on some of the meanings and guidance of Surat Al-Fatihah, the greatest surah in the Qur'an, rather, it is the mother of the entire Qur'an. Surat Al-Fatihah came to liberate the human mind from the dirt of polytheism, to keep it away from deviation and misguidance, to implant in it the doctrine of monotheism, to direct it to the Creator, the Judge, and to establish in it the roots of sincerity to the Most Compassionate of this world and the Hereafter, and their Merciful One. It came to delineate for a person, the purpose his life, and to guide him to the means of achieving it, so that the believer would increase in faith and connection with the Lord of the worlds.

Whatever the speakers spoke, the commentators wrote, and the jurists and teachers lectured and taught throughout the times and periods, the Surah Al-Hamd remains an inexhaustible



source that deserves to be invested with efforts in explaining its great significance, purposes and secrets, and reformulating that statement in an easy way, away from specialized scientific elaboration, in order to clarify and simplify it to the general Muslims, and to remind them of virtue of the surah and its guidance, for, it is the greatest revelation that ever descended from the heaven. It is the secret of guidance, it is the secret of life, it is the chant of the believer at all times.

Because of my interest in it and my frequent reading about its secrets and contemplative meanings, I referred to a lot of various sources and quoted often with some changes, a lot of what have written about it, in more than one book, compilation, or Internet publication, or what I heard from audio clips or YouTube videos from trustworthy scholars who are known for their excellence. So, I collected what I found, and compiled what I reassured myself with, hoping that I had done well in what I preferred to collect. I was not keen on deep scientific material, as I eased some of the restrictions and things that should be taken into account in writing scientific books, away from the purely scientific academy language, with the intent to clarify the reflective meanings and benefits directly, to motivate and relieve the reader who is not specialized in Islamic science.

I wished to attribute each saying to the one who said it, but could not due to the amount of time that this research took. So, I ask for permission of everyone I quoted from him or took from him, but did not mention his name, his reward is on Allah. It is sufficient for us to spread knowledge and bring it closer to the people.



I do not claim anything for myself about that, but the credit for all of that is for Allah Almighty Alone, and then for the people of knowledge from whom I collected the best fruits, from those who compiled and recorded, their names are well known, their books have been published and their audio clips are available. But I strove and quoted from all the best available benefits, subtleties, and reflective knowledge, and I brought them out and arranged in the form of short sentences, in an easy way as much as possible for me, so my role was limited to collecting and arranging.

The reader may notice some repetition when the meanings of the noble verses have been explained, with change in the form and style. That is due to the multiplicity of transmission from the sources. It is also useful to simplify the meaning and clarify the deliberative explanation in more than a way.

To conclude, it is a new attempt to spread the beneficial knowledge, and to recommend it to each other, that we should reflect on Surah Al-Fatihah as a method of faith and righteous deeds, it is the way to salvation and the path that leads to Paradise. If I reached the goal, it is from Allah, His Majesty, and to Him be praise and thanks, asking the Lord, may He be glorified and exalted, to give the reward to those whom I collected from, and to everyone who participated in a review or correction, so that the benefit should spread. It is sufficient for me to spread knowledge and to benefit my Muslim brothers.

Ahmad Abdullah Al-Dusri

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dosar2022@gmail.com



General Definition

Before the surah

Surah Al-Fatihah is the greatest Surah in the Qur'an, and it is the best thing that came down from the heaven to the earth. It has been called (القرآن العظيم) "the Great Qur'an", indicating that it is the greatest surah in it. He (the prophet peace and blessing of Allah be upon him) said: "هي السبع المثاني، والقرآن العظيم الذي أوتيته" (it's seven often repeated verses and it is the Great Qur'an which is given to me).¹

Allah did not reveal the like of it in His books, it is the mother of the book, which means that it sums up the essence of the whole Qur'an. It is only in four lines, it is index of the Quran (if my expression is true), so we should pay attention to every letter of it.

Surah Al-Fatihah covered the contents of the Qur'an from Qur'anic knowledge and universal sciences. It includes its purposes, demands, and great meanings, as well as it contains its secrets.

It bears the objective unity around which all the demands of the Holy Qur'an, and the comprehensiveness of Islamic belief, Islamic perception, feelings and orientations, revolve. It indicates the part of the wisdom behind its selection to recite it repeatedly in each rak'ah (of the prayer), and that all prayers are invalid if its recitation is missed.

It has comprehensive rules that summarize the religion from its beginning to end, nothing that Allah Almighty

¹ Reported by Al-Bukhari in the Book of Tafseer (Prophetic Commentary on the Qur'an), Chapter: What has been said about Fātiḥat al-Kitāb (i.e., the Opening of the Book), No: 4474.



wanted from His servants is missing in this surah. So, everything that came in the Book of Allah is an explanation of it, and a clarification of its meaning.

It contains the secrets of the world and the Hereafter, so it is necessary for us to make it a way of life, as it is equivalent to the complete Qur'ān, and based on that, it comprises the ultimate human perfection.

It is called Al-Fatihah, because the Qur'an begins with it, because it is the key of the Qur'an (i.e., its meanings), in which each of its surahs begins. All treasures of the Qur'an lie in it. If a person understands Al-Fatihah, he will understand all the chapters of the Qur'an that follow.

Placing Al-Fatihah at the beginning of the Qur'an is an indication that it is necessary to start with the most important before the important, and with the fundamentals before the branches. Surah Al-Fatihah is a cure for the diseases of the hearts and bodies, the heart's need for it is emphasized, and the secret of healing in it is the reverence of your heart and the certainty in it.

Praise for Allah is the one thing around which the surah revolves, rather, the first creation began with the praise, and the last thing that creation will end with, is praise, the heavens and the earth have been created with praise, and when the reward ends, there will be a praise, that is why, praise became the greatest thing that the great book begins with.

It is a summary of the demands of Allah, the Most Compassionate, Most Merciful, from the man, it is called Surat Al-Kanz because it is light in pronunciation, but it is precious in results for those who strive to comply with it.



It is obligatory in the prayers, the prayer is invalid without it, it is sufficient, it suffices from others, and nothing can suffice from it.

It is adequate, because it is sufficient for the meanings of the Qur'an, it is enough for the knowledge necessary for man as well as for his happy ending and the goodness of life.

It is Surah Al-Hamd (the praise) because it begins with praise.

It is the seven oft-repeated, because it is repeated in each prayer.¹

It is the Opening of the Book (of Allah) as the Messenger of Allah, peace and blessing of Allah be upon him, called it², and it is the initiator of all goods.

It is the healer; because if it is complied, the humanity will be cured from all its physical and spiritual diseases. It is also a Ruqyah, as it has been narrated in authentic Hadith by the Prophet, may peace and blessing of Allah be upon him.³

It is the surah of the prayer, it is all praise of Allah, you praise Allah Almighty with it, and he praises you with it. The surah

¹ Reported by Al-Bukhari in the Book of Tafseer (Prophetic Commentary on the Qur'an), Chapter: What has been said about Fātihah al-Kitāb (i.e., the Opening of the Book), No: 4474.

² Reported by Al-Bukhari in the book: Call to Prayers (Adhaan), Chapter: Chapter: Recitation of the Qur'an (Surat Al-Fatiha) is compulsory for the Imam and the followers in all As-Salat (the prayers), No 756. And Muslim in the book of prayer, Chapter: Recitation of the Qur'an (Surat Al-Fatiha) is compulsory in each Rak'ah, No: 394.

³ Reported by Al-Bukhari in the book of Hiring, Chapter: What is paid for Ruqya, No: 2276. And Muslim in the The Book of Greetings, Chapter: The Permissibility Of Accepting A Reward For Reciting Ruqyah With Qur'an And Supplications, No: 2201.



teaches a person how to deal with Allah. When he intends to supplicate, it is desirable for him to praise Allah first, (He should begin with the praise and glorification of Allah, then ask [Allah to confer] blessing upon His Messenger), after that he should supplicate with what he wills, for, his supplication is accepted with Allah's permission.

It is the mother of the Qur'an,¹ which has the proof of monotheism, the proof of the messengership with its result. It also has the division of people (the ones who are blessed, and those who have earned [His] anger or those who are astray) and the talk about the Last Day.

It is Surat Al-Munajat (Silent supplication to Allah), reciting Surah Al-Fatihah opens the greatest doors of honour for you, that is the dialogue with Allah, the Blessed and Exalted, as the highest and most honourable description in existence, is the description of slavery, "قال الله تعالى: قسمت الصلاة" (Allah Almighty said: 'I have divided the prayer between Myself and My slave into two halves')² You address with the word of slavery eight times, and whenever you recite Surah Al-Fatihah, you feel that Allah Almighty responds to you. What honour is this in a dialogue in which the Lord of Glory repeats your remembrance of slavery and rewards you with an answer even though you did not bring anything new and did not give anything from you.

¹ Reported by Al-Bukhari in the Book of Tafseer (Prophetic Commentary on the Qur'an), Chapter: The Statement of Allah "And indeed, We have bestowed upon you seven Al-Mathāni (i.e., seven repeatedly recited Verses i.e., Sūrat Al-Fatiha) and the Grand Qur'an." (V.15:87), No: 4714.

² Muslim in the book of prayer, Chapter: Recitation of the Qur'an (Surat Al-Fatiha) is compulsory in each Rak'ah, No: 395.



It is the first surah in the Qur'an on Active Participle form (Grammatical Term), and there is no opening until it is closed, this means that it is in the first surah of the Qur'an and the beginning is the opening... It is a key for your closed heart. It is a key to understand the Holy Qur'an, as a Muslim recites it in every rak'ah of his prayer.

It is a Surah of Al-Ubudiyyah (servitude), in the beginning of it, there is an invocation with praise, extolment and extension for the One Who deserves to be worshipped, the Almighty and Great. In the middle of it, there is a supplication, acknowledgment and confession of servitude. And in the last of it, there is a description of the way of servitude, a question, a request to get it and the guidance to be steadfast on the straight path, and that there is no way for him to be steadfast except by the guidance of his Lord to him; Just as there is no way for him to worship Him except with His help, as well as there is no way for him to be steadfast on the path except with His guidance.

It is Surah of Al-Tarbiyah (discipline and education) that teaches you to be thankful on His graces and it praises Him with all His Names, Attributes and praiseworthy actions, then it brings you up on mercy that is repeated four times, so that you know that your religion is mercy and that your life can't be straight except with mercy (If His mercy had not excelled His wrath, He would have punished all of us.)

Allah Who is glorious and exalted, has allowed His Messenger-Peace and blessing of Allah be upon him- to repeat it in each rak'ah of the prayer, Otherwise, the basic principle is that the worshipper is permitted to vary in reciting the Qur'an, it means that he should not become accustomed to



reciting certain surahs so that he does not recite inadvertently or lose his submission (to Allah).

It is a light, that was revealed specifically, to the Prophet -may peace and blessing of Allah be upon him- without the rest of the prophets. The good news of it, was revealed by an angel, and he -may peace and blessing of Allah be upon him- has been promised to be given everything that it comprises, i.e., virtues and characteristics for him and his nation¹.

One of its secrets is that prayer is not valid without it, that is to make it easier for the servants, it is sufficient for its honour that there is hardly a Muslim in this world who does not memorize it, even the person who newly accepts Islam, and utters the two testimonies, memorizes Surah Al-Fatihah before others so that his prayer gets valid with it. And if a person confined himself to it in prayer, his prayers would be valid. Anything (recitation of other Surah) except it, is Mustahab (recommended), not obligatory.

The surah begins with: بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ in the name of Allah, the Most Compassionate, the Most Merciful. Then, the Most Merciful, the Compassionate, is repeated in the second verse. Since mercy is prominent in the most beautiful names of Allah, so the first thing by which a person recognizes his Lord is to recognize Him through His mercy and His goodness, so he loves Him before hope and fear. Then the love with hope is superior to the feeling of fear.

It has the three overall purposes of the Qur'an: belief, worship, and morals, so, it includes the entire religion. The

¹ Reported by Muslim in the book of The Book of Prayer - Travellers Chapter: The virtue of al-Fatihah, No: 806



Qur'an, firstly, calls for the correct belief, i.e., you have to believe in Allah Almighty truly on sound foundations. Secondly, it calls for correct worship and the establishment of rituals, at the same time it is a comprehensive and integrated approach to the ethics and life.

The entire Qur'an after Surat Al-Fatihah is either a clarification of beliefs, explanation of the meaning of (الحمد لله) (the Lord of the worlds), the meaning of (الرحمن الرحيم) (the Most Compassionate, the Most Merciful) and the meaning of (مالك يوم الدين) (the Master of the Day of Judgment)... or it clarifies how we worship Allah Almighty (-إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ) (You 'alone' we worship and You 'alone' we ask for help.). Or it talks about the methods on the earth, the ways of the aggressors and the perished people, and the ways of the survivors, so we find many verses that explain the meaning of (أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ) (Guide us to the straight path)

In His saying (الحمد لله رب العالمين. الرحمن الرحيم) ([All] praise is [due] to Allah, Lord of the worlds - the Most Compassionate, Most Merciful), is knowing Allah with proof of monotheism, proof of the messengership, and hope, and manifesting Allah's blessings with the Creator's love for His creation as well as creation's love for their Creator, so you remember Allah's mercy on His servants, which included the world and the hereafter, so you ask Him for mercy and be humbled in your prayers.

In Surah Al-Fatihah, the person knows his Lord, and knows himself also; For, if there is a Lord, then there must be someone who is lorded over, if there is a Merciful, then there must be a person who receives His mercy, if there is a Master,



then there must be a slave, if there is a worshipper, then there must be the One Who is worshipped, if there is a guide, so there must be a guided one, if there is a giver, then there must be a person who is given His blessings, if there is a one who has earned [His] anger, so there must be the One Who receives anger, and if there is a person who is astray, then there must be the One Who makes them astray.

It contains the origin of the most beautiful names of Allah, with emphasis on the names of Allah – the Lord – the Compassionate – the Merciful. The relationship of our Lord with human is based on mercy, that is why He said twice: the Most Compassionate, the Most Merciful.

The names mentioned after the praise and placing the praise according to its content, indicate that the Almighty is praised in His Divinity, Lordship, mercy and in his dominion. It is because, He is a praised God, praised Lord, praised Merciful, and praised Master. So, He possesses all the types of perfection.

In it, the Day of Judgment has been mentioned with the focus on the importance of preparing for the Hereafter from rebuke and fear of Hellfire, the punishment of the unbelievers, and the scenes of Resurrection in the Qur'an. So, you remember the Day of Resurrection and its horrors, and you ask your Lord to ease the fatigue of that day for you, so you will be humble in your prayers.

It includes guiding people to praise God, extol Him, glorify Him, worship Him, seek help from Him in all their religious and worldly matters, perform deeds sincerely for Allah, declare disassociation from those who are around them and their



strength, and seek guidance to the straight path that leads to the path of happiness in both worlds

In it, the verse (إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ) (You 'alone' we worship and You 'alone' we ask for help) has summarized for you the sincerity, the signs of striving, the commands and prohibitions, where you feel at the word إِيَّاكَ (You 'alone') that the sincerity is renewed in your heart every day, and that there is no Lord but Allah and no Helper but Allah, so you become humble in your prayers.

In it, the worship has been preferred to seeking help, because, O Lord, we worship you, not for the benefits of ourselves (i.e., Your need of Allah to get His help), but, for Allah's will from you (to worship Him) .When you prefer the will of Allah to the purpose of yourself, here you will achieve the purpose of your existence.

In it, the verse (اهدنا الصراط المستقيم) (Guide us to the straight path), is the entire Sharia. It includes all the verses of calling for steadfastness and the Islamic rulings that lead to the Paradise and the righteous deeds that lead to it along with the request for righteous companionship. So, you feel that you have no one to guide you to righteousness in this world and make you firm on it, except Allah Almighty, and you have no one who can guide you to the path of the Hereafter and establishes your feet on it to cross it, except Allah Almighty, so your closeness will increase to Him and your hope for His mercy and your fear of His punishment, so you become humble in your prayers.

In it, there is the proof of the Messengers, the Messages, and the Revelation. So, how do the slave praise Him, how do they



worship Him according to what He has instructed, how do they know the path of those who have been blessed, beware of the people of misguidance and deviation except through the Messengers and books, and how will they be rewarded for that except after the clarification and establishing the argument.

In it, the verse (الذين أنعمت عليهم) (those You have blessed) is to inform about what happened to the forerunners, and the stories of the people of truth in the Qur'an from the prophets and their followers, so that your heart will look forward to their status and companionship, and you would seek examples from them.

In it, the verse (غير المغضوب عليهم ولا الضالين) (not of those who have earned [Your] anger or of those who are astray) is a summary of the stories and fates of the people of deviation, unbelief, polytheism and misguidance, so you realize that you need to request for safety and a good end.

Al-Fatihah teaches you to persevere and continue in your struggle and worship to obtain the fruit (best result) (the perpetual of it, though it is less), it also teaches you to focus on one of the doors of worship and pray to your Lord, in order to keep walking on this path, being firm on it until you meet Him.

Al-Fatihah teaches you the spirit of initiative, hasten to worship before asking for help and guidance (إذ قاموا فقالوا) (when they stood up and declared) and then came (و ربطنا على) (And We strengthened their hearts). approach you first.... begin you first....and when you step on the road, you will find guidance and conquest.

Al-Fatihah teaches you to strive against yourself as much as knowing and loving Allah (الحمد لله رب العالمين - الرحمن الرحيم) ([All] praise is [due] to Allah, Lord of the worlds - the Most



Compassionate, Most Merciful), as much as our need and entrusting to Allah and glorifying Him (مالك يوم الدين) (Master of the Day of Judgment) and as much as the state of the heart, sincerity and worship (إياك نعبد وإياك نستعين) (It is You we worship and You we ask for help.).

The surah teaches you how to pray, i.e., praise and acknowledge the grace ([All] praise is [due] to Allah, Lord of the worlds) And you ask for help in need of Him and what He has, then it is time to raise your question, praying to Allah for guidance (Guide us to the straight path) and you have previously laid out the reasons for the acceptance.

Al-Fatihah contains acknowledgment and confession for Allah Almighty, that He has the perfection in all aspects, the grace, the favour, and the benevolence, with love and veneration. It includes also acknowledgment of the servant for himself, about his poverty and weakness, and his need to his Lord in religious and worldly matters, with humbleness and submission. This is one of the most important and best type of worship for Allah.

Al-Fatihah calls for achieving the perfect servitude for Allah Almighty, so he advances before his Lord with praise, extolment and glorification, then turns to Him by acknowledging the servitude to Him alone, asking Him for help about it. Since it is necessary in servitude to be sincere to Allah Almighty, and (actions should) be (performed) in accordance with His sharee'ah, and one who seeks help to be strengthened by it, he turns to supplication and asks Allah Almighty for guidance to the straight path. For, it is the way to salvation and to attain the pleasure of Allah and His Paradise. For it is the



path of the people of absolute grace, and to avoid the paths of the people of deviation, misguidance, and following whims.

Al-Fatihah includes all three types of monotheism. So, Tawheed al-Asma' wa'l-Sifaat (Oneness of the Divine names and attributes) is evidenced by His saying (الحمد لله) (All praise be to Allah). The affirmation of complete praise to Him requires the affirmation of all the praiseworthy attributes of His perfection and attributes of His majesty that He affirmed for Himself and established for Him by His Messenger-may the peace and blessing of Allah be upon him- without denying (their reality), likening (Allah to His creation) and making them similar (to others' attributes). As for the Tawheed al-Ruboobiyyah (Oneness of divine Lordship), it is taken from His saying (رب العالمين) (Lord of the all worlds), so, He is alone in creation, management and blessings. And as for Tawhid al-Uluhiyyah (Oneness of Divinity), it is taken from His saying: (إياك نعبد وإياك نستعين) (You 'alone' we worship and You 'alone' we ask for help.) We do not worship but You with love, fear, hope, obedience and veneration, and we do not seek help except in You, trusting, depending and relying (on You). It is also called Tawheed Al-'Ibaadah (Oneness of worship).

Surat Al-Fatihah is the beginning of mercy, the middle of which, is guidance, and the end of it, is a blessing, The true blessing comes with mercy and guidance. It was reported from Sheikh al-Islam Ibn Taymiyyah: that when he prayed Fajr, he would stay in his assembly reading Al-Fatihah and repeating it until the sun rose or the day rose. It is the basis of remembrance and its contemplation leads to the realization of the entire religion that Allah wants.



It contains secrets, sciences, guidance and goodness that has no limit. The word ‘surah’ means the great and lofty status, like a wall. When you cross the wall, it must be opened for you. So, it (Surah Al-Fatihah) must be repeated many times a day and night, like the person who is knocking on the door, is it enough for (him to knock) only one time?

Al-Fatihah began by defining Allah Almighty with His grace, mercy, dominion and glory, and gave four keys to conquests and happiness in both worlds: the key of remembrance, praise, extolment, recommended Adhkar (Remembrance), and seeking forgiveness permanently in: (الحمد لله رب العالمين) (All praise be to Allah, the Lord of the Worlds) - the key of devoting (one's life to Allah), worship and love of the virtues of deeds in: (إياك نعبد) (You ‘alone’ we worship) - the key of invocation (with the righteous deeds) and supplication in: (إياك نستعين) (and You ‘alone’ we ask for help.) - the key to high determination in seeking the truth in: (اهدنا) (الصراط المستقيم) (Guide us to the straight path).

In it, the servants are taught to turn to their Creator by presenting the means that their Lord has legislated for them, and to draw close to Him with sincere intentions to establish them on the laws of Islam by holding on to the most trustworthy handhold, and the firm rope of Allah, which His merciful servants adhere to, from the prophets, the steadfast affirmers of truth, the martyrs and the righteous, and whose end is from Allah and the other end is in the Gardens of Pleasure.

It has the best and most honourable Dhikr (remembrance) i.e., praise to Allah, thanking Him, extolling Him and glorifying Him with His names and attributes. The greatest thing by which a person draws close to his Lord, Glory be to



Him, is remembering and praising Him, knowing their meanings in his heart. So, he has performed the best of deeds, because remembering Allah is better than all other deeds - better than charity and jihad. Allah did not ask for a lot of things like it, and it did not come (a lot) in the Qur'an except with the remembrance.

It comprises the highest demands in heartfelt devotion. The first requirement is the perfection of the love of the Lord, the second requirement is the perfection of desire and hope for mercy, and the third requirement is the perfection of awe and fear. It also includes the principles of attaining guidance (by praise, extolment, glorification, servitude, humbleness, submission, seeking help, and supplication), then came the request for guidance and help to the straight path.

Al-Fatihah included mercy, which is the first word, then the Almighty came with its most special kind, that is the guidance, then came the most specific type of guidance, that is the grace. So, he cannot be guided until Allah has mercy on him, and he cannot be blessed until Allah guides him

It also included teaching and defining the One Who is worshipped (الحمد لله رب العالمين) (Praise be to Allah, the Lord of the all Worlds), it is an introduction so that you know Allah, and if you know, then worship Him, then take help from Allah, for, if Allah did not help you, then you would not be able to worship Him (لن تطاع إلا بأذنك) (You will not be obeyed except with your permission)¹ (واذن لي بذكره) (And He allowed me to

¹ A part from the long Hadith reported by Al-Tabarani in Al-Mujam Al-Kabir (8/264 No 8027).



remember Him)¹. If He, neither accorded him nor helped him, it means He did not allow him?

Allah wanted us that we should be habituated to reading it in our night and day, calling him and begging him with understanding and the presence of a heart for its meanings, so that it should be with us in all our conditions and times in order to make a change in our lives... It collected the meanings of revelation and the purposes of Sharia, so whoever contemplates it, as it requires, all levels of guidance would be opened for him, and everyone will be according to his faith.

The contemplation of Surat Al-Fatihah leads to the position of Al-Ihsan (perfection or benevolence), where the first way to the perfect worship is that a person should concentrate (on worship) with his heart when reciting Al-Fatihah.

If you reflect, you will find the beginning of the surah starts with three things: by remembrance of Divinity, Lordship, and Kingship. These three points are found in the last surah of the Qur'an: {قل أعوذ برب الناس} "Say, "I seek refuge in the Lord of mankind," Lordship, {ملك الناس} "The Sovereign of mankind," the King, {إله الناس} "The God of mankind," Divinity. These are three attributes of our Lord, the Blessed and Exalted, He mentioned them together in one place, in the beginning of the Qur'an; then he mentioned them together in one place in the last of the Qur'an that comes to your ears. It should be known that we are for the Most High and All-Aware, Who did not combine them at the beginning of the Qur'an and then at the

¹ A part from a Hadith reported by Al-Tirmidhi in the book of Supplications (No 3401).



end of it, except for what He **knows exigency of the servants to know it.**

With the lordship of the worlds, the heart of the believer is assured by this Lord Who is worshiped, his soul finds comfort in Him, and he completely submits himself to Him. For, his Lord Whom he worships, is the Lord of All worlds, so, who will come out from His lordship, subjugation and domination? He is also the Master of the Day of Judgment. He owns that day in which everyone will be submissive. He owns the world and the Hereafter, and He is Most Compassionate, Most Merciful, we turn in His kindness, proceed to Him, ask Him for His mercy, we turn to Him completely, and our hearts are attached to Him not others, He is merciful to us, He is our Lord, He is our Master, so, to whom do we turn? If we do not turn to Him - Blessed and Most High. He is the One Who created us and brought us about, He is the One Who guided us, and He is the One who told us that He is the Most Compassionate, Most Merciful.

The word around which Al-Fatihah revolves, is (اهدنا) (Guide us), So, when the whole nation prays, it asks and calls for guidance. It is, as if all the worshipers are praying for one another, and they have begged Allah Almighty with all kinds of monotheism in order to seek guidance.

We should note that the word الرَّحْمَٰنِ الرَّحِيمِ “The Most Compassionate, the Most Merciful” is repeated twice in the surah (بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ) (In the name of God, the Compassionate, the Most Merciful) and the Almighty’s saying: (الرَّحْمَٰنِ الرَّحِيمِ) (the Compassionate, the Most Merciful). This makes us aware of the mercy of our Lord, which included the world and the Hereafter... The first word “The Most



Compassionate, the Most Merciful” came after (أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ) “Praise be to Allah, the Lord of the all Worlds.” So the all worlds; this world and others, are moving with the mercy of our Lord Almighty, and the verse (مَالِكِ يَوْمِ الدِّينِ) “The Master of the Day of Judgment” has come after the verse (الرَّحْمَنِ الرَّحِيمِ) (The Most Compassionate, the Most Merciful) to indicate that the Last Day will also go with the mercy of Allah. This surah reassures one that the origin of the universe is mercy of Allah, and that the origin of Allah’s relationship with His servants is mercy.

In the next surah (Al-Baqarah), the first verse of it, is (هُدًى لِّلْمُتَّقِينَ) (a guidance for those conscious of Allah). He described them with their qualities, then He repeated that they are (عَلَىٰ هُدًى مِّن رَّبِّهِمْ) (on guidance from their Lord) as if, there was an answer to the question of the one calling for guidance (اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ) (Guide us to the straight path). The qualities of the guided people mentioned in Surah Al-Fatihah, have also been described in the beginning of Surah Al-Baqarah, then the second category of (disbelievers) of the verse (إِنَّ الَّذِينَ كَفَرُوا) (Indeed, those who disbelieve) has been mentioned in Surah Al-Fatihah in the verse (الضَّالِّينَ) (those who are astray), and in the third category, are the hypocrites (الْمَغْضُوبِ عَلَيْهِمْ) (those who have earned [Your] anger) because they know the truth and avoid the straight path.

Since the essence of the religion is (servitude and asking for help), so, your religion will not be complete for you unless you complete them. Here, your standing before Allah, is in proportion to your need of Him. The verse (وَإِيَّاكَ نَسْتَعِينُ) “You ‘alone’ we ask for help” is like an introduction to confessing in front the Allah about the need and the question of guidance (for



my servant is everything that he asked) What do you want, O My servant? He teaches him to pray for guidance (Guide us to the straight path).

Since the first part of Al-Fatihah includes praise, glorification, and extolment of Allah, and the last of it, includes censure of those who refuse to believe in Him, and acknowledgment of obedience to Him – so, it indicates that the beginning of good deeds, and the title of happiness, is in the turning to Allah the Mighty and Sublime, and the emergence of evils, and the head of transgressions, is in the turning away from Him- Glory be to Him- and being away from His obedience.

Whoever established the meanings of Al-Fatihah in terms of knowledge, learning, action, condition, and reality, has attained human perfection with the most abundant share, and his servitude has become the special servitude of those whose rank is higher than the common worshipers.

It is a surah that includes the meanings of divine perfection. The person (who recites it) evokes the praise of his Lord Almighty and the perfection of his bounty and grace with this great Qur'an. He recognizes the names of God and the attributes that indicate His perfection and majesty, so he increases knowledge, love and closeness of his Lord. Then he confesses to his Lord with right servitude, longs to ascend to the honour of its stages and looks forward to the ranks of those who are close to Him. Here, he seeks help from his Lord bringing up his weakness, his shortcomings, and his need for his Lord in all his circumstances, especially to achieve his servitude as he likes and is pleased with.



It included the lofty demands in the principles of the three heartfelt acts of worship. There is no worship except with the three demands. The first: the love of the Lord (praise be to Allah, Lord of the Worlds) with the belief that Allah is Lord of the worlds. This is the key to the perfection of love, because souls have been endowed with those who are good to them, and no one is better to humans than their Lord Almighty (يا أيها الناس اعبدوا ربكم الذي خلقكم) (O people, worship your Lord who created you) the second: perfection of desire and hope of everything that He has, and the third: perfection of awe.

Since He, Glory be to Him, knows your weakness and exigency of your worldly life, He commanded you to pray as a channel of communication with Him, Glory be to Him, the Almighty, He taught you how to have a conversation with Al-Fatihah, so the beginning is praise, extolment and glorification, then affirmation, declaration, fulfilment of your servitude to Him and seeking help with Him. Then comes the question and request for guidance and success to Heaven, as He has promised you about acceptance (of your good deeds) when you will be humble and submissive with present heart, sincere intent, broken heart.

What is meant by prayer in His saying, Glory be to Him, in the Qudsi Hadith (قسمت الصلاة بيني وبين عبدي نصفين) (I divided the prayer between Me and My servant in two halves),¹ is Al-Fatihah, it is the main essence of prayer which is not valid except with it, because it is the essence and core of prayer. It has two parts, one is for Allah Almighty and sublime, and one for the servant: three and a half verses, are purely for Allah, and

¹ Muslim in the book of prayer, Chapter: Recitation of the Qur'an (Surat Al-Fatiha) is compulsory in each Rak'ah, No: 395.



three and a half verses, are purely for the servant, half is read on the earth and half is read from above seven heavens. You should feel...

Surat Al-Fatihah has dealt with four main themes:

1. **The creedal theme:** To believe in Allah and distinguishing Him with complete meaning of praise and extolment, as a part of the defining Him -may He be sublime- and also to believe that He is the Benefactor, Remunerator, to Whom we have to return and go back, He has no partner and no equal who is worthy of worship. This theme appears in the Almighty's saying: (الحمد لله رب العالمين الرحمن الرحيم مالك يوم الدين) ([All] praise is [due] to Allah, Lord of the worlds, The Entirely Merciful, the Especially Merciful, Sovereign of the Day of Recompense.). He -Glory be to Him- is the source of everything that deserves praise. He is the Creator, the Initiator, the Restorer, the Fosterer with all blessings and graces.
2. **The worshipful theme:** The noble surah called the worshipers to direct their worship to Allah alone, the Mighty and Sublime, because there is no true Lord except Him. So, it was to eradicate the roots of polytheism and idolatry that had spread throughout the world, and to establish Tawheed al-Uloohiyyah (Oneness of the Divinity), which is the most important thing for which the religion came. This theme has been represented in the Almighty's saying: (إياك نعبد وإياك نستعين) (You 'alone' we worship and You 'alone' we ask for help.).
3. **The methodological theme:** It is the theme, through which, the surah clarifies the path of happiness, it is the method



of the prophets, the people of truth, the martyrs, and the righteous. Whoever adheres to it, will attain the blessings of this world and the Hereafter, and whoever deviates from it, will lose them. This theme has been represented in the Almighty's saying: (اهدنا الصراط المستقيم) "Guide us to the straight path".

The conceptual or narrative theme: Through this theme, the noble surah clarified the fate of the monotheists who stood at the limits of Allah Almighty, who took the provisions of His law, and describes the consequence of the polytheists who transgress the limits of Allah Almighty, who reject the provisions of His religion. This topic came summarized in the Almighty's saying: (صراط الذين أنعمت عليهم غير المغضوب عليهم ولا الضالين) "The path of those upon whom You have bestowed favour, not of those who have earned [Your] anger or of those who are astray".

A person's complete happiness depends on the completion of his scientific, and practical volitional powers, and the completion of scientific power will be achieved only by knowing his Creator and Inventor, by knowing His Names and Attributes, by knowing the path that leads to Him, by knowing its problems, and by knowing himself and his shortcomings. The completion of voluntary practical power can only be achieved by observing His rights -Glory be to Him- over the servant, and doing them with sincerity, truthfulness, honesty, kindness, following (them), witnessing His pledge to him, and his failure to fulfil His right.

The completion of these two powers is only achieved with His help, because, He guides him (His slave) to the straight path, to which He has guided His close servants and special



(slaves), and He also protects him from deviation from that path. That is either due to the weakness in his scientific power that can make him astray, or due to the weakness in his practical power, which can cause His wrath upon him.

His -the Almighty- saying: {الحمد لله رب العالمين. الرحمن الرحيم. {Praise be to Allah, the Lord of the all worlds, the Most compassionate, the Most Merciful, the Master of the Day of Judgment” includes the first principle, which is the knowing the Lord Almighty and knowing His Names, Attributes and Actions.

His saying: {إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ} “You ‘alone’ we worship and You ‘alone’ we ask for help.” implies knowing the path that leads to Him, and that it is nothing but worshiping Him alone with what He loves and is pleased with, and seeking His help to worship Him.

His saying: {اهدنا الصراط المستقيم} {Guide us to the straight path} explains that the servant has no way to happiness except by being steadfast on the straight path, and that there is no way for him to be upright on the path except with His guidance.

His saying: {غير المغضوب عليهم ولا الضالين} {not of those who have earned [Your] anger or of those who are astray.} includes the both groups who have been deviated from the straight path. The deviation of one of the two groups, is the deviation that leads to the misguidance, which caused by the corruption of knowledge and belief, and the deviation of the other group, is the deviation that leads to the anger which caused by the corruption of intention and action.

The beginning of the surah is mercy, its middle of it, is guidance, and its end is a blessing. The servant's portion of



grace is according to his portion of guidance, and his portion of it (guidance) is according to his portion of mercy, so, it all came back to His grace and mercy. The grace and mercy are the essential parts of his Lordship, so, He is only merciful and gracious, these (attributes) are the best evidences of His divinity, for, He is the true God, though the deniers deny Him and the polytheists avoid Him. Whoever fulfils the meanings of Al-Fatihah in terms of knowledge, action, and condition, he has succeeded completely with the most abundant share, and his servitude has become like the servitude of those whose rank is higher than the common worshipers, this is Allah (alone) Whose help can be sought.

Part One

Praise and Tawassul (Seeking to approach Allah)

In the Name of Allah—the Most Compassionate, Most Merciful.

I start asking Allah for help

The word Allah includes the meanings of all beautiful names of Allah, and denotes them in general, it includes the



perfection of majesty and beauty which indicates the divinity which is the worship with ultimate love, veneration and submission.

Allah is the one Whom the hearts deify in greatness and submission, yearn for Him with love, longing and nostalgia in order to see Him, become at ease with His remembrance and resort to Him in the times of need and calamities. (وأسالك لذة) (النظر إلى وجهك الكريم والشوق إلى لقائك (I ask You for the pleasure of seeing Your Honourable Face and the longing to meet You).¹

Allah is the one in Whom the minds wonder, so they cannot encompass Him in their knowledge and cannot come to know about His being and reality except with what He-the Glorified-has explained in His book. When they are amazed at some of His creatures, so what about His being, the Mighty and Sublime. The intellect is unable to realize the essence of Allah, the Mighty and Sublime (ولا يحيطون به علما) (but they cannot encompass Him in 'their' knowledge.) (Surah Taha 110)

Allah is the God Who is worshiped and deserves to be worshipped alone, (هل تعلم له سميا) (Do you know of anyone equal to Him 'in His attributes'?), (Surah Maryam 65) the mind and thought are amazed at the realities of His attributes and at the wondrousness of His creatures, the hearts do not find comfort except with His remembrance, the servants have no refuge in calamities except to Him, He is the One Who ascended and established Himself on the Throne, He is alone, Glory be to Him, worthy of deification, devotion, and asceticism.

¹ Reported by Al-Nasa'i in the book of Al-Sah'w "The Book of Forgetfulness (In Prayer)" (No 1305).



Allah is the name that includes the oneness of Allah in the actions of the heart by the servant, such as fear and trust, and outward actions such as prayer, slaughter, charity etc.

Allah is the name that carries the sense of the perfection of His Lordship and Mercy, implying that His is the dominion and His is the praise and He is Able to do all things.

If the heart of the servant contemplates these great meanings of the name (Allah), it would necessitate for him to find tranquillity in his Lord, to resort to Him, to stop the mind from thinking about Himself in order to reflect on His Names and Attributes, and to think about His great creatures.

The believing hearts are about to burst due to their excessive love for Him and their attachment to Him; it is one of those things that cause the connection of these hearts to Him alone, not to anyone else, so the body does not fail to serve Him, the tongue does not get tired of remembering Him, and it completely necessitates the servant's submission, humbleness and obedience to his Master, and it also makes him place His pleasure over everyone and everything else.

How can the majesty of this great, glorious name, be counted, which has from every perfection, the most perfect, the highest, the widest, and the greatest? Whenever this name was remembered a little, it made it abundant, (when it was remembered) at the time of fear, it took it away, at the time of anguish, it removed it, at the time of distress, it released it, and at the time of hardship, it turned it away. When the weak attached himself to it, it strengthened him, when the humiliated person got close to it, it gave him honour, and when the poor got attached to it, it made him rich. Through it, the blessings



descend, supplications are accepted, ranks are raised, good deeds are elicited, and bad deeds are repelled. There is nothing greater than the majesty of (Allah), the Blessed and Exalted.

When the believer knows that Allah Almighty is characterized by this great name, he should fulfil His right of worship, which is the perfection of love with perfection of humiliation and veneration. There is nothing better for the servant, nor more delicious, nor beneficial, nor more pleasant for his life and for his heart, than His love, the continual remembrance of Him with his tongue and heart, striving for His pleasure, and reverence and submission to Him, outwardly and inwardly.

The attributive name Al-Rahman (the Most Compassionate), is the possessor of mercy encompassing all creation, it is a name derived from the attribute of mercy that exists in Him, Glory be to Him, He has characterized Himself with it. The attributive name Al-Rahim (the Most Merciful), is the One having the continuing mercy, for He, Glory be to Him, gives mercy to His creation, and it is for the believers exclusively. The attributive name Al-Rahman (the Most Compassionate) is an adjective, and the attributive name Al-Rahim (the Most Merciful) is a verb, as His mercy encompasses the things and includes all living things, so, all of the blessings that they have, are from the effects of His mercy.

The name Allah and the attributive name Al-Rahman (the Most Compassionate): You should feel the greatness of Allah Almighty and settle in yourself the vastness of Allah's mercy as he has paired his name with the grace of vast mercy. So, be optimistic, assured and think positively of your Lord, in your



hardship that Allah will release you and in your pleasure that He will perpetuate His mercy and grace on you.

The attributive name Al-Rahman (the Most Compassionate): The encompassing mercy (ورحمتي وسعت كل) (but My mercy encompasses all things." So I will decree it [especially] for those who fear Me), (*Surah Al-Aaraf 156*) it indicates fullness of the attribute, but it does not indicate its perpetuity (Drowsy, so when he sleeps, his drowsiness goes away). God's mercy on the people of the world, of the all kinds of the creature, will be taken away from them on the Day of Resurrection, because on the Day of Resurrection there will be a general wrath.

The attributive name Al-Rahim (the Most Merciful), contains the mercy that is given to His servants, it is His action, the Most High, which He does whenever He wills, and to whom His mercy has reached, will continue with him in this world and the Hereafter (وكان بالمؤمنين رحيما) (For He is ever Merciful to the believers) (*Surah Al-Ahzab 43*) (إنه هو البر الرحيم) (Verily, He is the Most Kind and Most Merciful) (*Surah Al-Tur 28*) (سلام قول من رب رحيم) ([And] "Peace," a word from a Merciful Lord) (*Surah Yasin 53*), it indicates permanence (of it i.e. His mercy) even in the Hereafter (لا يحزنهم الفزع الأكبر) (They will not be grieved by the greatest terror) (*Surah Al-Ambiya 103*) (نزلا من غفور رحيم) (As accommodation from a [Lord who is] Forgiving and Merciful) (*Surah Fussilat 32*)

To begin it with the “Basmalah” (in the name of Allah) means a request for help from Allah alone, hoping for the blessings from Him, indicating the perfection of Allah's divinity, the Mighty and Sublime, Who has the mercy.



Therefore, the Muslim begins with it in all his life affairs, seeking help and trust (from Him).

The letter Ba' is to accompany and to ask for help, i.e., I go along with the majesty of Allah's names throughout the life. The majesty of Your names (O Allah) is in my heart. It is asking Allah for help, so that He may open your heart to understanding the secrets of the Surah, it is asking Allah for help so that He may open for you its lights that are full of mercies, to fill your heart with faith and certainty so that you obtain the treasures hidden in it.

When you come to interact with anything in the universe, you have to begin with the name of Allah, who has subjected this thing for you because you have no control over a particular thing of the universe to force it through your power to respond to you or to serve you, and because you have no power and no knowledge, So when you approach it, you remember Allah's gift to you, mention His name on Every deed that you do and remember Allah's blessing upon you in subjugating that thing to you, so your remembrance of His name has guaranteed you the reward of remembering Allah's blessing.

Saying Bismillah (In the name of Allah), likewise, raises modesty in the disobedient to Allah when he begins an action, so let your disobedience to Him not prevent you from starting every action in His name, He is the Most Compassionate, the Most Merciful (that is, you live your life with manifestations of mercy). And when you begin by saying in the name of God, the Most Gracious, the Most Merciful, a deed with a goal and a result, then if the goal bears fruit, it



would be appropriate to receive this result by saying, “Praise be to Allah.”

Allah and Al-Rahman are the pillars of Allah’s most Beautiful Names (قل ادعو الله او ادعو الرحمن) (Say, "Call upon Allah or call upon the Most Merciful [ar-Rahmān].) (*Surah Al-Isra 110*) The names of majesty refer to Allah, which bring perfect fear, and the Names of Beauty refer to Al-Rahman the Most Compassionate), which evoke perfection of hope (ورحمتي) (سبقت غضبي) (My mercy excels My wrath)¹ So, the names of Allah do not exit from the ambits of Majesty and Beauty (يدعون) (ربهم خوفا طمعا) (they supplicate their Lord in fear and aspiration), (*Surah Al-Sajda 16*), i.e., with His Names.

All the names of God Almighty are included in (In the name of Allah, the Most Gracious, the Most Merciful). So, whoever says them, he has mentioned Allah with all His names, for the Most Merciful is an attribute of mercy, that carries hope, and the word of Majesty “Allah” is an attribute of divinity that carries fear.

When we begin with the Basmalah (in the name of Allah), it becomes clear to us that all our actions and behaviours should be based on two foundations: fear of Him and greed for what He has. And both foundations do not exist except after knowledge of Him and the perfection of His love in the heart. So, whoever knows Allah by His Names and Attributes, his heart would get attached to Him with love, fear and hope, and deification is the perfection of love, longing and kindness.

¹ Repoeted by Al-Bukhari in the book of Al-tawheed Chapter: My mercy excels My wrath (No 7422), Muslim in the Book of Repentance, Chapter: The Vastaess Of Allah's Mercy, Which Prevails Over His Wrath (No: 2751)



As the love in the Creator increases, the fear of Him increases and the hope in Him gets more, because if the Beloved avoids, the one who loves Him, fears Him, and if He (the beloved) comes forward the lover gets greedy of His approach (والذين آمنوا أشد حبا لله) (But those who believe are stronger in love for Allah). [Surah Al-Baqarah: 165]

The mercy of Allah Almighty to His creation is of two types: mercy to all creation; believers, unbelievers, and all other creatures, His mercy encompasses everything, and the second is a mercy that is specific to the believers, it is the highest and most precious, because with it the light of faith is completed and the servant is graded in the Heavens.

It (the Surah Al-Fatihah) began with the Basmalah (in the name of Allah) here, it is not the verse of Surah Al-Fatihah according to the correct view as it has been prescribed for the worshiper to read it, it is an independent verse from the Holy Qur'an, and it is its first occurrence in the Mus'haf (the Quran).

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

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

(My slave has praised Me)¹

This is the magnificence of the beginning (of Surah Al-Fatihah), and the good praise for the Creator of the universe and the Manager of its matters, Who created and provided

¹ A part from the Hadith "the prayer is divided into two halves between Me and My servant" reported by Mulim in the The Book of Prayers, Chapter: It Is Obligatory To Recite Al-Fatihah (No. 395)



sustenance, and showered kindness with the generality of His mercy and His bounty, to Him the creatures go for the account as an appropriate recompense. The essence of praise is to praise Him, Glory be to Him, by remembrance of His great attributes and beautiful actions, which bring forth the love and submission of the heart.

Praise be to Allah for the manifestation of His authority, for His entitlement to His Majesty and Beauty, to Him be gratitude for his abundant benevolence, abundant bounties, and exalted kindness. Allah's Praise, Glory be to Him, for His Exalted Existence, is due to the attributes of His perfection, and the creation's praise for Him, is for His bounties, majesty, and the beauty of His worthiness of the attributes of exaltation, and His response to the attributes of glory and sublimity.

This initiation has a conclusion that there must be a praise in this universe in an innate way so that the humanity should receive the torrent of blessings that overflow on the creatures, and (the praise should be from them because of) the material causes, animals and plants that are subjected to them, for their benefit and livelihood.

Al-hamdu Lillah (All praise be to Allah) (Al) denotes comprehensiveness in as much as this praise is directed exclusively to Allah Almighty with all kinds of praises, what we know of them and what we do not know, for Him alone, Who has no partner. It is correct to use the word "Kull" (All) instead of that (the letter "Al").

The letter "Lam" in (الله "to Allah"), is denoting the entitlement to all aspects and types of praise, and no one deserves it, in this great, pure, and comprehensive way except



Allah. Everything that comes after praise is due to Him, so, He is God, He is the Lord of the all worlds, He is the Most Compassionate, He is the Most Merciful, and He is the Master of the Day of Judgment. He is worthy of praise and deserves it because of His majesty, beauty and perfection, Glory and praise be to Him.

“Al-Hamdu” (all praise) is the complete praise for the favour and the comprehensive description of absolute perfection. It is acknowledging, before Allah, shortcomings, poverty, need for Him, and thanking Him for His blessings and kindness to His servants.

“Al-hamdu Lillah” (All Praise be to Allah), is for deserving and specializing, for He, the Most High, is worthy of all types of praise and all kinds of complete extolment in all respects to Himself and His perfect Lordship over His creation, for His Names, Attributes and Actions, His creation, His blessings, His guidance, His decree and His destiny.

Allah Almighty’s beginning the surah with the praise of Himself teaches us that no one can reach the perfection of His praise, and no one can count His praise except He, the Most High, so that He educates His servants as to how to praise Him (لا أحصي ثناء عليك) (I cannot count Your praises).¹

“Al-hamdu Lillah” (All Praise be to Allah), it is the feeling that is received by thought, settles in the conscience, and overflows with the heart of the believer, then radiates into all his organs in forms of deeds and thankfulness. So, the blessing is for all your being (تلين جلودهم تقشعر منه جلود الذين يخشون ربهم ثم)

¹ A part of a Hadith reported by Muslim in the book of the prayer, Chapter: what is recited during ruku(Bowing) and Sujud (prostration) (No. 486)



و قلوبهم إلى ذكر الله ذلك هدى الله يهدي به من يشاء ومن يضلل الله فما له من هاد) (The skins shiver therefrom of those who fear their Lord; then their skins and their hearts relax at the remembrance [i.e., mention] of Allah.). (*Surah Al-Zuamr 23*) Then the circle expands outside you, so the movement of life gets in harmony with what has settled in your belief, and nothing comes out of you except as per the method of Allah which He has approved.

Allah is the one who deserves to be praised in His Essence because of His virtues, perfections and His actions that revolve between virtue and justice. Even though the virtues do not reach you, His Essence, the Mighty and Sublime, deserves to be praised before He created the creation (بديع السماوات) (والأرض) ('He is' the Originator of the heavens and the earth!). (*Surah Al-Baqrah 117*) He deserves to be looked at by His creation with admiration, praise, glorification and praise because he has created something without an example. So, how if you receive something from this Divine Essence through the flow of lordship of the blessings that preceded your existence and the present blessings that you are in or that await you with mercy in the Hereafter (وقالوا الحمد لله الذي هدانا لهذا) (Praise be to Allah Who has guided us to this). (*Surah Al-Aaraf 43*)

He is the Lord of the worlds, so, beware of thinking that one of the worlds that serve you, O man, will fail to serve you, because their forelock is in His hand, there is no god for them but Him (لذهب كل إله بما خلق) (Otherwise, each god would have taken away what he created.), (*Surah Al-Muminun 91*) for it is the lordship of mercy, not of power.

Praise be to Allah because He is God in His perfection and because He is the Lord of the worlds for the abundance of blessing from Him to His creation... Your existence as a human



being, since beginning and before your existence (لم يكن شيئاً) (مذكوراً) (each human is nothing yet worth mentioning) (*Surah Al-Insan 1*) is nothing but an abundance of divine grace that brings forth gratitude, praise and extolment and overflows on limbs to mingle with existence in the form of love and mercy with those around you.

Al-Hamdu Lillah (All Praise be to Allah) is the recognition of grace, that you should praise Allah, glorify Him, thank Him for His gifts, remember Him and glorify Him in all His Names, because whoever is praised, he is not praised except for perfection and for the attributes of the beauty and majesty, and to Allah are affirmed all His names, what is known of them and what is not known.

The opening of the Holy Book with Praise is an indication that this word is the most comprehensive word in describing the perfection of Allah the Mighty and Sublime, and that praise is one of the most complete types of remembrance, and that the first thing that people receive from the word of their Lord, is the word of praise, so it settles in their souls. The surah is based on it, in terms of its indication to the perfection of Allah Almighty signifying that He deserves the servitude and guides the servants until they begin to praise Allah Almighty, extol Him, and glorify Him in all their situations.

Al-Hamdu (All Praise) is to inform about the kindness and merits of the One Who is praised due to love for Him. His benevolences, the Exalted, are either self-existing or manifest in His creatures.

Al-Hamdu (All Praise) is the description of the praiseworthy with the attributes of perfection due to love



and veneration. If it is not with love and veneration, then it will be considered hypocrisy, showing off, lying, flattery and reprehensible praise. It is complete praise to Allah Almighty in His Essence, Attributes and Actions, because He is the Creator and Owner of all creation, the Controller of their affairs and their Educator with His general and specific blessings.

Al-Hamdu (All Praise) is the description of His attributes of perfection, Glory be to Him and Exalted, along with His love and contentment with Him. The silent lover or extoller without love cannot praise until the love and praise get together for him.

Al-Hamdu (All Praise) is better than Tasbeeh (glorifying Allah), rather, it takes the place of Tasbeeh (glorifying Allah), because it contains praise from the meaning of glorification, that is declaring Allah, the Mighty and Sublime, (to be far above any shortcoming or fault). As for Al-Hamd, it is an addition to exaltation, which is the affirmation of every perfection of the Lord, the Mighty and Sublime, in action, description, name, and declaration of His freedom from all evils, faults, and shortcomings. Since the glorification is an exaltation, so, it comes often accompanied by either praise or one of the names of Allah, the Most High, the Great (Glory be to Allah and praise be to Him). Likewise, Al-Hamdu means praising Allah and giving thanks to Him, this is an exaltation of Him and an acknowledgment that He deserves to be exalted, glorified and praised, because, He is not deserving of praise unless He is free from any shortcoming. Praise and glorification be for Allah.

Al-Hamdu (All Praise) is the most general of knowledge and the broadest of sciences, it includes all the attributes of



His perfection and attributes of His majesty, the Mighty and Sublime, along with His love and submission, as it includes His wisdom in all His actions and commands, He is praised, Glory be to Him, in all circumstances, and over all that He created and legislated. Whoever fills his heart with praise, his balance will be filled with it on the day when he will meet his Master. He (the prophet, peace and blessing of Allah be upon him), said (والحمد لله تملأ الميزان) ('Al-hamdu lillah (all praise and gratitude belong to Allah' fills the scales),¹ "O God, our Lord, to Thee be the praise in all the heavens and all the earth, and all that it pleases Thee to create afterwards, All praise is due to You until You are pleased, All praise is due to You when You are pleased, and All praise is due to You after You are pleased.

He began with a description of divinity (الحمد لله) (All Praise be to Allah) before specifying the description of the gift of Lordship (رب العالمين) (Lord of the worlds) although the latter is more attached to the interest of the servants and related in a more complete way to favours to them, it indicates that divinity is a mandate and in fact it is a blessing worthy of praise with a method that straightens his life (الرحمن علم القرآن) (the Compassionate taught the Qur'an) (*Surah Al-Rahman 1-2*) and because it necessitates the reward in the Hereafter, it is an extension of your true life in the Hereafter, which does not miss you here and even after the death.

The word Al-Hamdu Lillah "Praise be to God" is the secret of the entire universe, (وإن من شيء إلا يسبح بحمده) "there is not a single thing that does not glorify His praises" (*Surah Al-Isra 44*) if you understand and know. In adversity, all Praise be to

¹ A part from the Hadith reported by Muslim in the book of Taharah (Purification) Chapter: the virtues of the ablution (No 223)



Allah, by Whose grace, the good deeds are accomplished, and in prosperity, all praise be to Allah in every case. The praise is, in its entirety, a word that carries the meaning of servitude, love, praise, thanks and gratitude with the heart, tongue, and limbs. Whoever is reconciled to that, will feel Allah's grace upon him by being guided to knowing Him and accepting His oneness.

The truest and most correct word that the servants said, is (الحمد لله) (All praise be to Allah), which is the best supplication, and fills the scales, and He, Glory be to Him, is worthy of all praise and deserves it with the highest attributes of perfection. The praise, remembrance of praise and glory to Allah Almighty, after rising from (Ruku) bowing, are affirmation and repetition of what has been mentioned in Al-Fatihah.

The perfection of praise includes His Oneness, so, He is more deserving of being worshiped, because He is more deserving of being praised, and when praise requires acknowledgment of the perfection of Allah's wisdom in creating the creation and the perfection of His mercy by sending messengers and revealing books. So, praise requires a testimony that there is no god but Allah and a testimony that Muhammad is the Messenger of Allah.

The الحمد (All praise) also includes praise of the highest merits and affirmation of the attributes of perfection, absolute majesty, grace, benevolence, and outward and inward blessings of Him, the Exalted, in love and honour to Him. So, it is the information about the merits of the One Who is praised, along with the love for Him. The virtues include divine perfection in His Essence, Attributes, and Actions, and their



impact appears in His lordship over His creation and His blessings upon them. So, He is praised, Glory be to Him, for His divinity and lordship, and He is praised for His mercy, so the repetition of praise here, is called extolment, and he is praised for His dominion on the Day of Judgment, so the repetition of praise a third time is called glorification. (حمدني) (My servant has praised Me- My servant has lauded Me- My servant has glorified Me).

The types of praises are many and countless, if the servant conjures them while reciting (الحمد لله رب العالمين) (All praise be to Allah, Lord of the Worlds) it opens for him the types and doors of love of Allah and His glorification, His exaltation, and His best praise, and it also opens up to him the knowledges and worships of the heart that only those who lived and recognized them can know. (لك الحمد بمحامدك كلها ما علمنا منها وما لم نعلم) (Praise be to You for all Your praises, what we know of them and what we do not know)

And He, Glorified and Exalted be He, is praiseworthy from the aspects which cannot be counted, from the sides that cannot be explored. He has names, attributes, praises and extolments that neither a close angel nor a sent prophet knows. The eloquences of the descriptors fall short of realizing their essence, thoughts do not move with them, neither it comes to the conscience, nor does it appear to a thinker, nor does it occur in his thoughts, for He is the Most High, praiseworthy in the entire universe, always in His permanence, eternal with His eternity, a praise that never fades in this world and the Hereafter.

Al-Hamdu (All praise) revolves around five meanings:



1. To praise Allah for His Lordship,
2. To praise Allah for His Divinity,
3. To praise Allah for His Names and Attributes,
4. To praise Allah -*the Almighty the sublime*- for His creation and innovation of the universe,
5. To praise the Almighty for His Law and His Book.

الحمد لله رب العالمين (All Praise be to Allah, Lord of the Worlds), includes the oneness of Allah in worship, which is, in fact, the meaning of worship. So, the slavery revolves around two principles, which are its origin: complete love and complete submission (أبوء لك بنعمتك علي و أبوء لك بذنبي) (I admit to Your blessings upon me, and I admit to my misdeeds).¹

The heart's desire for the blessings and the witnessing of the blessings results in thanks and love for the guardian of blessings and benevolence, as well as the glorification and contentment for him.

Examining one's own faults, shortcomings in deeds, and sins beget humiliation, submission and humbleness to Him, Glory be to Him, as well as needfulness and repentance (to Him) all the time, and he also sees himself only as a bankrupt.

Al-Hamdu (All Praise) contains the meaning of gratitude, rather, it is more general than it, because it includes praise and laud in times of prosperity and adversity. The gratitude is paid at the time of outward grace only. Praise be to Allah Almighty happens in all cases, unlike thankfulness. So, Allah Almighty is praised in every situation, even when calamity befalls and harm and evil happen.

¹ A part from the Hadith of Sayyid Al-Istighfar, reported by Al-Bukhari in the book of Supplications, Chapter: the Best supplication for seeking His forgiveness.



Al-Hamdu (All praise) includes praise and laud for the one who is praised by mentioning His merits, whether it is a kindness to the one who praises Him or not, and the gratitude is paid only for the benevolence of the One Who is thanked. From this aspect, praise is more general than thankfulness, because it is for good deeds and benevolence, for Allah is praised for what He has of the Most Beautiful Names, and He is praised for what He has created. As for gratitude, it is only for the blessing; It is more special than praise from this aspect.

Al-Hamdu (All praise) it has the meaning of acknowledging the favour, in this he absolves himself from denial and refusal, which is the first sin of Iblis because it is an acknowledgment by the servant, of his shortcomings, his poverty and his need, and an acknowledgment of God Almighty's perfection, grace, bounty, benevolence, and his necessity to his Lord, the Mighty and Sublime, and the perfection of his poverty and his need to Him, and that in every atom of His atoms, the outward and the inward, there lie complete poverty and a complete necessity to his Lord, Blessed and Exalted be He, and that if he abandons him for the blink of an eye, he will perish and get a loss that cannot be compensated, except that Allah Almighty returns it to him and redeem him with His mercy. This is one of the greatest forms of worship, and the servant does not enter upon his Lord through a wider and better door than the door of submission to Him and humility and humbleness before Him.

Al-Hamdu (All praise) belongs to the tongue, for this reason, Allah made praise in words (وقالوا الحمد لله) (and they said, "All praise be to Allah") (*Surah Al-Aaraf 43*) (*وقل الحمد لله الذي لم يتخذ) (And say, "Praise to Allah, who has not taken a son) (Surah Al-Isra 111)* Thank is given with the hand, the tongue, and the



heart. (اعملوا آل داؤود شكرا) ([We said], "Work, O family of David, in gratitude.") (*Surah Saba 13*) the noble word is thanks, and the good intention is thanks. Allah made praise the worship of the universe (يسبحون بحمد ربهم) "They are exalting [Allah] with praise of their Lord" (*Surah Al-Zumar 75*) Al-Hamdu (All praise) includes praise and thanksgiving. The beginning of everything is: In the name of Allah, and the end of everything is: All praise be to Allah.

Everything glorifies with His praise, and God made the glorification of His servants with His praise a glorification of love for He is the Lord of the worlds and He is the Most compassionate, the Most Merciful, and He made the glorification of fear with the Owner of the Day of Judgment, and praise be to God because He is the Lord of the worlds. If the world had another god, it would be corrupted (لذهب كل إله) (each god would have taken away what he created) (*Surah Al-Muminun 91*) the entire universe is run by one Lord.

And God Almighty deserves to be praised for having guided us to the form of praise that He is pleased with, which includes all praise to Allah as He has described Himself. So, He did not leave it with people due to differences in their mental and intellectual capacities and unequal opportunities. May Allah have mercy on him who is not able to praise because God has brought his servants out of confusion regarding the form of praise. It is not possible for any human statement to know the completeness of the One Who is praised, for it is infinite and you cannot express it with your abilities of



expression (لا أحصي ثناء عليك أنت كما أثنيت على نفسك) (I cannot count Your praises, You are as You have praised Yourself).¹

Praise of Allah brings His mercy, it should not be turned to anyone other than Allah, as Allah has allowed giving thanks (to others) not praise (وأن اشكر لي ولوالديك) (So be grateful to Me and your parents), (*Surah Luqman 14*), So praise is to Him alone, while gratitude is for Him and His creation.

And praise is a rank of faith. You here make a covenant with your Lord to enter into a trial of praise so that He may see whether you succeed in it or not. When you are patient with the affliction of misery or adversity, and when you remain steadfast in a state of satisfaction not deviating or transgressing, then you are truly praising Him.

And the Lord is the Master, the One Who is obeyed, the Sovereign, the Disposer, who is unparalleled in His dominion, and He has the Creation, the Sovereignty, and the Management. He is in charge of educating His creatures and reforming them with the blessings that He bestows upon them, and that He is the Lord of the entire universe, and that all of these things do not dispense with His bounties and Sovereignty for the blink of an eye in themselves and in what surrounds them (A heart that beats and air that he breathes, and the graces outwardly and inwardly) and this is only for Allah Almighty. One of the requirements of this Lordship is, not to create the creation in vain and not to leave them in vain, but rather to let them know all that is good for them in their livelihood and in the Hereafter.

¹ A part of a Hadith reported by Muslim in the book of the prayer, Chapter: what is recited during ruku (Bowling) and Sujud (prostration) (No. 486)



The grace of Lordship covers the whole human race, the believer, the unbeliever, and other creatures.

(وإذا مس الإنسان ضرر دعا ربه منيبا إليه) “And when adversity touches man, he calls upon his Lord, turning to Him [alone];” (Surah Al-Zumar 8) (دعاريه) “he calls upon his Lord” the Lord is the master, the Manager, the Administrator in the affairs of the slaves and their Owner, and the One who brings them up with the various types of blessings related to the upbringing of the body and souls with revelation. This is the proof of revelation, prophecy, and the sending of messengers - upon them- be peace and blessings upon them - He sends to them messengers and sends down books to them, so, the fosterage, is for souls and bodies, for souls with revelation and guidance, and bodies with what nourish them from the cosmic resources that Allah has kept in the earth in the form of lawful and good livelihood. (يا أيها الناس كلوا مما في الارض حلالا طيبا. (O humanity! Eat from what is lawful and good on the earth). (Surah Al-Baqarah 168) He is -the Most High- the fosterer of all worlds - and they are besides Allah – by His creating them, preparing for them the senses of learning, and bestowing upon them great blessings, which if they lose, they would not be able to survive. Whatever blessings they have are from Him the Almighty.

And His upbringing of His creation is of two types: general and specific. The general: It is His creation of the creatures, believers and unbelievers, their provision, and their guidance for what is in their interests, which ensures their survival in this world. The special: His upbringing of His slaves who believe in Him, so He brings them up with faith, guides them to it, completes it for them, and repels from them the troubles and the obstacles that stand between them and their Lord, and it's



in reality bringing up the means for every good, and protection from all evils.

Perhaps this meaning is the secret that this great name of great importance is dear to the hearts and souls of the prophets. The most frequent supplication of the prophets was with the wording of the Lord, because it includes the meanings of beauty, majesty and perfection, as all their demands are covered in His special Lordship. His saying: (رَبِّ الْعَالَمِينَ) (Lord of the worlds) indicates that He is alone in creation, management, blessings, perfection of His riches, and complete poverty of the worlds to Him in every aspect and consideration.

The Lord is our refuge since Allah took from Adam's children the covenant on Lordship (أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى) ([saying to them], "Am I not your Lord?). (*Surah Al-Aaraf* 172). It is the first intimation before creation and it is the accompanying intimation, because the Lord is the one who is in charge of creation and fosterage and the Lord and the Master of everything. The name of the Lord also indicates His reforming the affairs of His slaves; with beautiful care and with good sufficiency.

The Lord is the All-Powerful, He is self-sufficient; everything is done by him, He is the base of every soul, with its good and its evil, He has established Himself on the Throne, He is unique in managing His dominion, so, the whole control is in His hands, and the fate of all matters is up to Him.

The Decrees of control come down from Him with giving and withholding, lowering and raising, reviving and causing death, repentance and dismissal, arresting and releasing, removing affliction, providing relief to those in distress, and answering



those in need; (يَسْأَلُهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ)
 “Whoever is within the heavens and the earth asks Him; every day He is in [i.e., bringing about] a matter” (*Surah Al-Rahman* 29)

The worlds: are everything other than Allah Almighty from the types of existents, because it includes the rational and the inanimate from the advanced and later worlds of every kind in the heavens and the earth and what is between them.

And He is the Lord and Sovereign of everything, the Lord of the heavens and those in them, the Lord of the earth and whoever is in them, and the Lord of what is between them of what we know and what we do not know. So, they cannot come out of His kingdom and power, for all of them are subjugated and subjected, and His lordship is free from all shortcomings and defects and includes every perfection and glorification. And that this care of Lordship never ends, neither ceases, nor disappears. Allah - Glory be to Him - did not create the universe to leave it idle, rather, He disposes it with reform, takes care of it, and fosters it. All the worlds and creatures are preserved and pledged to the care of Allah, Lord of the worlds. So, let the obligated believer be assured that these worlds do not come out of the ambit of His service, as they are in the permanent care of Allah and His existing Lordship.

The word “Al-Aalameen” denotes a pleasant meaning, as Al-Fatihah - which is the first chapter of the Qur’an - began with الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ “Praise be to God, Lord of the Worlds,” while the last Surah in the Qur’an (Surah Al-Nas) ended with His saying, مِنَ الْجِنَّةِ وَالنَّاسِ “From among the jinn and mankind.” The Qur’an began with the word of the worlds and ended with the word “mankind,” as if the meaning is that this Qur’an is not



for Muslims only, but rather that this Qur'an is for the guidance of all mankind.

And the Lordship of God Almighty is the greatest evidence of His divinity and that He deserves to be worshiped, not anyone else, it is the evidence of the perfection of His richness, the completeness of their poverty to Him in every aspect, and the inclusion of this Lordship for all of the worlds. So, the oneness of Lordship necessitates the oneness of the Divinity. If you say: There is no creator but Allah, there is no sustenance but Allah, there is no giver but Allah, there is no benefactor but Allah, there is no giver but Allah, and there is no one Who harms but God, then what is the need for other than Him to be worshiped or sought, this requires that you turn to Him in worship, if He is the one who possesses both benefit and harm, then worship and submission should be directed to Him. So, it means that the oneness of Lordship necessitates the oneness of the Divinity.

And if a person feels his weakness and his need for the Lordship of His Master in everything, it would bring for him the love and submission to Allah, Lord of the Worlds (مالك الملك) ("Lord over all authorities"). The submission to and praise of Allah make you feel proud and increase your dignity and highness in yourself. So, you feel the pleasure of servitude to Allah, which is the true provision for freedom from the humiliation of creatures.

Allah, the Mighty and Sublime, fosters His servants with what happens to them in terms of predestination, for the life of the believer involves a trial in which he is tested if he adheres to Allah's command, and it also involves a disciplinary action if he violates Allah's way. He knows that Allah promotes his



interests for him from where he does not expect, so he accepts Allah's upbringing for him, gets satisfied with it, and praises Him, if he hastened it for him in this world and did not delay it for him in the Hereafter, if he was kind to him as he did not multiply His affliction.

الرحمن الرحيم

The Most Compassionate, the Most Merciful

"أثنى علي عبدي"

"My slave lauded Me"¹

servitude of hope, attachment to Allah's mercy, and exposure to its causes.

When Allah, Glory be to Him, described Himself with Lordship, which means that He is the Master, Owner, Deity who has absolute control over His servants, and from which the meaning of control and regulation may be understood; His description of mercy came after it, so that the hope of a servant for forgiveness should increase, if he slips, and his hope is strengthened if he falls into error, and also when He Allah Almighty described Himself with lordship, He stated that His upbringing of the worlds is not because He needs them, such as bringing benefit, or repelling harm, but it is for the generality of His mercy, and the comprehensiveness of His bounty.

As for his attributive names, Glory be to Him, (Al-Rahman, Al-Rahim) "The Compassionate, the Most Merciful," they

¹ A part from the Hadith "the prayer is divided into two halves between Me and My servant" reported by Mulim in the The Book of Prayers, Chapter: It Is Obligatory To Recite Al-Fatihah in each Rak'ah (No. 395)



combine the attributes of benevolence, generosity, mercy, tenderness, kindness, compassion, and sympathy. The attribute has been repeated for its generality and proven attachment. So, the grace of Allah in the form of His Lordship over His creation and His favour upon them is ongoing due to His mercy, gentleness, leniency, and kindness, for, with His mercy He sent to them His Messengers and He sent down His books upon them, with it He guided them, with it He made them dwell in the abode of His reward, through it He provided their sustenance and well-being and bestowed blessings upon them, with His mercy He placed mercy among His servants so that they may be merciful with one another, by His mercy He provided His servants with provision and created for them what would reform their worldly affairs, He guided them to what would reform their Hereafter, and He ordained among them what would complete their livelihoods.

Ar-Rahman (the Most Compassionate) is His most comprehensive name, and the mercy is His vastest attribute. The Most High said: (الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى) {The Most Gracious established Himself on Throne} (*Surah Taha 5*) So, He established Himself with His broadest attributes over the widest of His creatures, and He wrote a book when He created creation, which is with Him above His Throne: "أَنَّ رَحْمَتَهُ" "سبقَتْ غَضَبَهُ" "His mercy has preceded His wrath".¹ This great book is like a covenant from Him, Glory be to Him, with the whole creation with mercy for them, excusing them, pardoning

¹ Reported by al-Bukhari in the book of Oneness, Uniqueness of Allah (Tawheed), Chapter: "My mercy has encompassed everything" (No 7422). Muslim in the book of The Book of Repentance, Chapter: The Vastness Of Allah's Mercy, Which Prevails Over His Wrath (No 2751).



them and also with forgiveness and overlook, cover and respite, forbearance and patience.

Reflect: Allah made mercy one hundred parts, so He held ninety-nine parts with Him, and sent down one part on the earth. This mercy that you feel is 1% of Allah's mercy...

Have a look: These human beings, and the types of animals, birds, and vermin, all of them, share a single mercy that has been distributed to them, ...Oh Allah! Oh Allah! How merciful You are! How merciful You are! glory be to You, and praise be to You.

Here is the great, wide mercy that encompasses everything and pervades every being, so you feel that the shades of mercy surround you and you pray from every direction and you feel praise and supplication: (O Lord, O Most Compassionate, O Most Merciful, enter me into Your mercy that encompasses everything. I cannot afford not to have it for a blink of an eye). The world is the abode of worries, afflictions, pains, and endless fluctuations, so, your soul yearns and longs for the mercy of the Most Compassionate, Most Merciful.

The mercy of Allah Almighty exceeded His wrath as it has been mentioned in a book placed on the Throne, and this book is of great importance as it is like a covenant from Him, Glory be to Him, with the whole creation with mercy for them, pardoning them and also with forgiveness, overlook, cover, respite, and forbearance. So, the upper and lower worlds were established through the content of this book, which if did not exist, they would have had another matter. His mercy covered even the unbelievers; but that mercy is, bodily, physical, and worldly in forms of sustenance, food, drink, housing, marriage,



physical well-being, etc. As for the believers, their mercy is more special and greater than this, because it is a mercy of faith, religion, world and Hereafter.

He began with the Most Compassionate, because it is the great name that belongs to Him only, the Most High. It's general in sense and includes the attributes of benevolence, generosity, and righteousness to all creation, believers and unbelievers, by making their affairs easier in their lives and livelihood, so, the causes and the forces of nature act upon them by His command and His mercy for them, and by bestowing upon them His blessing in the form of reason. It is from His mercy that He has established the proof against them and has removed their excuses by sending the messengers. The name of the Most Merciful is among the signs of His action in His creation that is specific to the believers (وكان بالمؤمنين رحيما) (For He is ever Merciful to the believers.) (*Surah Al-Ahzab 43*). The word Al-Rahman has been mentioned in the Qur'an 57 times, and Al-Rahim has been mentioned 114 times, i.e., double of that (the word A-Rahman), Glory be to Allah, His wisdom is exalted.

The Almighty has combined His Lordship and His Mercy) (Lord of the Worlds, the Most compassionate, the Most Merciful) (رب العالمين ، الرحمن الرحيم) because the remembrance of lordship and mercy leads to love, for the hearts have been made to love those who are kind to them. The greatest thing that the servant can draw forth from the mercy of his Lord is: to be broken in front of Him, and to show his servitude, his submission, his inability and his poverty to Him. So, mentioning the Lordship after mercy makes (us) feel the love, for He, Glory be to Him, brings up His servants with His mercy



before His wrath (رحمتي سبقت غضبي) (My mercy excels My wrath)¹ He is loved for His Lordship and His mercy, the hearts are made to love those who are good to them. So, He encompassed all the worlds with his mercy.

The link of mercy and care that causes praise and laud, is a link which is based on tranquillity and pulses with affection, for praise is the innate response to generous mercy. Mercy is a gift from Allah, the mercies of creatures among themselves are an abundance of Allah's mercy, therefore praise came before for the blessing of mercy. Every mercy that comes from you or falls on you is a gift from Allah Almighty, and the believer is left with no choice before this gift but to praise God and be satisfied with Allah, it is a way to His love.

And mercy is Allah's first door. Whoever knocks at it gets it opened for him and whoever avoids it, is called, if he does not listen, there will be an alas for him (ياحسرة على العباد) (How regretful for the servants). (Surah Yasin 30) Allah Almighty created them with mercy and provided them with mercy and guided them with mercy, even if they got astray or disbelieved, He called them with mercy and opened for them the doors of mercy to repent, He did not make anyone despair of His mercy, it is the widest door to reach Him (ورحمتي وسعت كل شيء) (And My mercy encompassed everything) (Surah Al-aaraf 156) and the Prophet of Mercy precedes the punishment (وما كنا معذبين) (And We would never punish 'a people' until We have sent a messenger 'to warn them') (Surah Al-Isra 15)

¹ Reported by al-Bukhari in the book of Oneness, Uniqueness of Allah (Tawheed), Chapter: "My mercy has encompassed everything" (No 7422). Muslim in the book of The Book of Repentance, Chapter: The Vastness Of Allah's Mercy, Which Prevails Over His Wrath (No 2751).



Likewise, the calamities and pains that befall the believers are messages of mercy until they return or get disciplined or be polite and pray.

If a person contemplates his condition with his Lord, how can he thank others and disobey His commands and perpetrate His prohibitions? Then He, Glory be to Him, showers them with His righteousness and kindness, guiding them and afflicting them with good and evil, He gives them time, it should bring in his heart a repentance, modesty, more love, attachment, and hope.

So do we find this love in our hearts (passion, feeling and compassion)? the one who loves his Lord cannot find himself where He forbids him, for he is more ashamed than to fear because he is the one who loves (وخافون إن كنتم مؤمنين) (and fear Me if you are believers) (*Surah Al-Imran 175*) because the names of Allah Almighty indicating mercy, have preceded to his heart.

And the combination between Al-Rahman and Al-Rahim (the Most Compassionate and the Most Merciful) indicates the perfection of His mercy-the Exalted and the Most High-He is characterized by mercy by virtue of existence, action and effect on creatures. The greatest thing that the servant can draw forth from the mercy of his Lord is: to be broken before his Lord, and to show his slavery, his helplessness, his weakness and his poverty to His mercy, while thinking positively of Him.

And everything that you see in the universe is from the effects of Allah's mercy, and this Holy Book which is in our hands is from the impact of Allah's mercy, and the reality of duties is from Allah's mercy. Everything that you see and hear



from Allah's grace, law, and decree of the universe, is from the effects of Allah's mercy, so you do not know where is Allah's mercy in sickness and afflictions, for, it may be that God Almighty has saved for you, mountains of good deeds, so, you would rejoice in this affliction. Your foot may stumble in your life, which you may hate, but it might be one of the effects of God's mercy on you, if you see what is in the unseen. So, these are the predestination of Allah. We live in every second and whatever is in our bodies and whatever surrounds us are all the traces of the mercy of Allah-the Merciful. These laws are all mercy, wisdom, kindness and help from Allah Almighty.

These three names: Allah, Al-Rab (the Lord) and Al-Rahman (the Most Compassionate), are the essence of the Most Beautiful Names, so the name Allah includes the attributes of divinity (Allah's right over the servants, the Oneness of Allah and performing deeds only for Him). And the name Al-Rab (the Lord) includes the attributes of Lordship (the right of the servants over God and the singling out Allah Almighty with His actions such as creation, kingship and management). The name Al-Rahman (the Most Compassionate) includes the attributes of generosity, righteousness, benevolence, and mercy, a reason that connects the Lord and His servants, so He- Glory be to Him- has combined His mercy here with His Lordship over the world, so, He- Glory be to Him- said: (الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ) "Praise be to Allah, Lord of the Worlds, Most Compassionate, Most Merciful." He included all creatures in His mercy; His mercy encompassed everything, and his grace expanded to every living thing, so his mercy reached where his knowledge has reached, between Him and His creation is the cause of



servitude, between Him and them is the cause of mercy. He is the Lord of everything, its Creator, and competent over it. Everyone in the heavens and the earth is a servant to Him, in His grip and subjugation.

ملك يوم الدين

Master of the Day of Judgment

(مجدني عبدي)

(My slave glorified Me)¹

Glorification with the attributes of pride, greatness and kingship

Al-Deen (Recompense), in this context, means reward with justice, It is the recompense of those who are accountable according to their earnings, so the obedient and benefactor will be rewarded, the sinner and disobedient will be punished, and a retribution will be taken for the oppressed from the oppressor.

So, when the Almighty described Himself with mercy, this could lead the servant to the predominance of hope over him; He warned as the king for the Day of Judgment so that the servant should be fearful in his deeds, and know that there is a day for his deeds, where its fruits of good and evil will appear

¹ A part from the Hadith “the prayer is divided into two halves between Me and My servant” reported by Mulim in the The Book of Prayers, Chapter: It Is Obligatory To Recite Al-Fatihah in each Rak’ah (No. 395)



for him. And also, since lordship cannot be complete except with a king who is enough for pride, coupled with awe resulting in hold, subjugation and implementation of the command, He followed that by saying: مَالِكِ يَوْمِ الدِّينِ Master of the Day of Judgment in order to intimidate him from the sways of His glory.

This is the glorification in its greatest form, that is because He is the Master of the Day of Judgment (و تأمل العظمة) (reflect on the greatness) the Master is the one who is characterized by the attributes of kingship, authority and power, from whose effects He commands, forbids, rewards, punishes, and disposes of His kingdoms in all kinds of actions. And the Day of Judgment is the Day of Resurrection, a day when all creation will be judged and held accountable for their deeds, both good and evil. Rather, the word Malik (the Master) has been possessed (grammatically) to the Day of Judgment, because there will be no one claiming other than Him, the Exalted and the Most High, and no one can speak except with His permission, as He-the most High- said: (يوم يقوم الروح والملائكة) (صفا لا يتكلمون إلا من أذن له الرحمن وقال صوابا) “The Day that the Spirit [i.e., Gabriel] and the angels will stand in rows, they will not speak except for one whom the Most Merciful permits, and he will say what is correct. (Surah Al-Naba 38)

In the verse there is the glorification and veneration of the Lord, the Exalted, the Majestic, wherein the perfection of His kingdom, His justice, His uniqueness with the Kingship on that day appears, and there will be discontinuation of the possessions of creatures without a claim from anyone, where the creatures will gather and will be devoid of possession and power.



He has mentioned that He, the Mighty and Sublime, is the King on the Day of Judgment after He is the Lord of the worlds, it is an explanation that the Most High is their Lord in this world and the Hereafter, and that His praise and mercy require that He will reward people with His justice and fulfil all His deeds, so His power in His kingdom revolves between justice and benevolence, wisdom, interest and mercy, and His action does not depart from that.

In it, is the proof of the Resurrection and the Last Day (لمن لله) (To whom belongs [all] sovereignty this Day?) (الملك اليوم الواحد القهار) (To Allah, the One, the Prevailing), (*Surah Ghafir 16*) and the Proof of the Resurrection, it also has the Evidence of Messengers, Messages, and Books; Because that is the Day of Resurrection, recompense and reckoning. Allah does not punish people unless He establishes proof against them by sending messengers and sending down the books.

And in the world of reasons, Allah extends to whom He wills the means of dominion, but on the Day of Judgment the king and kingship will go away, (لمن الملك اليوم) To whom belongs [all] sovereignty this Day? (*Surah Ghafir 16*) (والأمر يومئذ لله) (*Surah Al-Infitar 19*). He is the Almighty, the Sublime, the owner of the affairs of this day, in all time and place (لا يجليها لوقتها إلا هو) (None will reveal its time except Him). (*Surah Al-Aaraf 187*)

The word (اليوم) Al-Yaum (today) implies the day (سيروا فيها) ("Travel between them by night or by day in safety") (*Surah Saba 18*) because before the Day of Resurrection, people will be in night and before that they'll go through coma of death, as if they are waking up during the day, and He, Glory be to Him, (كل يوم هو في شأن) "every day He is in [i.e., bringing



about] a matter.” (*Surah Al-rahman 29*) His matter does not end neither by night nor by day. One of the secrets of astronomy is that at any moment a day begins and a night begins so that the people of Paradise will take nap in Paradise that day at the end of it (وأحسن مقبلا) (better resting place). (*Surah Al-Furqan: 24*)

The believer recites the verse (ملك يوم الدين) “the Master of the Day of Judgment”. So, if he misses a reward in this world, he will be assured that his reward in the Hereafter will not miss him, which is the best benefit (وإنما توفون أجوركم يوم القيامة) (and you will only be given your [full] compensation on the Day of Resurrection. (*Surah Ali Imran 185*) If you rejoice at the one who gives you, then you are from the people of this world, and if you rejoice at the One Who takes from you, then you are from the people of the Hereafter.

The Day of Judgment (يوم الدين) is called that; Because it is the day of recompense with justice and the day of subjugation, and it is a day in which only obedience will benefit, the day people will rise from their graves and the testimony of the messengers and angels will be established, the day of true justice, the day when creatures are judged and rewarded and held accountable for their deeds. He specified that with the Kingship because He -glory be to Him- will be judge alone, and because that is the true day and what came before it is like an hour, and because that is the destination and the days of the world are stages to it; its meaning, according to all the commentators, is what Allah, the Most High, has explained in His saying, the Most High: (وَمَا أَدْرَاكَ مَا يَوْمَ الدِّينِ *)
“And **تُمْ مَا أَدْرَاكَ مَا يَوْمَ الدِّينِ * يَوْمَ لَا تَمَلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ**)
And what can make you know what is the Day of Recompense?, Then, what can make you know what is the Day of



Recompense?, It is the Day when a soul will not possess for another soul [power to do] a thing; and the command, that Day, is [entirely] with Allah. (*Surah Al-Infitar 17-19*)

The Day of Judgment has been singled out with the kingship because of its seriousness and greatness, and because it is the conclusion of the days in which the full kingship of God appears, because in this world there are many people who own something while they are also subject to the kingship of Allah, but on the Day of Resurrection there will be no king or Master but Allah Almighty. He also singled out the Day of Judgment with the Kingship, even though He, Glory be to Him, is the Owner of all days, because He has already informed that He is the Lord of the worlds, that includes this world and the Hereafter, except for a great matter and for a major issue. Because of its knowledge, the people of Paradise entered the Paradise, and because of ignorance about it, the people of Hell entered the Hell.

Whoever understands the name of the Master (the king) and realizes it, knows that every creature in this universe is submissive and obedient to His command, no matter how much positions and money they possess, they are in fact unable to act completely (فبهت الذي كفر) (" So the disbeliever was overwhelmed [by astonishment],) (*Surah Al-Baqarah 285*) their Lord owns and overpowers them, so it brings honour to the heart of the believer and the oneness of submission for Allah is achieved, which is one of the pillars of slavery.

When the worshiper reads “The Master of the Day of Judgment” he holds himself accountable at the stages of the prayers in which he stands before his Lord in order to feel the greatness of the owner of the Day of Judgment, So, he



reconsiders what he did between the two prayers, of saying or action, in order to realize in which side of the scales it will be placed, and to realize that there is no success or prosperity except for the one whom -the Most Merciful, the Compassionate- guides, takes his forehead to goodness and obedience and establishes him upon it. And whoever takes the path of error and follows his own desires and follows the people of deviation and misguidance, it will lead him to wrath of Allah and His torment.

The Day of Judgment is the day when people will be rewarded for their deeds, the day of recompense with justice in the matter of rights of each other, if (the deed) is good, then (reward) will be good, if (the deed) is bad, then (reward) will be bad. Therefore, believer finds a profound impact in himself and in all his actions, in the affairs of life, in behaviour, interaction and fairness with everyone, so he does good deed, is well prepared and firm, and avoids (to violate) the rights of people, because he knows surely that the appointed time is the great day, the day of judgment, the day of recompense, (يوم يقوم) (الناس لرب العلمين) “The Day when mankind will stand before the Lord of the worlds?” (Surah Al-Muraffifin 6) (يومئذ يوفيهم الله دينهم) (الحق) (That Day, Allah will pay them in full their true [i.e., deserved] recompense) (Surah Al-Nur 25) i.e. the recompense of their deeds with justice.

It is the day that deserves to be worked for and to be accounted for, not for the days of this world, but not for the whole world. Therefore, we find the Holy Qur’an often combining the faith in Allah Almighty and the faith in this day because it is the greatest incentive to be ready to perform good deeds.



If the blessings of God Almighty are worthy of praise, then his possession of the Day of Judgment is also worthy of praise, for it deserves much praise. This ownership is a great blessing that protects the rights of every weak or oppressed person in this world. It is from the perfection and completeness of His kingdom, Glory be to Him, for He will punish the one who tried to decrease His possessions (اليوم تجزى كل نفس ما كسبت. لا ظلم) (اليوم "This Day every soul will be recompensed for what it earned. No injustice today!". (surah Ghafir 17)

The belief in the Day of Judgment (the Last Day) is a crossroad between the bondage of desires and whims, and the soul's release from its bondage of desires to the vastness of servitude for Allah, and a crossroad between submission to worldly concepts, values, balances, and attachment to the divine values.

The life of human beings is not upright on God's approach unless they believe in the Day of Judgment and the Resurrection, unless their hearts are reassured that their reward on earth is not their last share, and unless the believer is confident that he has another life worthy of striving for it, and that he has to sacrifice to support the truth and goodness believing in the reward that He will be given on that day.

Whoever is sure in his heart about the reality of "the Day of Judgment", he'll not let the fleeting worldly necessities have control over him, so it will give rise to tranquillity in the soul of the believer, and his good deeds will not be in vain (وإنما) (توفون أجوركم يوم القيامة) (and you will only be given your [full] compensation on the Day of Resurrection.), (Surah Ali Imran 185) He would not have to worry about achieving the reward of his quest in his short-limited life, and in the confined field of



the earth and he will be sincere for the sake of Allah with tranquillity and trust in His promise and waiting for the reward as Allah decrees it, on earth or in the home of the Hereafter, in tranquillity of God, in trust in the good, in insistence on the truth, and in spaciousness, tolerance and certainty.

The believers in the Hereafter and those who deny it are not equal in feeling, character, behaviour, or action, for they are two different types of human beings, and two different natures that do not meet on earth in deed and do not meet in the Hereafter in reward. This is the crossroad between them.

The Day of Judgment, is the hope of the patient and those who strove to give up sins and evil deeds and were patient about the desires in the world. They used to say: (إنا نخاف من ربنا يوما) (Indeed, We fear from our Lord a Day austere and distressful) (*Surah Al-Insan 10*). So, their appointment on the Day of Judgment is the Day of Recompense and Reckoning. The good tidings will come to them from the Most Merciful: " فوقاهم الله شر ذلك اليوم و لقاهم نضرة و سرورا" (So Allah will protect them from the evil of that Day and give them radiance and happiness) (*Surah Al-Insan 11*)

The “Day of Judgment” is the consolation of the oppressed and the deprived, the day when the opponents will gather, and there will be the Master of the Day of Judgment, the Helper of the oppressed and the weak. And here the Muslim gets patient and satisfied, He surrenders, his pain, his wounds and his tears subside, and he bears the injustice that he suffers and the injustice that he lives in this world because he knows that he will be a victor there (إن ربك لبالمرصاد) (Indeed, your Lord is in observation.) (*Surah Al-Fajr 14*)



The first part of Al-Fatihah (the first three verses) has ended, and it included the four attributes; Divinity, Lordship, Mercy and Kingship. These are the base of all names and include the pillars of belief in Allah, which are the causes for the entitlement of slavery:

- Knowing and loving Him with praise of divinity and lordship
- His hope and greed for the mercy that He has, as He's the Most Compassionate, the Most Merciful.
- His fear and His awe (قل إني أخاف إن عصيت ربي عذاب يوم عظيم) (Say, "Indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day.") (*Surah Al-An'am 15*) because He is the owner of the Day of Judgment.

These four names are: Allah, the Lord, the Compassionate, the Merciful, and the Master, all the names and attributes revolve around them, and all the perfections refer to them, attributes related to divinity, those related to lordship, those related to mercy, and the attributes related to kingship. It is the domain of His Names and His Attributes, Glory be to Him, meaning that these attributes in their breadth, comprehensiveness and perfection gather under them, the attributes of majesty, perfection and beauty that are indicated by the rest of the names of Allah. So, whoever contemplates its meanings, the doors of guidance and knowledge will be opened to him.

Mentioning these names after the praise and bringing praise to its content and its requirement indicate that He is praised in His divinity, praised in His lordship, praised in His mercy, praised in His dominion, and that He is the praised God, the



praised Lord, the praised Compassionate, and the praised Master.

So, reflect: the praise leads you to love for this benefactor who is kind to you as He has created you from nothing and brought you up with His grace. You are a minute part in His kingship. He, before this kindness to you, is worthy of praise and glory. He has praised Himself and lauded (الحمد لله فاطر السماوات والأرض) ([All] praise is [due] to Allah, Creator of the heavens and the earth) (*Surah Fatir 1*) who is enhanced by greatness and pride and unique in eternity.

If you know Him and believe in Him, you have no choice but to love Him, the love is not performing two rak'ahs or being with two days of fasting, love is a feeling that is not acquired, but is given by Allah (والذين آمنوا أشد حبا لله) (But those who believe are stronger in love for Allah) (*Surah Al-Baqrah 165*) the love of Allah is attained by the believer by bringing its causes, by recognizing his Master for his benevolence, bounty, grace and favour and despite your recognition of this favour that captures your heart, you are unable to thank Him, rather you are deficient in His right, So, You have no choice but to be ashamed, and humiliate and despise yourself. If this feeling possesses you, your heart will worship your Lord and submit to Him, and you enter into the most important action of hearts that will overflow on your organs. So, achieve this worship with the praise of your Lord only.

And the lover does not see discomfort in his action, if the lover is submissive for the one whom he loves and tries to please him, even if he dislikes the wish of his beloved. So, he worships Allah and feels His lights nurturing him and



surrounding him from all sides. He provides creatures with reasons for existence, sustenance, and mercy.

Allah has imposed the humility of slavery on the people, whoever does not get humble willingly, Allah will humiliate him by compulsion, may he be disgraced; he goes to what Allah has decreed for him (*إن كل من في السماوات والأرض إلا آتي الرحمن*) (*عبدا*) (There is no one in the heavens and earth but that he comes to the Most Merciful as a servant) (*Surah Maryam 93*)

And you are a well-bred creature in this world, groping your way, asking and hoping: Lord, I love you, and you are worthy of praise for your blessings and favours. So, let your tongue swell with the praise and honour of your Lord, praising Him and thanking Him. Then second glorification comes (the Compassionate, the Merciful). So you rest assured, hope and look for His mercy that He will overlook your shortcomings (*أولئك الذين نتقبل عنهم أحسن ما عملوا ونتجاوز عن سيئاتهم*) (Those are the ones from whom We will accept the best of what they did and overlook their misdeeds,) (*Surah Al-Ahqaf:16*). So, He accepts a little deed with His mercy and overlooks the shortcomings with His mercy (*ورحمتي وسعت كل شيء فسأكتبها للذين*) (*يتقون*) (but My mercy encompasses all things) (*Surah Al-A'raf : 156*) So I will decree it [especially] for those who fear Me (*والذي أطمع أن يغفر لي خطيئتي يوم الدين*) (And who I aspire that He will forgive me my sin on the Day of Recompense) (*Surah Al-Shu'ara 82*).

No one enters Paradise with his deed, as the Messenger of God confirmed it when he said " لَنْ يُدْخَلَ أَحَدًا مِنْكُمْ عَمَلُهُ الْجَنَّةَ " . " قَالُوا وَلَا أَنْتَ يَا رَسُولَ اللَّهِ قَالَ " وَلَا أَنَا إِلَّا أَنْ يَتَّعَمَدَنِي اللَّهُ مِنْهُ بِفَضْلِ وَرَحْمَةٍ " . (None amongst you can get into Paradise by virtue of his deeds alone. They said: Allah's Messenger, not even you? Thereupon



he said: Not even I, but that Allah should wrap me in His Grace and Mercy) ¹ There is nothing left but greed and hope in God: an obedient person hopes that his deeds will be accepted. So, he does not leave a small or little deed, no matter how small it is, but he does that, perhaps his salvation may be in it. A disobedient person hopes that his sin will be forgiven. So, he is afraid. This causes a break in the heart. If you spread the fingers of hope, He will show you the reward of refraining from the forbidden. It will tempt you to leave it (sins). Hope is servitude. When it exits from the heart, it makes a person despair.

Then comes the glorification and third praise (مالك يوم الدين) (the Master of the Day of Judgment), where the believer is reminded about the Day of Judgment and Recompense, and the necessary fear of the torment of a great day. Fear and hope are inseparable in the heart of the believer: (نبئ عبادي أني أنا الغفور (الرحيم وأن عذابي هو العذاب الأليم ([O Muḥammad], inform My servants that it is I who am the Forgiving, the Merciful,* And that it is My punishment which is the painful punishment.) (Surah Al-Hijr 49-50)

After He has finished the certainty of the One Who deserves to be worshipped, his heart gets ready to enter into worship and gets filled with the love of his Lord. So, he walks to Him with the wings of hope and fear. The obedient believer is most concerned about a bad end and that his deeds would not be acceptable (يؤتون ما أتوا وقلوبهم وجلة) (And they who give what they give while their hearts are fearful) (*Surah Al-Muminun*

¹ Reported by al-Bukhari in the book To make the Heart Tender (Ar-Riqaq), Chapter: The adoption of a middle course, and the regularity of deeds (No: 6463), Muslim in the book of Characteristics of The Hypocrites And Rulings Concerning Them, Chapter: no one will enter Paradise due to his deed, (No: 2816).



60). He is also afraid that his action will not make him enter into Paradise, or it will not return to him with justice from God, so he makes more effort in performing the deed again until he reaches the roof of strength. Then, fear comes to him again; have you thanked Allah's blessings upon you? He still fluctuates between fear and hope until he reaches Allah with his top deeds, and the repentant sinner is more concerned about that Allah will have mercy on him and forgive him.

This first part of this great surah makes the believer worship, For He is the Benefactor Who fosters His servants with His grace.

The Middle Part

Acknowledgment

(إياك نعبد وإياك نستعين)

“You ‘alone’ we worship and You ‘alone’ we ask for help”

“This is between Me and My servant”¹ (فاعبده وتوكل عليه) “So worship Him and put your trust in Him” (*Surah Hud: 123*)

This is the second or middle part of this great surah. After He has mentioned that He adopts the best attributes of majesty, glorification, praise, laud and thanksgiving to Allah, and when it has been confirmed that He is worthy of all praise, endearing

¹ A part from the Hadith “the prayer is divided into two halves between Me and My servant” reported by Mulim in the The Book of Prayers, Chapter: It Is Obligatory To Recite Al-Fatihah in each Rak’ah (No. 395)



His servants to the Lordship and exhorting them to mercy and terrifying them on the Day of Judgment. So, it is necessary for a wise person to turn to Him and limit his determination to Him necessitating that He deserves to be worshiped and asked for help, He said: You 'alone' we worship (for Allah glory and praise be to Him) and You 'alone' we ask for help (for the slave, the slave shall have what he has asked for.). It is a great news for the worshipers that Allah answers their request and responds to their supplication.

(You 'alone' we worship and You 'alone' we ask for help), it is the jewel from the Fatiha of the Book, it is the middle, before it there are three verses, and after it there are three verses, it is the covenant and promise between the slave and his Lord. The slave says: "You 'alone' we worship" the Lord says: "it is between Me and My slave" and You 'alone' we ask for help (My slave shall have what he has asked for) i.e. after (recitation of) this verse, you can ask what you want, (وإذا سألك عبادي عني) (When My servants ask you 'O Prophet' about Me) (*Surah Al-Baqarah: 186*). Those who said "You alone We worship" with their hearts, with their tongues, with their actions, and with their conditions in their lives, and those who also said "You 'alone' we ask for help", because if there is no help from Allah, they would not be able to worship Allah.

The secret of Al-Fatihah and its basis are these two words (إياك نعبد وإياك نستعين) (You 'alone' we worship and You 'alone' we ask for help). They are the orbit of worship, monotheism and the secret of creation, command and the greatest purpose, it is the summary of the message of the Beloved (Prophet), peace and blessing of Allah be upon him, for describing and explaining which the Qur'an came.

.....



(إياك نعبد وإياك نستعين) (You 'alone' we worship and You 'alone' we ask for help). In this verse, despite its shortness, there are strange secrets and surprising meanings. Upon them is the orbit of servitude and monotheism. They are the two words that are divided between the servant and his Lord into two halves, so half of them belongs to Him, the Most High, that is "You 'alone' we worship" and half of them goes to His servant "You 'alone' we ask for help" because the first of them required worshipping Him with commands, prohibitions, love, fear, hope, obedience and veneration, and the last of them required His worship with help, trust, faith, authorization, submission and reliance on Him.

The ultimate goal is His servitude, and the best means is His help. He is worshipped through His Divinity and asked for help through His Lordship. He guides to the straight path with His mercy. So, there is no deity deserving of worship but Him, and no one can help to worship Him but Him, for worshipping Him is the highest goal, and His help is the greatest means.

After praising with the best attributes of Allah Almighty, the servant followed it up with the best of what he should do towards his Lord and his God, who is characterized with these beautiful attributes. So, he turned to Him with worship and asked Him for His help on it. This is a tawassul (seeking to approach) with servitude and monotheism, after he has sought approach (tawassul) with the Most Beautiful Names and the Most High Attributes. The supplication cannot be rejected with these two Tawassuls.

When he mentioned the one who is worthy of praise affirming, praising and glorifying, and characterized Him with great attributes that distinguished Him from all others, and



got attached to a certain known, he was addressed with: O Who has this matter and possesses these Attributes, we single You out for worship and seeking help, so that it should be more indicative of the specialization and of rise from proof to witnessing and shift from absence to presence. It is as if the known has become witnessed and present, the intelligible became seen, and the absent became present.

The first consideration is to self-reflect whether this verse applies to you, i.e., do you comply with the commands so that you know the One Whom you worship? “Come to the prayer” it is an order from your Lord, an invitation from your Lord. Your soul said to you, “Sleep.” Satan said to you: “Sleep.” So, whom will you respond to? Do you respond to your own whims? If you want to affirm the meaning of the verse “You ‘alone’ we worship” with your heart and tongue, with your soul, with your conditions, you must be free, be away, be out of the power of your soul over you, (إن النفس لأمارة بالسوء) (Indeed, the soul is a persistent enjoiner of evil) (*Surah Yusuf: 53*). Do not follow its command, for it commands evil. If the interests of world and Hereafter conflict, there is the saying of the Almighty: (نحن نرزقك) (We provide for you). (*Surah Taha: 132*)

(إياك نعبد وإياك نستعين) (You ‘alone’ we worship and You ‘alone’ we ask for help). This word brings together the secrets of all books revealed from heaven; Because people have been created to be commanded to worship, as He said: : وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِي (I did not create the jinn and man except to worship Me) (*Surah Al-Zariyat: 56*), the messengers have been sent and the books have been revealed for that, so worship is Allah’s right over His servants, and Allah’s servants have no



power over it, i.e., worship without His help; Therefore, this word was between Allah and His servant, because worship is Allah's right over His servant, and assistance from Allah is a favour from Him to His servant.

(إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ) (You 'alone' we worship and You 'alone' we ask for help), i.e., we single You out for worship and seeking help, we worship You and do not worship others, we seek help from You and do not seek help from others. When we want to obey You, worship You and get close to You, then we entrust our affair to You and disavow those around us and our strength. If You do not help us in that, we will lose and there is no might and no power for us except through You... Indeed, you seek Allah's help and call Him for assistance (O, Lord, we rely on You, so help us in Your pleasure and obedience).

We do not worship but You, submitting to You alone, You have no partner, and we do not ask for help of anyone but You, You have no partner, We worship You alone, We devote to You our supplications, fears, hope, fasting, prayers, sacrifices, vows, and other acts of worship, all for Allah alone, for He is the One who is called, hoped, feared and sought proximity through prayer, fasting, Haj pilgrimage, vow, sacrifice and other actions. He Almighty said: (قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ) "Say, (وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ) "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims" (*Surah Al-An'am: 162-163*)

(إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ) (You 'alone' we worship and You 'alone' we ask for help) hints at affirming the meaning of (لا إله إلا الله)



(there is no god but Allah) by denying everyone who is worshiped besides Allah Almighty by preceding the word (إياك) (Thee) and by devoting worship to Allah Alone in the word (نعبد) (You Alone we worship).

(إياك نعبد) You 'alone' we worship) is based on the Divinity and (إياك نستعين) You 'alone' we ask for help) is based on the Lordship. This is the first condition for acceptance of worship, which is sincerity: in the Almighty's saying: (إياك نعبد وإياك نستعين) (You 'alone' we worship and You 'alone' we ask for help). To mention the object (إياك) "Thee" (before the verb نعبد "we worship") denotes the exclusivity (of the worship to Allah only), and it announces the birth of complete and comprehensive human liberation, the liberation from slavery to anyone other than Allah. If Allah alone is worshiped, and He alone is asked for help, then this is the liberation of humans from the humiliation of systems, situations and people, and from the submission to myths, illusions and superstitions.

(إياك نعبد) "You 'alone' we worship" that we should begin with ourselves openly and clearly -everyone knows well about himself- abstaining from all those who control our hearts and emptying our hearts to our Lord, the Mighty and Sublime (فعلم) (and He knew what was in their hearts) (*Surah Al-Fat'h: 18*) (يؤتكم خيرا مما أخذ منكم) (He will give you [something] better than what was taken from you) (*Surah Al-Anfal: 70*) Indeed A lover is obedient to whom he loves.

(إياك نعبد) "You 'alone' we worship" because if you achieve it, you will find what comes after it, rather you are given what comes after it, that is (إياك نستعين) You 'alone' we ask for help). If you reach the reality of (إياك نستعين) You 'alone' we ask for help), know that (إياك نستعين) You 'alone' we ask for help) is



existing, present and available. (يتقرب إلي بالنوافل حتى أحبه) “and My slave keeps on coming closer to Me through performing Nawafil (prayer or doing extra deeds besides what is obligatory) till I love him”¹ It means, I helped him in my worship, I made it easy for him, I made it possible for him, and I drew him close so that there is no one in his heart but me, and he only walks to my pleasure. (إن الذين قالوا ربنا الله ثم استقاموا) “Indeed, those who have said, "Our Lord is Allah" and then remained on a right course” (*Surah Fussilat: 30*). So, your saying "Our Lord is Allah" is easy, but steadfastness is difficult because the factors of deviation are many.

(إياك نعبد) “You ‘alone’ we worship”. He, the Almighty is worthy of worship, because to Him is praise, and He is worthy of worship with love and veneration before hope and fear.

Worship can only take place if the deity is known. That is why, knowing (لا إله إلا الله) “there is no true god but Allah” (is necessary) before every knowledge, before every action, and before every intention or plan (فاعلم أنه لا إله إلا الله) “So know, [O Muḥammad], that there is no deity except Allah” (*Surah Muhammad: 19*). There is no true deity but Allah, He the Almighty did not create this universe with its worlds except to be worshiped alone, (وهو الذي في السماء إله وفي الأرض إله) "and He is a God in the heaven, He is a God in the earth" (*Surah Al-zukhruf: 84*), and there is no god in the world and there is no god in the Hereafter but He only, He is the God of the first and the last.

(إياك نعبد) “You ‘alone’ we worship” you say it, then you visualize all the creation, and you look at the accuracy of the

¹ Apart from a Hadith reported by Al-Bukhari in the book of Adab “Manner”, Chapter: The humbleness “Al-tawazu” (No: 6502)



creation, the strength of the creation, the beauty of the creation, and good manners (الذي أعطى كل شيء خلقه ثم هدى) (He who gave each thing its form and then guided [it]) (Surah Taha: 50) and that the management of creation and the kingship is in the hands of Allah (يدبر الأمر من السماء إلى الأرض) (He arranges [each] matter from the heaven to the earth) (Surah Al-Sajdah: 5). He has created with knowledge and this knowledge is written.

“Praise be to Allah” is unseen, “the Lord of the worlds” is unseen, “the Day of Judgment” is unseen, so the context turned to the word (إياك) “You Alone” (and not إياه “to He Alone”) from the unseen to the present. (He is) a God, a Lord, a merciful, possessing the virtues of divinity, the virtues of lordship, mercy and dread in the verse “ملك يوم الدين” the Master of the Day of Judgment. So, the unseen deity, with those previous facts became a deity present to you by using the pronoun of the second person (instead of the first person), because the place of Ihsan is that you worship Allah as if you see Him, so you achieve Ihsan after you have achieved the faith. It was as if the servant when he praised his Lord, lauded Him and glorified Him. He drew him close. So, the method became unseen at the beginning, then it became presence in front of his Lord. The secret of this attention is that when the one who praises praised Allah Almighty and described Him with great attributes, the idea reached its limit, so he imagined himself in the presence of the Lordship and addressed his Lord, and therefore the speech turned from praise to supplication, and supplication requires speech.

The essence of worship is humility and submissiveness, from which the slave is called (Abd) a slave, due to his humbleness, submission, calmness, reverence, and obedience to his Master



and his Owner. From this word is the phrase الناقة الذلول the submissive she-camel, i.e., comfortable and ready to ride in needs. There is another phrase from the same word "الطريق المعبد" which means "the paved road" i.e., Easy to walk on it. So, it is worship, submission and humiliation to Allah out of love and veneration. If a person makes his heart worship, the texts of revelation reflect on him; in compliance with the command and avoidance of the prohibition, and as hard as the heart is, it will be restless and stubborn.

Worship is everything by which Allah is worshiped, whether it is something that is obligatory or something which is prohibitive, or something that is allowed to do, or something which is not allowed to do. This includes what is permissible and what a person does for his benefit, if it is intended to draw closer to Allah with righteousness in obedience to Him or manifesting His grace.

Worship, in the sense of devotion, has two conditions:

The first condition:

Knowing the Deity, the Mighty and Sublime, in order to achieve humiliation and submission to the Deity. It is required that His knowledge should be realized, and the way to that is the knowledge of the names, attributes, meanings of Lordship and His Perfection-Glory be to Him. Allah, Glory be to Him, has absolute perfection in every aspect and in regard to His lordship over His creation by His grace and favour vis-a-vis the servant's shortcomings (كلا لما يقض ما أمره) (No! He [i.e., man] has not yet accomplished what He commanded him.) (*Surah Abasa:23*). So, he loves Him and gets broken, humiliated, submissive and humbled for him.

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The second condition:

That is the knowledge of his religion, for the condition of love is to follow the commands of the deity and avoid His prohibitions. His commands and prohibitions are His religion that He has revealed. It is not possible to follow His religion except after knowing Him, and therefore knowledge of Allah's religion is a condition in worship.

Considering the perfection of love with perfection of humiliation is the origin of deification (worship) and worship combines the perfection of love and the perfection of submission. So, the worshiper is loving and submissive. The person who loves but does not submit to the beloved comes out of the ambit of worship like the one who loves to draw close to another beloved. Whoever submits to the one whom he does not love is like the one who submits to the oppressor against his will. So, the basis of worship is love and veneration, and worship is based on two great things, which are:

- 1- Love and submission to Him (because of His benevolence, favour, and the feeling of shortcoming in His right).
- 2- Glorification and praise (for His merits and perfections)

They result in what's mentioned in the verse: (إِنَّهُمْ كَانُوا يُسَارِعُونَ) (فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ) (Indeed, they used to hasten to good deeds and supplicate Us in hope and fear, and they were to Us humbly submissive) (*Surah Al-Ambiya: 90*)

With love there is desire and hope, and with veneration there is fear and dread. That is why worship implies commands and prohibitions: commands are based on desire and seeking to reach the one who commands, and prohibitions are based on glorification and fear from this Great Being.



If you love God Almighty, you desire what He has, desire to reach Him, seek the path that leads to Him and obey Him in the most perfect manner. If you glorify him, you will be afraid of him. Whenever you are intent on committing a sin, you feel the greatness of the Creator, the Exalted, and His watch over you, and you leave it. This is from the grace of Allah upon you. when you are destined to commit a sin, you will find Allah before you, so you are afraid and you distance yourself from the sin; because you worship Allah with desire and fear.

God Almighty has made slavery a description of the most perfect of His creation and the most beloved of them to Him who are prophets and messengers, just as He made it a description of the believers whom He chose. He described His Prophet Muhammad, may peace and blessing of Allah be upon him, the best of his creation and the seal of his messengers in the best of His places, which is the revelation of the book to him (أنزل على عبده الكتاب) (who has sent down upon His Servant [Muhammad (ﷺ)] the Book) (*Surah Al-Kahf: 1*) as well as He described with that, righteous among the believers (وعباد الرحمن) (and the servants of the Most Merciful) (*Surah Al-Furqan: 63*). The Prophet Muhammad, may peace and blessing of Allah be upon him, declared ihsaan in worship to be the highest level of religion (أن تعبد الله كأنك تراه) (that you worship Allah as if you see Him).¹

Worship is not a hardship and difficulty for a Muslim to rest from, rather it is love and glorification of Allah Almighty, which sends a sincere desire to God and arouses great longing

¹ A part from Hadith Jibril reported by Al-Bukhari in the book of Iman (Belief), Chapter: Asking Jibril the Prophet about: Islam, Iman, Ihsan (No. 50), Muslim in the book of Iman, Chapter: Al-Iman, Al-Islam, Al-Ihsan, (No: 9)



for Him, Glory be to Him. The Muslim humbles himself before his Lord and Master, calling Him and conversing with Him, coming to Him, hoping for His mercy, begging for His bounty, generosity, and nearness.

Loving Him, Glory be to Him, necessitates worshiping Him, obeying Him, pursuing His pleasure, and exerting effort in worshiping Him and turning to Him. This motive is the most complete and strongest of the motives of servitude, even if it is assumed that commands, prohibitions, rewards and punishments do not exist.

The cause of creation is worship, and it is the first intent to make us happy and to regulate our movement, for He, Glory be to Him, created to be worshiped. All creations are as slaves over whom compulsive matters apply. But, His legitimate intention is to have servants and to include in the servants everyone who gives up his choice in life to the will of his Lord in the obligatory duties. So, among the servants, come those who bring love, while they have options not to come (عباد الرحمن) (Servants of the Most Merciful) (*Surah Al-Zukhruf: 19*) (يا عبادي) (الذين أسرفوا) (Say, "O My servants who have transgressed against themselves [by sinning],) (*Surah Al-Zumar: 53*) (إلا عبادك منهم) (المخلصين) (Except, among them, Your chosen servants.") (*Al-Hijr: 40*)

Allah, Glory be to Him, is worshiped, praised, and loved because He is worthy of that and deserves it. Rather, what He deserves from His servants is something that their power or will cannot reach, nor can their minds imagine, and none of His creation can ever worship Him as His worship should be, and cannot fulfil His right of love and praise. That is why, he, the best of His creation, the most perfect of them, the most familiar



with Him, the most beloved to Him, and the most obedient to Him, said: (لا أحصي ثناء عليك) "I cannot count Your praises"¹ And he informed that his deed, PBUH, does not necessitate salvation, so he said: (لن ينجي أحدا منكم عمله . قالوا : ولا أنت يا) (رسول الله؟! قال : ولا أنا إلا أن يتغمدني الله برحمة منه وفضل) "The deeds of anyone of you will not save you (from the (Hell) Fire)." They said, "Even you (will not be saved by your deeds), O Allah's Messenger (ﷺ)?" He said, "No, even I (will not be saved) unless and until Allah bestows His Mercy on me."² May the blessings and peace of Allah be upon him as per the number of what He created in the heavens, the number of what He created on the earth, the number of what is between them, and the number of what He will create.

According to a Marfu hadith (authentic Hadith), among the angels are those who prostrate to Allah and do not raise their head since He was created, and among them are those who kneel and do not raise their head from bowing since He was created until the Day of Resurrection, and they will say on the Day of Resurrection: (سبحانك ما عبدناك حق عبادتك) (Glory be to You, we worship You, the right of your worship)

The three verses before the verse “You Alone we worship” are the foundations of worship with perfection of love and praise, and require praise and thanksgiving, and it is only for grace, because He is the Lord of the worlds. This requires the perfection of His love and all the worlds are encompassed by

¹ A part of a Hadith reported by Muslim in the book of the prayer, Chapter: what is recited during ruku(Bowing) and Sujud (prostration) (No. 486).

² Reported by Al-Bukhari in the book To make the Heart Tender (Ar-Riqaq), Chapter: intention and continuation on action (No: 6463) Muslim in the book Characteristics of the Hypocrite, Chapter: No on will enter the Paradise due to his deed (No 2816)



His mercy, (وإن من شيء إلا يسبح بحمده) "And there is not a thing except that it exalts [Allah] by His praise" (*Surah Al-Isra: 44*) and that there is nothing that does not glorify His praise and praise is the evidence of His love. All beings love him, and if you see in all the living worlds, you would see the love of God throughout this universe (قالوا أتينا طائعين) (They said, "We have come willingly) (*Surah Fussilat 11*) and they are inanimate. And the obedience requires love.

One of the requirements of devotional love is that the servant should believe that he is not able to thank God as is due to Him, for these religious blessings of faith, knowledge and fear, and the worldly blessings such as health and money, in addition to the blessings in the Hereafter, and the great reward for doing a little deed in a short life and multiplying the good deeds by tens of folds. So, how can he fulfil the right of thanksgiving, for thanksgiving itself is a blessing from God that requires thanksgiving (سبحانك لا أحصي ثناء عليك) (Glory be to You, I cannot praise You)¹

Every lover reaches out to his beloved with the hope from his heart that he will accept, that he will turn, that he will come near, and this is greed and hope, and there is a fear that He would not look and would not turn. If the perfection of love, the perfection of hope, and the perfection of fear are achieved, the highest places of servitude are achieved, and perfections vary according to the knowledge of the beloved, so knowledge of the beloved becomes the highest level of worship (شهد الله أنه لا إله إلا هو والملائكة وأولو العلم) (Allah witnesses that there is no deity except Him, and [so do] the angels and those of

^{1 1} A part of a Hadith reported by Muslim in the book of the prayer, Chapter: what is recited during ruku(Bowing) and Sujud (prostration) (No. 486).



knowledge) (*Surah Ali Imran 18*). So, He placed them with the angels because of their greatness.

So if you are afraid of the Day of Judgment, you turn to worship the Lord of the worlds (إنا نخاف من ربنا يوماً عبوساً) (Indeed, We fear from our Lord a Day austere and distressful. So Allah will protect them from the evil of that Day and give them radiance and happiness) (*Surah Al-Insan: 10-11*) because He is the Lord of the Worlds, because He is the Most Merciful, because He is the King of the Day of Judgment, and because they said: You do we worship. So, worship is based on love, and love is based on benevolence. So, who is more benevolent to you than God? Whatever blessing you have is from God.

He is able, Glory be to Him, to make worship compulsory (إن نشأ ننزل عليهم من السماء آية فظلت أعناقهم لها خاضعين) (If We willed, We could send down to them from the sky a sign for which their necks would remain humbled). (*Surah Al-Shurah: 4*) But worship comes with love and not with coercion, so whoever disobeys and disbelieves is not outside of the will of God (إن أكرمكم عند الله أتقاكم) (most noble of you in the sight of Allah is the most righteous of you) (*Surah Al-Hujurat: 13*) The highest of those who attained the degrees of piety and servitude (meaning servants) are the prophets and their master, Muhammad, -PBUH- where he is at the top. He is the one who achieved the highest levels of worship to God as He loves it, and as it appears in His saying (we worship).

The reality of the slave of Allah is submission that frees you from submitting to anyone else, for it is slavery that bequeaths a freedom. So, do not pay attention to anyone else from his creation, no matter how high their worldly rank and status is



(وتوكل على الحي الذي لا يموت) “And rely upon the Ever-Living who does not die” (Surah Al-Furqan: 58). So, You Alone we worship and cherish our submission to this praised God with His perfection and majesty. In fact, it is a mercy for them as through this they are saved for the humility of servitude to others (It is enough for my honour that I am a slave who is celebrated by his master without fixed schedule... He is in His Most Honourable, most beloved position, but I meet him when and where I love)

Among the subtleties of the plural form in (نعبُد) (You Alone we worship) is that it has the sense that if you see one of the Muslims more worshipping of Allah than you, so rejoice that you enter with him into the group (هم القوم لا يشقى بهم جليسهم) (They are the people by reason of whom their associate will not be miserable)¹

Whoever has true knowledge of his Master, it is not right for him to rely on his worldly affairs, rather his determination will take him to the path that leads to his goal of the pleasure of his Lord and His paradise, so the servant traverses it with worship, and from Him is the help; He Almighty said: (إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ) “You Alone we worship, and You alone we ask for help”. Worship absolves of polytheism, and seeking help absolves of strength and power, and an entrusting (the affairs) to God Almighty takes place. To these two meanings the entire religion returns. This meaning has been described in other verses of Qur’an, as He Almighty said: فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ

¹ Reported by Al-Bukhari in the book of Supplications, Chapter: Virtues of the remembrance of Allah (No: 6408), Muslim in the Book Pertaining to the Remembrance of Allah, Supplication, Chapter: Virtues of the remembrance of Allah (No: 2689)



بِعَافِلٍ عَمَّا تَعْمَلُونَ “so worship Him and rely upon Him. And your Lord is not unaware of that which you do.” (*Surah Hud: 123*)
 قُلْ هُوَ الرَّحْمَنُ أَمَّنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا “Say, "He is the Most Merciful; we have believed in Him, and upon Him we have relied” (*Surah Mulk: 29*)
 رَبِّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلاً “[He is] the Lord of the East and the West; there is no deity except Him, so take Him as Disposer of [your] affairs” (*Surah Al-Muzzammil: 9*) That is why some of the predecessors said: Al-Fatihah is the secret of the Qur’an, and its secret is this word.

The verse (إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ) “You Alone we worship, and You alone we ask for help” came between the servant and his Lord, and it is good that it comes immediately after what God Almighty mentioned about the Day of Recompense where He will reward every person for every deed. He also told His servants for what He created them and for what He will reward them, i.e., His worship. It means that we devote to You Alone the obedience, worship and seeking help.

(وَإِيَّاكَ نَسْتَعِينُ) “and You alone we ask for help” We seek help from you in the sincerity of our servitude to you, although after that tyranny arises that comes between us and (our servitude) from within our souls that is ever inclined to evil or from outside it, then Allah teaches us not to feel defeated and humiliated, rather we should seek His help at that time, and that we should prepare to face falsehood with whatever external resources we have, and we should seek the help of Allah, for He answers the call of the compelled who has exhausted all the resources that He provided him with.

To mention the deity Who is asked for help, in the word (إِيَّاكَ) (You Alone) (before the word نستعين), is to say that it has the respectful gesture for Allah by prioritizing His name over the



actions of the creatures, and repeating the word (إياك You Alone) is to denote the strength and necessity of specification, and this is appropriate for the condition of the servant with His Lord. So, he is standing in front of Him, supplicating him with submission and humility in the prayer, and he affirms submission in conversing with Him, so it fits the condition of the present, not the condition of the absent. We single you out for worship and seeking help from, implying exclusivity, as if he says: We worship You, and we do not worship anyone else, and we seek help from You, and we do not seek help from anyone else.

To You, O our Lord, alone, we humble, submit, and turn, for You have taken over us with Your care and overwhelmed us with Your mercy. We single out You with the request for assistance in Your obedience and in all our affairs, we do not address with this request anyone but You. For you are worthy of worship, you are competent over all things, and the All-Knowing of the inner and outer things. Nothing is hidden from You, neither a feeling nor an intention.

So, you reflect: He used the word “we worship”, He did not use “I worship”. Because it has humility, need, and submission, that is, I am one of your servants, so I am not worthy to come to your great honour alone, but I join myself to all your servants. Perhaps my worship may be accepted and my supplication may be answered, and if he had said, “You Alone I worship,” he would have exalted himself and would have entered the door of pride as if he was the only one in the field.

Teaching this humility to the believers in the plural form by God Almighty is more receptive to acceptance, blessing and an answer. The worshiper is deficient in himself, so he



addresses his Lord in the language of the group of worshippers. Even if a person is praying alone, his prayer is not valid if he says "إياك أعبد" "You Alone I worship" or "اهدني" "guide me". He has to say أَهْدِنَا وَإِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ all of it in plural form so that a person knows that he is a part of a nation and that he is not alone in this universe. And it is a reminder that this religion is a firm bond among the Muslims of different races, languages and distance between their regions and their countries.

And He repeated the pronoun (إياك) (you) again for generating interest and as an indication of the attachment of these matters to each of the two verbs. Re-pronouncing the pronoun is due to the severe necessity, that cannot be expressed if it is omitted. If you say to a king, for example, "You I love and you I fear," it has the exclusivity of love, fear, and care for him, which is not in your saying "You I love and fear."

Worship has been mentioned before seeking help, because the first is a means to the second. Presenting the means is a reason for achieving the demands, and it proves that they do not rely on performing acts of worship, rather, it is Allah's help that makes it easier for them to perform it. He did not mention the deeds that are sought help on so that the request includes all the righteous deeds towards which the soul of the human being is directed.

And prioritizing worship over seeking help is from the chapter of giving precedence to the general over the particular and also from the chapter of prioritizing the right of Allah Almighty over the right of His servant, and because worship is the greatest purpose and it is the end of creation and of the servant, and seeking help is a means to it. And that



whoever prioritizes Allah's right over everything and strives for good and achieves worship to Allah alone, Allah Almighty will grant him help and guardianship and make it easy for him in this world and the Hereafter, and He takes care of him with His kindness and mercy. His kindness protects him from what He warns from, and His mercy satisfies him with what He appreciates. This indicates that supplication after worship is desirable.

So, "Thee we worship" is related to His divinity and His glorious name (Allah) and (You Alone we ask for help) refers to His Lordship and His glorious name (The Lord). So, He has mentioned (You Alone we worship) before (You Alone we ask for help), just as the name (Allah) preceded the name (The Lord) in the beginning of the surah, And because (You Alone do we worship) is the part of the Lord and it is from the first section in the surah in which there is praise for Allah. And (You do we ask for help) is the part of the servant, so it is from the third section that he has (Guide us to the straight path). Worship is performed only by the sincere, while seeking help is performed by the sincere and insincere both, and because worship is gratitude for His blessings upon you, and seeking help is His Providence for you.

The secret of combining worship and seeking help is that it cuts off the entrance to polytheism in worship, which is seeking help from other than God, and it is the door in which every polytheist falls, for polytheism in divinity is the most dangerous form of polytheism at all. Because the matter of lordship - which is the recognition of Allah the Mighty and Sublime - is a matter that is close to the soul and nature, and does not need a major evidence, and the deviation in the subject



of (His beautiful) names and attributes also has taken place, But it cannot be measured by the deviation that occurred in the subject of polytheism, in the monotheism of divinity; That is why we should take great care in calling people to the oneness of divinity; Because it is the origin of religion, and the basis of monotheism.

And servitude is a great position in which man is honoured, for God Almighty has named His Messenger (His servant) in his most honourable place in the Qur'an (أنزل على عبده الكتاب) (He revealed to His servant the Book) (*Surah Al-Kahaf: 1* (أسرى بعبده ليلاً) (Exalted is He who took His Servant [i.e., Prophet Muhammad (ﷺ)]), (*Surah Al-Isra: 1*) it means absolute liberation from all servitude to other than Allah Almighty.

Worship is something in which the balance is achieved, where a person works for his Hereafter and works for his worldly life too, while he is connected to Allah and loyal to Him, so he will be rewarded for his purely worldly deeds if he intends by them to draw closer to Allah. He is brought up on strength and resistance to desires. If the soul is purified, gets high and clean, it flows with goodness, sacrifice, and generosity towards those around it, so worship does not turn into a habit, rather the social content of worship is achieved.

Know that the worship becomes the (real) worship if it is taken from the two revelations and aims at getting the pleasure of Allah alone, i.e., sincerity (You Alone we worship) and compliance to His Messenger (Guide us to the straight path) – these two matters make up the worship, as the Almighty and the Majestic, said (يا أيها الذين آمنوا اركعوا واسجدوا واعبدوا ربكم) (O you who have believed, bow and



prostrate and worship your Lord and do good - that you may succeed". (*Surah Al-Hajj: 77*)

إياك نعبد وإياك نستعين (You Alone we worship and You Alone we seek help) It includes two types of monotheism, namely: monotheism of Lordship and monotheism of Divinity, which includes worship in the name of the Lord and the name of God. He is worshiped by His divinity, is sought help by His lordship, and He guides to the straight path with His mercy. The beginning of the surah is the remembrance of His name (Allah, the Lord and the Merciful) in accordance with the request of the seeker of His worship, help and guidance, and He is the only one to give all of that, no one helps to worship Him but He, and no one guides but He.

Whoever wants true happiness, let him adhere to the threshold of servitude (من عمل صالحا من ذكر أو أنثى وهو مؤمن) (فإنحيينه حياة طيبة) (Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life,) (*Surah Al-Nahl 97*). Whoever wants happiness should do a lot of worship, for it is the closest path to God and to God's love for you. As for as your love for Allah is concerned, it is an innate and natural matter, but that Allah loves you, the owner, the Creator, the Self-Sufficient loves you, is the highest and greatest purpose. So, preserve the obligatory duties more than the voluntary ones. Understand the comprehensiveness of worship to make everything in your life an act of worship (قل إن صلاتي و نسكي و محياي و مماتي لله رب العالمين) (Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds.) (*Surah Al-An'am: 162*). Your smile is a charity, a kind word is a charity, an injurious thing that you remove from the road is a charity, you



are rewarded for the lust that you fulfil in lawful ways. The entire matter is to complete the servitude to God, both outwardly and inwardly. So, the movements of his soul and his body are loved by God. The perfection of the servant's servanthood is his obedience to his Lord in loving what He loves and exerting effort in doing that, agreeing with Him in hating what he hates and making effort in leaving it. This happens only with the reassured soul.

Worship and seeking help are two correlates, one of which is not achieved without the other, so worship is not fulfilled without God's help for the servant, and God's help is not obtained without His worship, with both of them faith and perfect obedience are achieved. Salvation is by doing both. Pure worship is a disassociation from polytheism, and seeking help from God alone is a disassociation from power and strength, and complete submission to Him, the Mighty and Sublime. There is no way to salvation except by performing them, and seeking help came after worship, while it is included in that, because the servant, in all his acts of worship, needs the help of Allah Almighty. For if Allah does not help him, he will not get what he wants by doing commands and avoiding prohibitions, then through them eternal happiness and deliverance from all evils will be achieved.

The reality of seeking help is trust in God and reliance on Him, the origin of this is the knowledge of the heart about its Master, and that He is the One who is alone in creation and management, harm and benefit, giving and prevention, and that whatever He wills is done even if people do not want it, and whatever He does not will is not done, even if people will it. So, he should not depend but only on Him and should not



entrust His affairs but only to Him, and his heart should not be reassured except with Him. The condition of the one who seeks help (of Allah) is like the case of a child with his parents regarding what he hopes or fears. You do not find his heart turning to other than his parents, and you see him fully trusting and relying on them. This is the condition of the one who trusts (Allah), and who is like this with Allah, Allah is sufficient for him. Allah Almighty said: (وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ) (And whoever relies upon Allah - then He is sufficient for him.) (*Surah Al-Talaq: 3*), i.e., sufficient for him.

Trust and seeking help are half of the religion, and the second half is repentance and worship, the whole life is nothing but worship and seeking help. Everything that a slave faces in his life either calls Him to submission and surrender, or calls Him to ask and seek His help. The most beneficial of them is seeking help in the pleasure of Allah (اللهم أعنى على) (ذكرك وشكرك وحسن عبادتك) “O Allah, help me to remember You, to give You thanks and to perform Your worship in the best manner”¹

(إياك نستعين) “You Alone we ask for help” the believer understands from it that the world is governed by the law of causes, and God, his Lord, has created the tangible, material causes in this world, and they are all to be for him a friend, helper, and co-operator. Therefore, illusions will not fill his mind or heart towards tangible and intangible forces, and fears will not arise between him and them, because he believes in

¹ A part from a Hadith reported by Abu Dawud in the book of Prayer: Chapter: to Ask for forgiveness (No 1522), Al-Nasa’i in the book of forgetfulness (No 1303).



Allah alone, worships Allah alone, and seeks help from Allah alone.

All these powers are from the creation of His Lord (من شر) (ما خلق) (from the evil of what He created) (*Surah Al-Falaq: 2*), he contemplates them, becomes familiar with them, knows their secrets, and seeks God's help against them or seeks refuge with Him from their evils. So, these (powers) give him their help, and reveal to him their secrets, so he lives with them in a friendly universe.

Although seeking help is a type of worship and supplication is the most specific of its conditions, the believer knows for sure that he will not worship Him until after He helps him so he supplicates to Him with that. (وإياك نستعين) (And you Alone we ask for help) Here you have been overwhelmed with peace and tranquillity that you have given him the reins of yourself to help you in doing good. And (إياك نعبد) (You Alone we worship) is the purpose, so you will not be able to worship your Lord except with Him, and here comes the means (You Alone we ask for help).

(إياك نعبد) (You Alone we worship) to limit and singularize the foundation of monotheism of divinity and the individuality of God in worship because it is the basis of religion and a right of God Almighty over the servant. He acknowledges it (هذا بيني وبينك) (this is between me and my servant)¹ and then he seeks help from God Almighty for that because he has no authority even on monotheism, let alone

¹ A part of the Hadith "I have divided the Hadith into two halves" reported by Muslim in the book of Prayer, Chapter: Al-Fatiha is obligatory in each Rakah(No395)



other matters of this world and the hereafter except with God's help.

Since the servant is weak and poor, he needed to ask God Almighty for help (He said, "You Alone we ask for help) and seeking help here is general, so we seek help from you, O God, for everything., although its greatest purpose is getting help in worship, as if he is saying: O our Lord, we want to obey you, worship you, and draw near to you. If you do not help us, we will lose.

And the Sheikh of Islam Ibn Taymiyyah, may God have mercy on him, says: I reflected on the most beneficial supplication, then I found that it was asking for help in matters of His pleasures, then I saw it in Al-Fatihah in (It is You we alone worship and You we seek help alone), That is why, it was narrated that the bearers of the throne were able to carry the throne with the saying "There is no might nor power except with God." And it has been narrated in the Bukhari and Muslim that the Prophet, PBUH said: (كنز من كنوز الجنة) "It is one of the treasures of Paradise."¹ And just as "You Alone we worship" absolves us from polytheism, so "Thee we ask for help" absolves us from might, power, and strength, and entrusts us to Allah the One, the Prevailing.

And seeking help brings together two principles:

First: trust in God and attachment to His power and mercy.
Second: sincerity of trust, certainty, and reliance on Him. And

¹ A part of a Hadith from the Hadith reported by Al-Bukhari in the book of Military Expeditions led by the Prophet (pbuh) (Al-Maghaazi), Chapter: The battle of Khaibar (No: 4205), Muslim in the book of remembrance and supplication, Chapter: to lower voice during remembrance is Mustahab (No 2704)



with it, the heart turns to God alone, not to causes, as if they are nothing in themselves if God does not give benefit from them. So, seeking help is relying on God Almighty to bring benefits and repel harm, while trusting Him in achieving that.

So, we need a lot the doctrine of seeking help from God and relying on Him to be engraved in minds and to be rooted in the hearts, so whoever trusts in God as he should trust him, He will be sufficient, and whoever seeks help from Him, Allah will help and protect him.

Who is the helper when problem comes, the calamity descends, and famine surrounds all? (You Alone we ask for help).

Who is the helper if faith weakens, the trials of time multiply, and the brothers are divided? (You Alone we ask for help)

Who is the helper at the loss of the beloved, the death of friends and befalling of difficulties? (You Alone we ask for help).

Who is the helper if hearts become hard and sins multiply and defects appear? (You Alone we ask for help).

Who is the helper if pride spreads, magic abounds, and poetry turns hypocrite? (You Alone we ask for help).

Who is the helper if the relationship becomes more corrupt, the debt multiplies, and the evil eye harms? (You Alone we ask for help)

It is a fulfilment of your saying (لا حول ولا قوة الا بالله) (there is no might and no power but with God), in which you absolve yourself of strength and power except by God's permission,
.....



(Thee we worship) is a remedy for show-off, because it is a reminder of the position of sincerity, and (Thee do we seek help) is a remedy for arrogance because it reminds the servant of his need for his Lord and his poverty towards him, because in his saying (and You we seek help from), there is a fulfilment of the word (لا حول ولا قوة إلا بالله) (there is no might and no power but with God).

Among the most dangerous diseases of the heart are two diseases that affect the heart, damage and corrupt it and take away faith from it: Pride and arrogance. If the hypocrite contemplates the reality of slavery and the position of divinity, he would not turn to humans; They have nothing of the matter, and if the arrogant looks at the reality of seeking help, he would see his smallness, his inability, weakness and need. So, the cure for hypocrisy is (You Alone do we worship) and the cure for arrogance is (You Alone do we ask for help) because whoever is saved from the disease of hypocrisy and the disease of pride and arrogance and from the disease of ignorance and misguidance with (Guide us to the straight path), He is relieved of his diseases and ailments, and the blessing has been completed upon him.

And religion is summarized in His saying (You do we worship). It has the pillars of Islam from the worship of the hearts and all the limbs, and in all the emotions and movements of life we need (You Alone we do seek help). Nothing is outside this verse. He feels the saying (I draw near to You in worship and I need Your help, O my Lord, in fulfilling all my needs, the most important of which is my worship of You).

Religion and the world have been mentioned in His saying (You Alone we worship and You Alone we seek help from).



So, prayer is a worship, you need to be helped in order to perform it, and fasting is a worship, so you need to be helped to do it. Even the things of the abstract world need help, if you intend to perform them (You Alone we worship) by drawing closer to God through them (And You Alone we seek help in) and if you seek God's help to fulfil them.

The aesthetics of (You Alone we ask for help) are the most important issues that God is sought for help to achieve it (Guide me, Lord, to the straight path) the path of Islam and the Qur'an and adherence to the way of Muhammad, may God's blessings and peace be upon him, in worship and behaviours in every breath of my life, in the minutes and details of life.

(You Alone we ask for help) I do not seek help except with You, and do not resort to anyone except to You in revealing my distress and answering my supplication, because You ask Your servants to ask You (You are near) Lord, help me in the answer to my supplication, O my Lord, I need you, the greatest need is guidance, fulfil it, my Lord, guide me to the right religion, make me firm upon it, make me see it, teach me its completeness, its rules, and its details in every movement and point, for Islam is the true blessing, and it is uprightness on the path with those who have been rewarded. O God, I ask You for help, O God (You Alone we ask for help) - guide us

Worship is the excursion of those who intend, the comfort of the lovers, and the joy of those who know, it brings comfort to their eyes, and in it lies the joy of their hearts, and from it is the comfort of their souls, to it the prophet, may God's



blessings and peace be upon him, pointed by saying: (أَرْحَنَّا بِهَا) (يا بلال) “O Bilal, give us rest by it”¹.

Seeking the help is your veneration for the attributes of His generosity, your descending into the arena of His goodness, and your surrendering to the hand of His judgment, so that you go to Him with great hope, and take a big step towards Him. Those who turn away from the place of worship and seeking the help and those who are preoccupied with the trivialities of the world shall be forsaken. O God, we seek your help, we seek your guidance, we believe in you, we rely on you, we seek your forgiveness, and we repent to you.

From here, the directions of reaching appear in “You Alone we worship and You Alone we ask for help” as it has the rightness of will and action. So, the goal of the servant gets clear for him in his life, which is worship and he does not become preoccupied with anything else, and the means that leads to it is to seek help, so he does not seek help from anything else.

In the Almighty’s saying “You Alone we worship”, there’s a proof of prophethood, for the way of worship is known only through His Messengers. In His saying “You Alone we ask for help” is the faith in Destiny, because the servant asks Allah for help Who is competent over all things and Who manages as He wills.

To mention the sentence (إياك نستعين) “You Alone we ask for help” just after the sentence (إياك نعبد) “Thee Alone we worship” indicates that whoever strives for good, achieved

¹ Reported by Abu Dawud in the book General Behaviour (Kitab Al-Adab), Chapter: The prayer of Ihsa (No: 4985).



worship for Allah, indeed Allah will provide him with assistance, but the degrees of help and authority vary according to people's differences in worship. The more a person worships Allah, the more help and support he receives, so if you adhere to His servitude and come under His slavery, He will help you on it. And the more the servant completes his servitude, the help of Allah will be more for him, and because the sentence *إياك نعبد* is for Him and the sentence *وإياك نستعين* is by Him, And what is for Him is related to His love and contentment, and what is by Him is related to His will, and the entire universe is related to His will, so what is for him takes precedence over what is by him.

Whoever is in a state between worship and seeking help, then success and guidance are hoped for him; (*وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ*) (*عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ*) (*And my success is not but through Allah. Upon Him I have relied, and to Him I return*) (Surah Hud: 88). Hence, there was the advice of the lover (the prophet), may Allah's blessing and peace be upon him, to his beloved Muadh bin Jabal, may Allah be pleased with him: ((يا معاذ، والله إني)) لأحبك؛ فلا تنس أن تقول دُبْرَ كُلِّ صَلَاةٍ: اللهم أعني على ذكرك وشكرك، وحسن عبادتك)) ((By Allah, I love you, Mu'adh. Never miss to recite this supplication after every (prescribed) prayer: "O Allah, help me in remembering You, in giving You thanks, and worshipping You well." ¹ An advice of the most useful supplication, which the slave needs in all his circumstances.

¹ Reported by Abu Dawud in the book of Prayer: Chapter: to Ask for forgiveness (No 1522), Al-Nasa'i in the book of forgetfulness (No 1303)



Third Part

Supplication

Guid us to the right path

Asking for guidance to the greatest demand and the most honourable desire

This is the third and final part of Al-Fatihah. When worship and seeking help from God Almighty alone have been mentioned, asking for guidance to the clear path came; because with the guidance to it the worship gets valid, and whoever is not guided to the path that leads to his goal, he cannot achieve his goal.

Sirat is the way, it is the easy way. Literal meaning of Sirat is the way that has five qualities: straight - easy - traversed – wide – and it has ease and comfort. So, the straight path is the widest path, and the straight path is the shortest and closest line connecting two points, it is moderate and flat, without warping or twisting.

Siraat is very clear path, and the Sabeel is the path that emanates from it. The Subul are the roads that branch off from the Siraat (the paths of goodness, the paths of evil), actually the word Siraat (صراط) was written in Arabic as (سراط) with the letter (س) which is from Sarata (سـرط) that means “it has swallowed” because it (Siraat the way) swallows those who walk on it.

.....



Here is an important benefit: The English derived from the Arabic language a lot of Arabic words, so they say: “Straight” and “street” which means way in English because Arabic is the oldest existing language and the other languages are after it. There is no language older than it.

Therefore, the word Siraat has no plural in the Qur’an, and it has not been mentioned in the Qur’an except in a singular form, because what is meant by it is Islam: (وَأَنَّ هَذَا صِرَاطِي) (مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ “And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way” (*Surah Al-An’am: 153*). This is the example of the religion of Islam vis-à-vis all other religions. It (the religion of Islam) leads to Allah and to a home that is next to Him, with its ease and spaciousness. And the rest of the roads, even if they are many, all of them, with their narrowness and hardship, do not lead to Allah, but cut off from Him and lead to the abode of His wrath and anger, and the neighbourhood of His enemies.

There is no way to your happiness except with your uprightness on the path of God, and there is no way for you to be upright except with your guidance, for guidance to the straight path is a great blessing and a great favour. In guidance, souls find their comfort, through guidance the hearts find happiness and pleasure, for it brings together the interests of religion, the world and the Hereafter. The Hereafter is the demand of everyone and we all need it at all times, especially in a difficult time in which temptations, delusions and deviations abound. O Lord, guide me to what you love and are satisfied with in all the matters that confront me in this life, then



strengthen me and help me to act according to that you have shown me.

Guidance is the good life: (قَالَ اهْبِطَا مِنْهَا جَمِيعاً بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ) “[Allah] said, “(فَأَمَّا يَا تَبِيتَكُمْ مِنِّي هُدًى فَمَنْ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى “Descend from it [i.e., Paradise] - all, [your descendants] being enemies to one another. And if there should come to you guidance from Me - then whoever follows My guidance will neither go astray [in the world] nor suffer [in the Hereafter]” (Surah Taha:123) Among the meanings of “Guide us”:

- Lead us to you, take us to you, be our guide, and ease our way to you.
- Teach us, guide us, help us, and endow us with useful knowledge, so that we may worship you according to what you have legislated.
- Make us firm so that we do not deviate, turn away, and get astray with our desires, so our Lord, strengthen us with guidance and increase our faith.

In order to achieve guidance, it is necessary to know the ruling, and what God and His Messenger want from him, and to act on this ruling by having a strong faith in the heart of the servant that leads him to action. When the servant says, he calls his Lord and asks him saying, “Lord, guide us to what you love and are satisfied with in all the matters of life that confront us, then strengthen us and help us to act upon what we know, you have guided us to and taught us.”

Guidance has degrees, and those who are guided have classes, among them are those who reach the degree of friendship, and those who are below that, according to their guidance, they walk on the path. For God Almighty has two



paths: a path in this world and a path in the hereafter. And your walking on the path of the hereafter - which is the bridge erected on the board of Hell that people will walk on according to their deeds – will be in proportion to your walk on the earthly path: The earthly path is the path of God by obeying Him in what He commanded and avoiding what He forbade. He Almighty said: { وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ . صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ } “And indeed, [O Muḥammad], you guide to a straight path -The path of Allah, to whom belongs whatever is in the heavens and whatever is on the earth” (*Surah Shura* 52-53).

The servant is in need of this guidance the most, otherwise he is cut off. So, he is in need of God’s guidance; to know the truth and realize it, then to love it and to be capable over it, then to make it his purpose, then to make him do it, then to establish him on it and continue with it, then to remove from it the obstacles and barriers, all of this one needs to be guided to the path of truth in general, then after that he needs a guidance that is more special than the first to know its details and the details of its positions, then he needs to be guided by his master to keep him away from the path of those who deviate from the truth, the path of the people of anger who have turned away from following the truth intentionally and stubbornly, and the path of the misguided people who turned away from it due to ignorance and misguidance, so whoever God guides to that, he has been guided to the one straight path that all God’s prophets, messengers and their followers walked on; of the steadfast affirmers of truth, the martyrs and the righteous.

After Twassul (to come close to Allah) to Allah Almighty, by praising Him, glorifying Him, and lauding Him by His



Names and Attributes and after Twassul to Him with His servitude and monotheism, after acknowledgment of His servitude and His Oneness and disavowal from power and strength except through Him, Glory be to Him, came the question of the most important demand and the most successful desire (اهدنا الصراط المستقيم) (Guide us to the straight path). It's related to his attainment of the most honourable talent and the best gift, which is asking Allah for guidance! and this is evidence that the Book of God Almighty is a book of guidance for those who seek it.

Guidance is the most beautiful thing that is sought and the most honourable thing that is bestowed. Therefore, God guides His servants to two means with which hardly a supplication can be rejected; Praying to Him by His Names and Attributes, and getting close to Him by worshiping Him. The request for guidance comes. The believers vary in the depth and sincerity of their realization and their certainty of the aforementioned Tawassul, and hence God's response to them varies according to each one. If you achieve worship with praise and monotheism and asking Him for help, then seek guidance in order to be upright until you reach the complete grace in Paradise.

His description of the straight path is an indication of its proximity, ease, clarity and peacefulness, unlike the crooked path. This is an indication of the perfection, ease and softness of Islam, and that it is the closest and easiest way to salvation that leads to the goal. It is straight and connects directly. So, it is the path that our Lord, the Blessed and Most High, is upon (إن ربي على صراط مستقيم) (Indeed, my Lord is on a path [that is] straight.) (*Surah Hud: 56*) and it is the path that leads to it (وعلى



(الله قصد السبيل) (It is upon Allah 'alone' to 'clearly' show the Straight Way) (*Surah Al-Nahl: 9*) meaning the moderate path.

And the straight path is His religion, the Most High, which He has selected for His creation, in which you do not see hardship or distress, which is trodden by the righteous, whoever is patient with it will reach his goal of pleasing God and Paradise. Its reality is to single out Allah with worship and His Messenger with obedience (لا إله إلا الله محمد رسول الله) (there is no god but Allah and Muhammad-peace and blessing of Allah be upon him- is the Messenger of Allah).

The essence of guidance is that you ask Allah to guide you, teach you, and give you an insight into everything that He loves and is pleased with, in everything that confronts you in the matters of this life. Then He, Glorified and Exalted be He, endears you to the righteous deed that pleases Him about you, strengthens you to act upon what you know in the manner that pleases Him, the Most High. This is the second condition for achieving servitude, which is compliance: because Allah does not accept deed unless it is in accordance with the straight path, which is the path that God has blessed them with, and the first of them are the prophets.

The Guidance is of two types:

- **Guidance of statement, instruction and advice,** and this guidance is general. God Almighty is a guide to the servants, i.e., a clarifier to them and a guide (وأما ثمود فهديناهم فاستحبوا العمى) (And as for Thamūd, We guided them, but they preferred blindness over guidance) (*Surah Fussilat: 17*). Among the subtleties of that guidance is what happens in matters of disagreement (اهدني لما اختلف فيه من الحق باذنك) (Guide



me to what is differed about the truth with your permission)¹ and the messengers are guides to Allah Almighty.

- **Guidance of success, inspiration and opening the chest for acceptance and action**, and it is an abundance and blessings from God the Mighty and Sublime, which is specific to Him (ولكن الله يهدي من يشاء) (but Allah guides whom He wills) (*Surah Al-Qsas:56*). It is the heart's acceptance of the truth, its openness to it, its love for it, and acting upon it.

The supplication of seeking guidance is a proof of the prophethood of Muhammad, may God's blessing and peace be upon him, and the necessity of following him. If he performs as is due to obey the Messenger in what he commands, his reward will be from the same kind (يهداهم ربهم بإيمانهم) (their Lord guides them with their faith) (*Surah Yunus: 9*). Whoever was guided by the evidence and guidance of the Prophet Muhammad, may God bless him and grant him peace, to the knowledge of the truth and was guided by God's guidance to act and be firm (lead me and guide me to what you love and are pleased with), God grants him complete guidance by making him witness his shortcomings and sins so that he may repent to Him (وتوبوا إلى الله جميعا أيها المؤمنون لعلكم تفلحون) (and repent to Allah all together, O believers so that you may be successful) and so are all the messengers, all of them were sent to guide and call people to the straight path, which is the oneness of God, obeying His commands and avoiding His prohibitions.

.....

¹ Apart from the supplication of beginning the prayer of Night i.e. "Tahajjud" reported by Muslim in the book of The Book of Prayer – Travellers, chapter: supplication in the prayer of night (No 770)



Guidance is showing way with kindness, so whoever guides you to something with kindness has really guided you. And if He guided you without kindness, He has commanded you. Our Lord guided us with kindness by sending to us messengers and sending to us books and showing the signs of the paths. So, He warned us from the paths of misguidance and showed us the path of truth, which is Islam, which includes the happiness of this world and the Hereafter. Our need for the continuation of that guidance and our steadfastness on it until we meet it, is more than our need for food, drink and breath, because it is salvation and the way to victory.

Asking God Almighty for guidance is the most desirable and greatest purpose, for it is the best of this world and the Hereafter. If He guides him to the straight path, He helps him to obey Him and abandon his disobedience. He is in His protection, no evil has befallen him in this world or in the Hereafter, so God Almighty made it obligatory upon all His servants repeatedly throughout the day and night.

(Guide us to the straight path) includes asking for two guidance: 1) Explain to us, guide us and lead us to the knowledge of the straight path that leads to knowledge and righteous deeds, the shortest and easiest path to your knowledge, your satisfaction, and your paradise. 2) Likewise, inspire us with guidance and grant us uprightness on it and steadfastness after its knowledge until we meet You.

So, knowledge and righteousness both are fruits of guidance of God, His care and mercy. Turning to God in this matter is the fruit of the belief that He alone is the Helper. This matter is the greatest and the first thing regarding which the believer asks for His help. Guidance to the straight path is the



guarantee of happiness in this world and the hereafter with the certainty of achieving the purpose of existence. It is in fact the guidance of human instinct towards God, Lord of the Worlds.

Asking for guidance means: guide us, O our Lord, and guide us to what you love and are satisfied with in words and actions, and make us firm and agree with us to righteousness and sustainability. You ask your Lord to guide you to this path as a way of life, to guide you to it, to teach you, and to make you firm on it so that we do not deviate or divert: (لا ترغ قلوبنا بعد إذ) (هديتنا) (Do not deviate our hearts after You have guided us) (*Surah Ali Imran 8*) until you fulfil what you have promised your Lord about worship and seeking help.

The straight path is God's religion, it is God's oneness and devotion to Him, and it is faith and righteous deeds in this world, it is the worship that you are created for. So, the Messenger was sent by God to guide you to a straight path.

Guidance: is to know the right of God upon you, and to know what God has enjoined upon you, and to know what God has forbidden upon you. And to be upright in performing what God has commanded you to do, and to leave what God has forbidden you, and act in obedience to God, and beware of disobedience to God, and stop at God's limits, hoping for God's reward and fearing God's punishment, and standing at His limits.

The straight path is the fulfilment of the commands of God Almighty and the abandonment of His prohibitions, and that the servant at all times does what he is commanded at that time of knowledge and action and does not do what he is forbidden. The greatest commands are His oneness and devotion to Him, and the greatest prohibition is polytheism; God has promised



those who are guided with happiness in the two worlds, in this world with mercy -may God have mercy on them with success, guidance and reforming- and in the hereafter by making them enter Paradise and being content with them. This is the reward for the people of the straight path.

The people of the straight path are the people of steadfastness in this world, out of love and desire, truth, sincerity to God, loyalty to God's friends, enmity with God's enemies, patience in obedience to God, abstaining from the prohibitions of God, advocating for truth, cooperating in righteousness and piety, enjoining good and forbidding from false. This is how the believers are, this is how the truthful are, this is how the people of the straight path are.

And the worshiper, when he supplicates and asks his Lord to make him follow (the straight path), the path of the people of Paradise, feels God's grace, bounty and mercy when He makes him aware of this path, so his heart increases in love for God Almighty and thanks for His grace and asks Him for safety from the state of the transgressors, so his fear about the paths of those who have earned anger or of those who are astray, gets intensified, so he lives between fear and hope after knowledge and love, and thus his servitude completes and his happiness is achieved.

It is befitting for a Muslim to meditate day and night seeking guidance and steadfastness upon it, for if He guides you to this path, He will help you to obey Him and endear you to worshipping Him and abandoning His disobedience. So, no evil will befall you, neither in this world nor in the Hereafter, and that includes all kinds of needs that cannot be counted.

.....



Guide us on the straight path means: guide us to the path and guide us in the path, that is, guide us to the adherence to Islam in its origin and religious details. So, he may be guided to the essence but not the details. He may be guided to prayer, but not to focus in it, and guidance is not complete unless you achieve knowledge of faith and righteous deeds with what you have learned and the call to goodness and patience on that at every moment. Every soul need guidance, so thank your Lord for this great blessing, and be keen about this supplication, and bring your heart to this supplication in prayer and the other things; This is the great supplication that you need the most.

(And this is my straight Path, so follow it); Means: adhere to it, and stick to it. (وَلَا تَتَّبِعُوا السُّبُلَ) (And do not follow the paths), which are heresies, and the sins that God forbids from. The Subul (paths) are: heresies, sins, and abominations that God has forbidden His servants from; So, it is necessary to beware of it. ولكن الله حبيب إليكم الإيمان و زينه في قلوبكم و كره إليكم الكفر والفسوق () والعصيان أولئك هم الراشدون فضلا من الله و نعمة والله عليم حكيم) but Allah has endeared to you the faith and has made it pleasing in your hearts and has made hateful to you disbelief, defiance and disobedience. Those are the [rightly] guided. (*Surah Al-Hujurat: 7*). So, O God, to you be praise and thanks for the blessing of guidance, for it is one of the greatest blessings, and this is the straight path that no one in this world and the hereafter has been given better than it, as God bestowed upon His Messenger, may God's blessings and peace be upon him, after the conquest by saying (و يهديك صراطا مستقيما) (His favour upon you and guide you to a straight path) (*Surah Al-Fath 2*). So, O God, guide us to the straight path, if heresies and superstitions spread and desires and lusts ravage people, and O



God, guide us to the straight path whenever minds and understandings go astray, opinions and pens become blurred, and misguidance and darkness intensify.

My brother, bring your heart in every rak'ah that you kneel down and remember this great supplication. If God does not guide him, who will guide him? If Allah does not make him firm, who will make him firm? If Allah does not protect him in such a time, who will protect him? So hold fast to Allah and do not depend on your weak soul, no matter wherever you reach, for God Almighty says: (وخلق الإنسان ضعيفا) (and mankind was created weak) (*Surah Al-Nisa 28*) (و من يعتصم بالله فقد هدي إلى) (صراط مستقيم) (And whoever holds firmly to Allah, he has [indeed] been guided to a straight path.) (*Surah Ali Imran: 101*)

Declare weakness and need and do more and more the supplication and submission to the Mighty, the Forgiving. There is no helper for you in walking on the straight path except God. There is no protection for you from temptation but God. No one saves you in the time of desires except God. Therefore, the Messenger, may God's blessing and peace be upon him, would say a lot in his prostration: (يا مقلب القلوب ثبت قلبي على) (دينك) (O Controller of the hearts make my heart steadfast in Your religion)¹. In another Hadith, He said: (يا عبادي كلكم ضال) (إلا من هديته استهدوني أهدكم "O My servants, all of you are astray except for those I have guided, so seek guidance of Me and I shall guide you,"² it contains the importance of supplication

¹ Reported by At-Tirmidhi in the book of on Supplication, chapter; the hearts are between the two fingers of the Most Compassionate, No: 2140) Ibn Majah in the book of Supplication, Chapter: Supplication of the prophet PBUH (No: 3834), Muslim in the book of Virtue, Enjoining Good Manners, and Joining of the Ties of Kinship, Chapter: Zulm (oppression) is prohibited (No: 2577)

²



and the etiquette of supplication, so, the surah concluded with supplication.

O you who have walked on the straight path, who are striving to be steadfast on it, be patient and rejoice, and do not be deceived by the abundance of those who perish (وما أكثر الناس) (و لو حرصت بمؤمنين) “And most of the people, although you strive [for it], are not believers” (Surah Yusuf 103). This is how upright people feel alienated whenever desires multiply. So, be patient, O you who have striven against yourselves to abandon sins and evil deeds, and you have been patient about desires. And your tongue says: إنا نخاف من ربنا يوماً عبوساً قمطريراً: “Indeed, We fear from our Lord a Day austere and distressful” (Surah Al-Insan:10), so be glad when it is said to you: (إن هذا كان لكم) (جزاء و كان سعيكم مشكوراً) “[And it will be said], "Indeed, this is for you a reward, and your effort has been appreciated” (Surah Al-Insan:22)

Guidance has another rank, which is the last of its ranks, and it is guidance on the Day of Resurrection to the path of Paradise. We ask God the Generous for His bounty. So, whoever is guided in this abode to the straight path of God with which He sent His messengers and sent down His books, he is guided to the path of His Paradise and the abode of His reward. And to the extent that the servant’s feet are steadfast on this path that God has set up for his servants in this abode, he’ll have his feet established on the path set up on the board of Hell, and according to the extent of his walking on this path, he’ll walk on that path.

He should look at the suspicions and desires that hinder him from walking on this straight path. For they are the hooks that are on both side of that path that snatch him and hinder him



description of the Almighty's saying: "Guide us to the straight path." So, if the detail comes after the brief description, it comes to a soul which is ready to accept it and yearns for it. It has the evidence that the mind cannot comprehend the details of the straight path on its own. Rather, it needs Sharia in this. So, it is the feeling of longing to belong, join and catch up with this winning team that is blessed, which consists of the messengers and their followers, and on top of them is their Imam and their seal, our Prophet Muhammad, peace and blessings be upon him. The secret of re-pronouncing the path again is to define it, to specify it and to confirm that religion in itself is a great blessing.

This is their path, the path of the Blessed One. They deserve

It, they are from those who have achieved perfection in their worship, or Allah has provided them with that, they are from the people of beneficial knowledge and righteous deeds, upon whom God has bestowed the favours of faith, obedience to God and His Messenger, guidance and steadfastness. They knew the truth, understood it, acted upon it, and called people to what they learned. So, those who have been given the grace are the ones who knew the truth, held fast to it and acted upon it. They are those whom God has guided to follow the right guidance and the religion of truth. By God, it is the greatest and highest blessing. It is the secret of happiness in both worlds.

Then you too will intensify your longing for those who are blessed, if you know that you will also escape from the other party, which consists of the wrathful ones and the misguided ones who deny the right religion and the straight path either out of ignorance or arrogance and stubbornness.

.....



Those who earned anger of Allah are those who knew the truth, deviated from it, did not act upon it and denied it, so God became angry with them; Like the Jews and those followed their path from among the evil scholars who know the truth and swerve from it, and do not lead to it. So, the Jews worshiped contrary to knowledge and followed their desires out of envy and oppression. They know that Muhammad is the Messenger of God, and that God sent him with truth, but they deviated from the truth out of arrogance and pride, by according preference to the world over the hereafter and due envy among themselves.

And the misguided are those who have no knowledge and act without knowledge and worship God in ignorance, and they are the Christians, and those who follow their way from among those who are ignorant of the truth and do not care about God's religion, rather follow their own desires.

The Christians are ignorant, ignorance and misguidance prevail over them, and they are closer to goodness than the Jews; That is why a large group of people from them accept Islam all the time. As for the Jews, rarely anyone of them accepts Islam. As for the Christians, they often enter Islam because their hearts are closer to goodness than the hearts of the Jews. The Christians are closer and their hearts are softer than the hearts of the Jews. Because their cause is ignorance and misguidance, and if they know and it is explained to them, many of them return to the truth. As for the cause of the Jews, it is not ignorance, rather their reason is envy, oppression and opposing the truth with knowledge. So, their reason is malicious, namely: arrogance in following the truth, and envy



for the people of truth; For this reason, few of them accept Islam - we seek refuge in God from that.

And because the secret of misguidance lies in one of these two matters; knowledge and action and falling into the opposite of them – as ignorance is opposite to knowledge-, a person may have the desire to do good, but he takes innovated ways and exerts himself while he thinks that he is doing well because of his lack of knowledge and his lack of guidance. And the opposite of the deed is desire. A person may be aware of what pleases God according to His law, but he does not find the resolve, so desires overwhelm him and he abandons the obligatory actions or act upon forbidden things intentionally due to the weakness of his faith and deficiency in his guidance.

Summary: The reasons for deviating from the straight path and falling into the trap of doubts and desires are: either stubbornness and whims or ignorance and misguidance, so the believing slave needs to be guided by God, as he may have the determination and desire to do good, but he may be ignorant of the right (Islamic) way and may take innovated ways (corruption of the worshiper) or he may be knowledgeable, but he does not have a determination to act upon this knowledge, so, desires overcome him, and he abandons the duty or commits the forbidden because of his weak faith (corruption of the scholar), and both are in danger.

So, whoever is overpowered by underestimating the religion and deliberately neglecting it, he is similar to the Jews, and they are the ones who knew the truth and left it, these two things gather in them (anger and misguidance for killing the prophets), so they had knowledge but they did not act upon it. So, their matter and their sin are more serious. That's why



anger with regard to the Jews is more specific. Or he may be a misguided person who follows his whims out of ignorance and misguidance, not listening to the teachings of God. It cannot be ruled out that stubbornness and persistence prevail over them consequently. Misguidance among the Christians is especially because of their insistence that Jesus is the son of God.

“Those who have earned the wrath” have been mentioned before the misguided; as their matter is more dangerous, because if a person is in misguidance due to ignorance, then he rises with knowledge. But if his misguidance is due to desire, he hardly returns or repents, because he is more in opposition to the truth than the misguided one, so it is difficult for them to return, unlike the one who opposes it out of ignorance, because the most specific of the described people with wrath are the Jews and the most specific of the described people with misguidance are the Christians. Prophecy to the misguided are the Christians. The Jews preceded the Christians in time.

In His saying, the Exalted and Majestic, “You have bestowed blessing upon them”, the attributes of generosity, praise and mercy are evident, and His saying “Those who have earned the wrath” shows the attributes of honour and glory, and in it there is faith in God’s decree and predestination, that all grace is from God, who gave the guidance to those upon whom He has bestowed His grace from among the prophets, the truthful ones, the martyrs and the righteous. They are the prophets and messengers and their followers, and it is enough of a blessing for the believer to be in the company of this blessed group. He’ll not feel lonely even if he is alone and will not care about opposing those who disagree, because his companions are very few and respectful. And souls are born on the dislike of



loneliness and on the love of the companion - God Almighty told about the companion in this way and informed that they are: الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ (أَوْلِيَاكَ رَفِيقًا) “those will be with the ones upon whom Allah has bestowed favour of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions” (Surah Al-Nisa: 69) so that the seeker of guidance and follower of the path feels no effect of the loneliness of his isolation from the people of his time and his race, and he knows that his companions on this path are those upon whom God has bestowed His grace. Thus, he does not worry about the opposition of the astray.

And when the servant pleads with his saying: “You have blessed,”, i.e., You have blessed with guidance those whom you have guided, and that was a blessing from You, so grant me a share by making me one of those who are blessed by You. And in “You have blessed,” there’s begging and pleading to accept the supplication (place me among those You have guided) and do good to me in the group of those whom You have done well with. My Lord, include me in this group, and make me a companion to them and with them. So, it is begging God for His grace and favour; That is, as you have blessed them with guidance, so grant me a share of this blessing, and make me one of those who have received blessings upon them, and give alms to me among those whom you have given in charity, and teach me among those whom you have taught, and do good to me in the group of people whom Your kindness encompasses.

The general blessing is for the rest of creation, but here it is the absolute, complete, and special blessing in every respect,



and it is for the one who knows the truth with useful knowledge and does righteous deeds with it. So, he is walking on the straight path, among the owners of absolute grace.

And in His saying, Mighty and Majestic, He used the word (المنعم) like the word (أنعمت You Blessed), it signifies that acts of generosity and mercy are attributed to God Almighty, and that reward necessitates mentioning the Benefactor, so it was more appropriate to highlight the pronoun that includes His remembrance, Glory be to Him, and that grace through guidance belongs to God alone. You alone are the Bestower who graces with this blessing. As for anger, God, glory be to Him, is angry with everyone who is not among the people of guidance to the path, and He commands the believers to have enmity with them. This entails their wrath upon them in agreement with the wrath of their Lord. It carries insult and debasement for those who earned anger of Allah in omitting the doer of anger while mentioning the doer of the blessing with which the one who is blessed has been honoured and commended.

Then, grace is goodness and bounty, and anger foretells revenge and justice, and mercy overcomes anger, so He attributed to Himself the most complete, the first and the strongest of the two things. This is the method of the Qur'an in attributing good deeds and blessings to Him, and omitting the subject in their opposite, like the saying of a believer among the jinn: (وَأَنَا لَأَنْدَرِي أَشْرُّ أُرِيدَ بَيْنَ فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا) "And we do not know [therefore] whether evil is intended for those on earth or whether their Lord intends for them a right course" (*Surah Al-Jin: 10*)



And in the Almighty's saying (not of those who have earned [Your] anger or of those who are astray), there is no such specification that requires the negation of every attribute from the owners of the other attribute, for everyone who has earned [His] anger is a stray, and every misguided has earned [His] anger.

We feel that the path of truth is one, that is Islam, so we adhere to it, and that the true blessing in this world and the Hereafter is only by obedience to God and true servitude to Him. And it is the path of the prophets, the truthful ones, the martyrs and the righteous, and that a person will be resurrected with the one he loves.

And in this supplication, there is a statement and acknowledgment by the caller of this belief and affirmation of it and beseeching his Lord with this belief and informing him that it is (the straight path) and that this path is the true one for those whom God has singled out for His mercy, grace and dignity. Rather, the description of what is required makes him demand it the most, want it the most and look forward to repeatedly and perpetually ask for it the most.

And since the perfection of the blessing upon the servant is through guidance and mercy, they have two opposites, which are misguidance and anger, so He commanded us, Glory be to Him, to ask Him every day and night many times to guide us to the path of those He bestowed grace upon them, and they are the people of guidance and mercy, and to turn us away from the path of those who earned His anger who are in contrast to the people of mercy, and from the path of the astray who are in contrast to the rightly-guided. Thus, this supplication was one of the most comprehensive, most beneficial and best



supplications. We pray to God 17 times a day and night to make us die on Islam, without altering or changing, and to save us from deviation or temptation with the people of anger and misguidance or others.

And when you notice their talents, intelligence, money, pleasure in their world and the favourability of the causes of this world for them, while you have not obtained anything from that, then remember God's favour upon you that He guided you to the blessing (You have blessed), the blessing of Islam, not due to your intelligence. So, commit to worshiping Allah until you deserve His reward in the Hereafter (While the Hereafter is better and more enduring) (*Surah Al-A'la: 17*) and be among those who give what they give while their hearts are fearful, And don't be reassured about the ending how it will be?

And whenever you read the verse "صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ" (The path of those upon whom You have bestowed favour) remember those upon whom He has bestowed favour before you. This huge number of renewing meanings at the end of the surah imprints in the mind of the reader of the Qur'an thousands of images of good examples, past and contemporary, and thousands of images of bad ones, which give him a wonderful reverence, an increase in closeness to Allah and adherence to His law, prayer after prayer, and thus our prayer becomes alive.

تم بحمد الله وهو سبحانه من وراء القصد

It has been done with the praise due to Allah, and He-Glory be to Him- is behind the intent

