

aa plus

RECONNECTING WITH SOLAH

*A gentle dive into the 5 daily
prayers that nourish our souls*

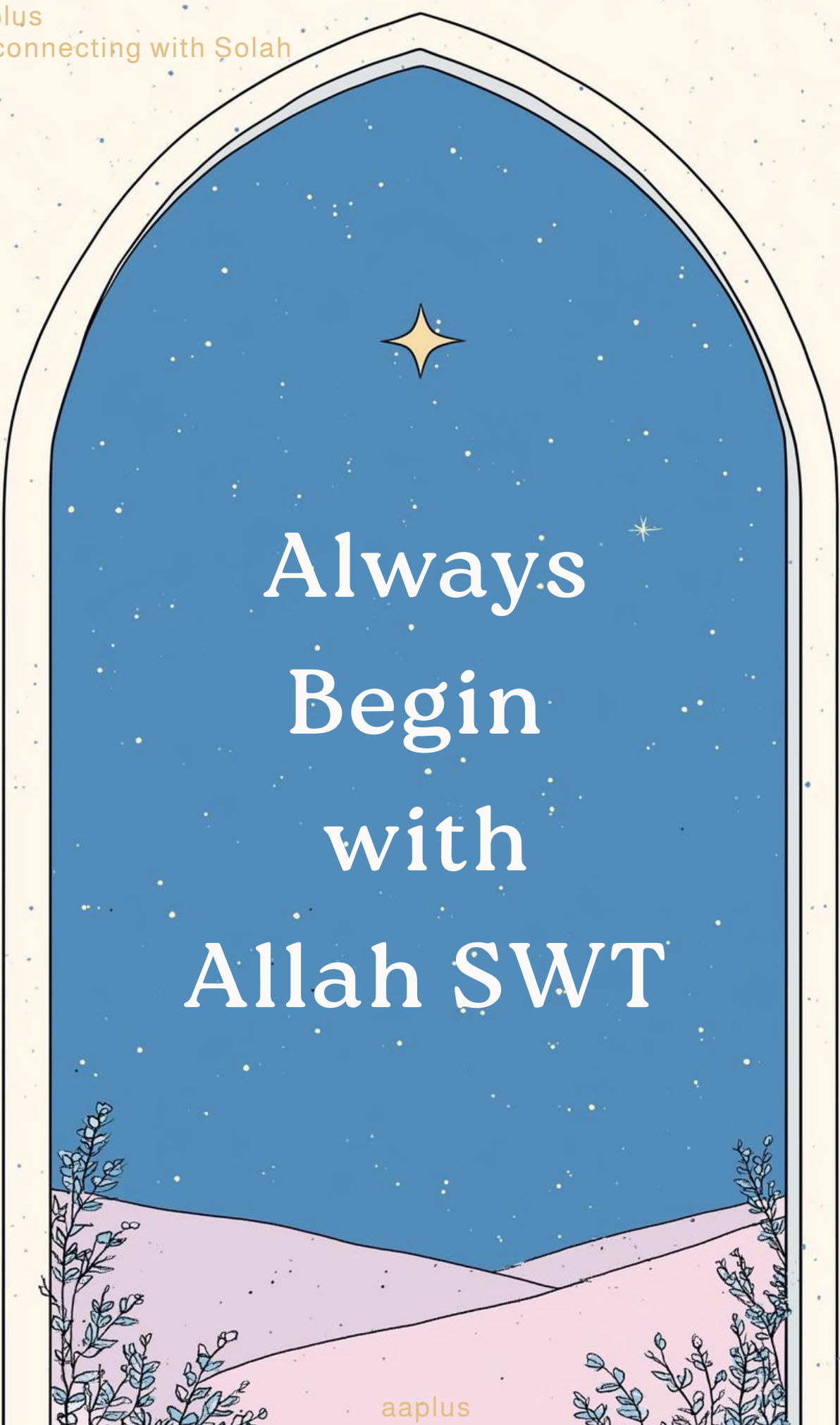
PART THREE

The Opening of Our Hearts: Surah Fatiha

*Ustazah Huraidah Jumat,
Ustazah Farhana Munshi &
Ustazah Alimatunnisa AG*



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Always Begin with Allah SWT

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Rasulullah ﷺ said in a hadith:

اَحْفَظُ اللّٰهَ يَحْفَظُكَ

*Every single thing that
does not begin with Allah
SWT is incomplete.*

(Sunan Ibn Majah)



Begin with بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- Bismillah **completes** every single action and every single part of you.
- The action itself becomes **elevated** because you said 'Bismillah'. This is a process that is invisible to **the naked eye**. It is Allah SWT who elevates things, and because you did it with 'Bismillah', Allah SWT will **elevate every action and every person who begins her life and her every action with 'Bismillah'**, with the name of Allah SWT.
- You are a servant of Allah. You are al-faqir. **You are the one who needs Allah SWT.** This needs to be **stuck firmly in your heart**.

The Essence to Life

- Every single action without Bismillah there will be **no benefit nor value, since there is no essence to it.**
- This is why **Bismillahirrahmanirrahim** is the first verse in Al-Quran - **our life has no essence if you are not doing it for Allah SWT.**
- When you say Bismillah, you start everything with Bismillah; and when you are in the state of Bismillah, you are with Allah SWT. This is when Allah SWT is going to put blessings.

Remember;

**The One
who puts
value
to things is
*Allah SWT.***

Let's Talk About

ب

- There are 14-16 meanings to ب , but we are just going to cover..

الإلصاق

(Al-IIsoq)



المصاحبة

(Al-Musohabah)

- الإلصاق Al-IIsoq means 'to stick'. Hence, when we say Bismillah with this meaning, it should mean that Allah SWT is with us at all times. He shouldn't leave us at all. It's an indication that **He is very, very close to us at all times. Closer than our jugular vein.**

- Something that **sticks to us** is something that is with us **all the time**. That can be comforting and also scary at the same time, because we should be on guard with everything that we do since Allah is always right there with us.
- **Point of reflection:** Since you understand that everything **needs** to start with Bismillah, **would you continue to do any act of sins?**
- You wouldn't be able to sin because of your understanding that the **ب** is al-ilsoq - Allah SWT is with you all of the time and he should be with you in every single action.
Understanding this will help prevent you from sinning.

الإلصاق

(Al-IIsoq)



المصاحبة

(Al-Musohabah)

- Another meaning of **ب** is **المصاحبة** Al-Musohabah, which means 'to accompany'. It could mean **you are accompanying someone closely**.
- If you use the word **صاحب** Sohib (friend) and **مَعَ** Ma'a (with), it doesn't necessarily mean you are close physically. Your friend could be walking ahead of you, but you could still say you are walking '**with**' your friend.
- When we add **ب**, it means you are with Allah SWT and He is just beside you.

Remember!

Musahabah is having
the presence of Allah
SWT. The moment we
utter ب in Bismillah,
we need to be able to
feel that we are always
in the constant watch
of Allah SWT.

Alif in 'Bismi'

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

(Surah Al 'Alaq 96:1)

- **Note:** This is the first verse that has been sent down to Rasulullah ﷺ.

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

- There is an ا in بِاسْمِ (see above) The actual word is اِسْمٌ which means '**name**'.
- In Arabic formula, when you have something joined with the ا and you are not intending to use the ا to prolong the letter, you just remove it. This is why بِسْمِ اللّٰهِ is written without ا.

Alif in Al-Alaq

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

(Surah Al 'Alaq 96:1)

- Why is | **not removed** in Surah Al-Alaq?
- | is used to **prolong** (a maad) a letter.
Linguistically, it means ‘**a long process**’ or ‘**going through a very long process to reach something**’.
- The ب in Surah Al-Alaq signifies that Allah SWT is capable of doing anything - If **He wants you to go through a long process for you to understand something**, then He will make you do it. **But He can also remove the long process** for you to reach something!

Allah is Most Capable

- Eventually, we are going to pronounce it the same way - **Bismi**:

Bismi



- Whether shorter or longer, **Allah can do anything.**
- **So, why is there no | in Bismillah?** It is an indication that **the moment you remember Allah SWT, you will receive blessings straight away! Ma Sha Allah!**

Remember;

The
shortcut for
everything
in life is
always with
Allah SWT.

All in the Name

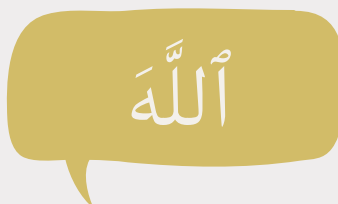


- You call the sky as 'samaa' because it is something high and unreachable. That's why 'ismun' comes from the word 'sumuw' because **you are supposed to name someone with a description that lifts a person up**. You cannot name someone with the intention to bring them down.

Most Complete Name



- Just saying Bismi alone means you are talking about **all of the Names of Allah SWT.**
- **His Names are names that lift the station of Allah SWT** because He's the greatest. Additionally, it also brings you up and lifts you with Him.



- **Allah** is the **most complete name of Allah SWT.** It is the only Name of Allah SWT that, when you remove any part of the letter, it still refers back to Him.

His Beautiful Names

قُلْ أَدْعُوا اللَّهَ أَوْ أَدْعُوا الرَّحْمَنَ

Say, 'O Prophet, '“**Call upon Allah** or call
upon the **Most Compassionate**

(Surah Al 'Alaq 96:10)

- Allah SWT mentions the name **Allah** first because that is the most complete.

أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ

—whichever you call, He has the Most
Beautiful Names.”

(Surah Al 'Alaq 96:10)

- **Bismillahirrahmanirrahim** means the lafzul jalalah Allah. **It comprises the whole characteristic and the names of Allah SWT.**

Ponder:

Just saying
Bismillah
brings so
much
power and
profound.

SubhanAllah!

His Mercy to the Believers

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God, the **Most Gracious**,
the **Most Merciful**

- **Ar-Rahman** is all the blessings of Allah SWT that He gives you in this world, while **Ar-Rahim** is specifically for all the blessings that He gave the believers in the Akhirah.
- **When Allah SWT loves a person**, He will put blessings in you and your actions. You will not just be enveloped with his Ar-Rahman (blessings in this world), but **He will also envelop you with Ar-Rahim** (He extend those goodness to Akhirah).

Blessings in a Single Drink



- The act of saying ‘Bismillahirrahmanirrahim’ when drinking means you are conscious that you are in the presence of Allah SWT. He will put blessings into the drink such that **not only is our thirst quenched** but **our needs will be fulfilled** and **our lower desires will also be tamed or removed.**
- This is actually the **essence of Mercy** because He wants you to attain **happiness in both worlds.**

Everything Begins with Allah

- If we look back at our life, we have a lot of burdens and worries. This is because **we have a lot of desires.**
- A person who is in worship of Allah SWT would not have worries and burdens over the religion – **most of our worries come from our desires.**
- When we talk about Bismillahirrahmanirrahim, we know that Allah SWT is watching us and everything needs to be with Him SWT. Everything begins with Allah SWT.

In conclusion,

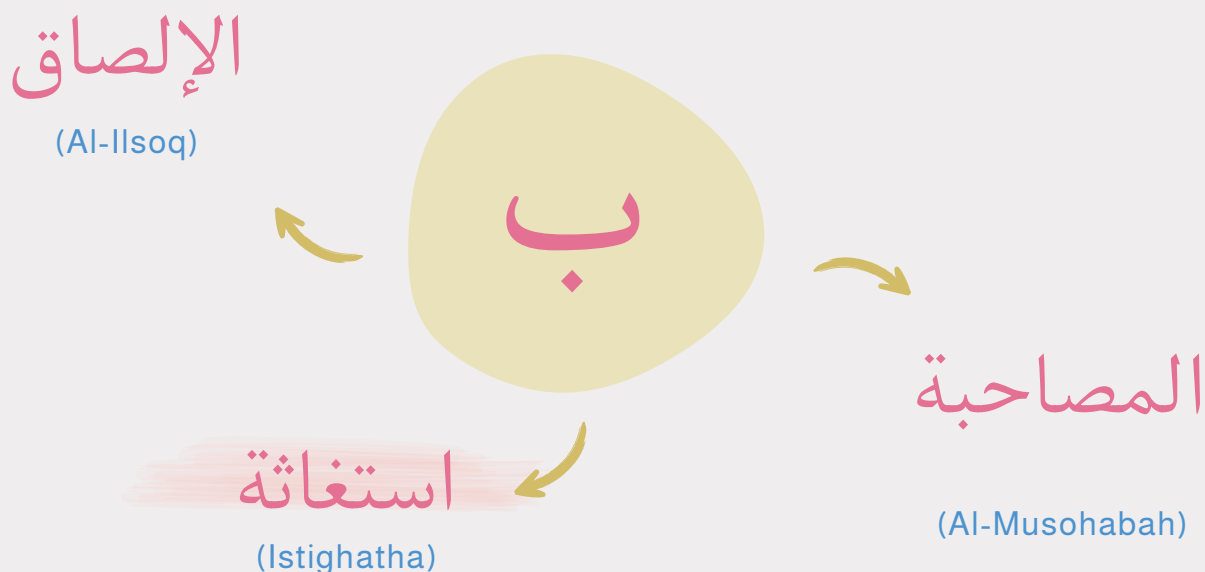
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

is also the cure in us for
always being the
servant of our desires.

It's time we go back to
Allah SWT.

Reminder to rush to good deeds:

Ustazah 'Alima said that religion is never intended to burden us. We tend to procrastinate or dilly-dally when it comes to acting on good. We would feel anxious when we procrastinate doing good, since we have not performed the task that we set our intention to do. We need to remember that whenever we follow our Fitrah by doing good deeds, we would feel refreshed and relieved. Our desires burden us, so to combat that, **we need to rush to doing good** (Fastabiqul khairat) (Baqarah 2:148)



- Another meaning of **ب** is **استغاثة** Istighatha, which means 'to ask for assistance or help'.

الَّذِي عَلَّمَ بِالْقَلَمِ

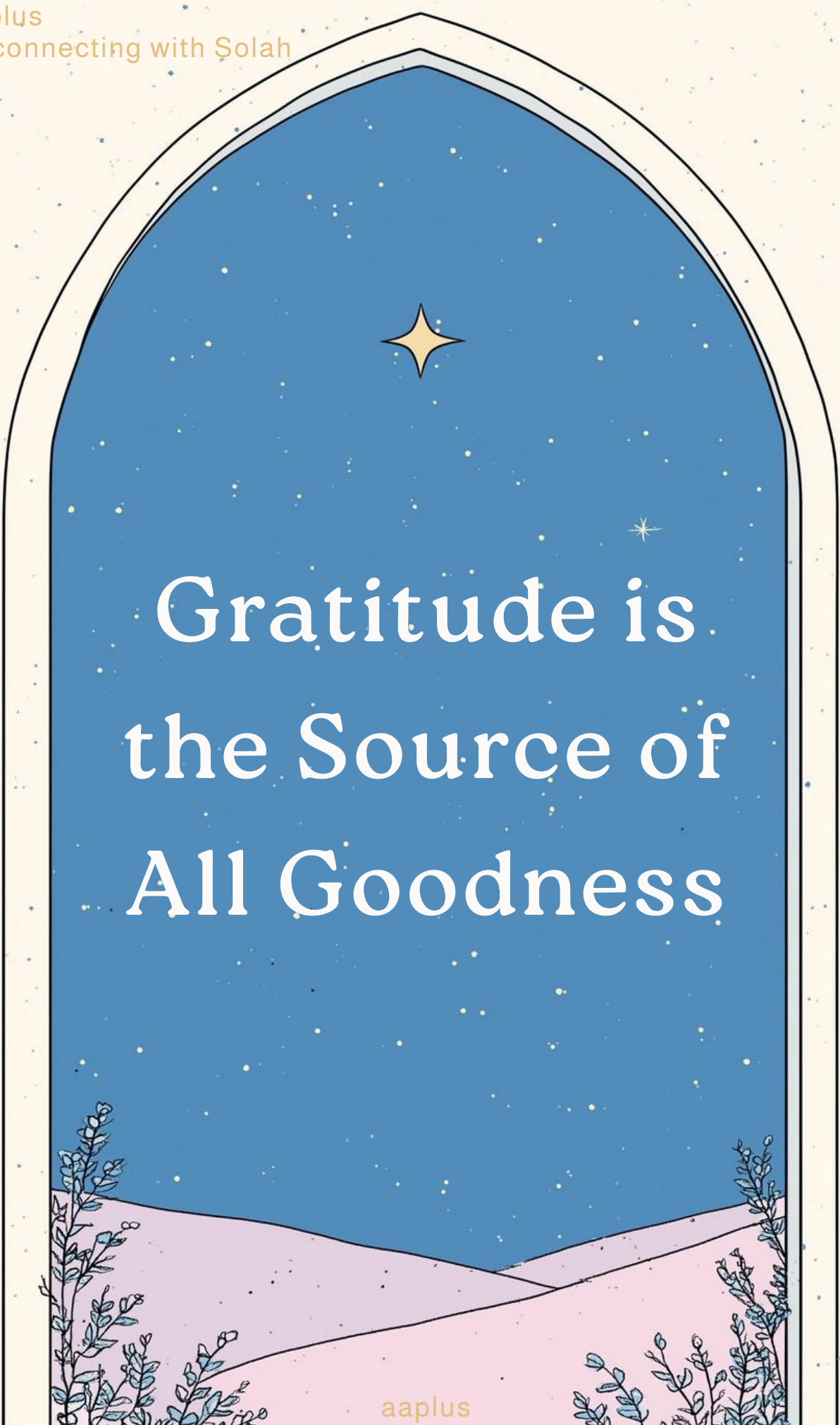
Who taught by the pen—

(Surah Al 'Alaq 96:4)

- We should prepare ourselves for our exams, work etc., but we need to remember that even if we have worked so hard to prepare ourselves, only Allah SWT can make the task easy for us.

On the Generosity
and Mercy of Allah:

**Even if we
don't know
the virtues or
the power of
Bismillah,
Allah SWT
gives them to
us anyway.**



Gratitude is
the Source of
All Goodness

His Introduction

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

All praise is due to God,
Lord of all the universes

- This is one of the **secrets** of Surah Fatihah - it is an introduction **to the One who is Speaking** in this book, the Quran. **It is an introduction to Allah SWT.**
- Allah SWT begins by telling the reader that He is Allah, through the Bismillah. Next, he specified Ar-Rahman Ar-Rahim, before continuing His introduction to Himself - **Alhamdulillah Rabbil Alamin**, where He teaches a human being that He is the Only One deserving of all thanks and all praise in the entire of this existence.

The Key to Life

- In the Quran or in the translations, Allah said:

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

(the Lord of the Worlds)

(All praises and thanks to Allah)

- Allah SWT has taught the human being, on **the importance of having gratitude** and also on **recognising gratitude**, as you move through the Quran.
- Quran is a book of life, so as you move through life itself, Allah SWT points people to **gratitude**, and shows you that **it is the key to life**.
- Keep in mind: **Allah is in NO need of you**. Everything that He commands you in the Quran **is for you**.

Be Grateful

- When Allah is commanding us to be grateful, it's really the secret of life. **All goodness** goes back to being **grateful** and **all evil** goes back to being **ungrateful**.
- Iblis made a **vow** to Allah SWT that he's going to make the servants ungrateful and that will destroy them and leave them miserable:

*“I will approach them from their front, their back, their right, their left, and then You will find **most of them ungrateful**.”*

(Surah Al-A'raf 7:17)

- They leave and don't turn to Allah SWT because they are upset with Allah SWT.

Everyone has Blessings



- Just one utterance of Alhamdulillah fills up the scales on the Day of Judgement.
- The very utterance of ح in اَلْحَمْدُ لِلّٰهِ has a healing power, because the Q̣urān has a healing power.
- Focus on your blessings. Instead of saying 'Everyone has trials', keep saying '**Everyone has blessings**'. You have blessings too.
- Allah SWT to show us that **gratitude benefits the one who is showing it** and not the one who is receiving it. The grateful is the one benefitting, while the ungrateful is suffering. It's a matter of choice. **He looks right into our hearts SWT** (to see if we have gratitude).

What Are You Grateful For Today?

- When you say **أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ**, you have now recognised all of the things that you are grateful for. **What happened today that you're grateful for?**
- When you stand in prayer, remember the blessing of being chosen to stand in prayer and the blessing of saying **أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ**.
- Allah is looking at your heart. How ugly would it be when your heart begins to look left and right? How would you feel talking to someone who is distracted?

What Are You Grateful For Today?

- Just to see the whole existence being created is itself deserving of praise.
- Allah SWT says in the parts of the Quran,

قُلِ الْحَمْدُ

Say “Alhamdulillah”

(Surah An-Naml 27:59 & 27:93)

- Allah SWT is the One Who created everything. If it were someone else, they would mess it up.
- So, Alhamdulillah that He is the One Who has Created and Who is Guiding. He is the One Who has coloured and beautified it the way He has, SWT.

The Silent Teacher

- In the Quran or in the translations, Allah said:

رَبِّ الْعَالَمِينَ

(the Lord of the Worlds)

الْحَمْدُ لِلَّهِ

(All praises and thanks to Allah)

عِلْم

Knowledge

عَلَامَة

Sign

الْعَالِمِ

(about the
All-Knowing)

يُعَلِّمُ

(teaches)

الْعَالَمِ

(The Universe)

- The natural environment, teaches us about the One Who has all knowledge; Allah SWT. The Alam (Universe) is **a silent teacher**.
- We are encouraged to **‘read the creation’** - look at the flowers, trees and fruits - by His Mercy He made all kinds of colours and taste for us.

The Hammadun
are People who do a
lot of *Alhamdulillah*,
and they are among
the first to enter
Paradise.

(Mishkat al-Masabih 2308)

They respond to
the Quran's
second ayah:



الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Rabb of the Worlds



(the Lord of the Worlds)

- Rabbi has a meaning of **'king, owner, possessor.'** It has a very close meaning of **'Nurturer', 'the One that cares', 'the One that brings the creation step by step through its existence till it goes back to him SWT'.**
- Whenever we call to Allah SWT, we use the word, 'Ya Rabb'. In the Quran, the Prophets, would call upon 'Ya Rabb' when they made Du'a. Why?
- The name brings **closeness**. It's a term of endearment. This is why, the word 'Lord' doesn't capture 'Rabb'.

‘Alam & Dunya

- ‘Alam is not the same as Dunya. Love of the Dunya is the head source of every wrong action.
- **Dunya** is anything that distracts you from Allah SWT. It can be money, position, fame or even acts of worship that you do not do for Allah SWT.
- **‘Alam** is the natural environment that reminds you or teaches you about Allah SWT. They are the mountains, rivers, trees, etc. **They are the Silent Quran**. We go to them to reconnect with Allah SWT.
- It’s from His Mercy that anyone who wants to be connected to Allah can do it. They can ponder and reflect in ‘Alam, as it brings them close to Allah SWT.

Rabb of the Worlds

الرَّحْمَنُ

(the Lord of the Worlds)

- الرَّحْمَنُ is not a common way to pluralise the 'Alam.
- Allah is addressing those in the 'alam **who have intellect**. It is from the intellect that Allah has given you that you begin to show Shukr and to be grateful and to praise Allah SWT. That's how you're going to get through life.

They have hearts, but they don't think.

(Surah Al-A'raf 7:179).

- It's all interconnected.

In order to
have gratitude



you need to use

the intellect



so you can

ponder & reflect



to go back to

*having
gratitude*

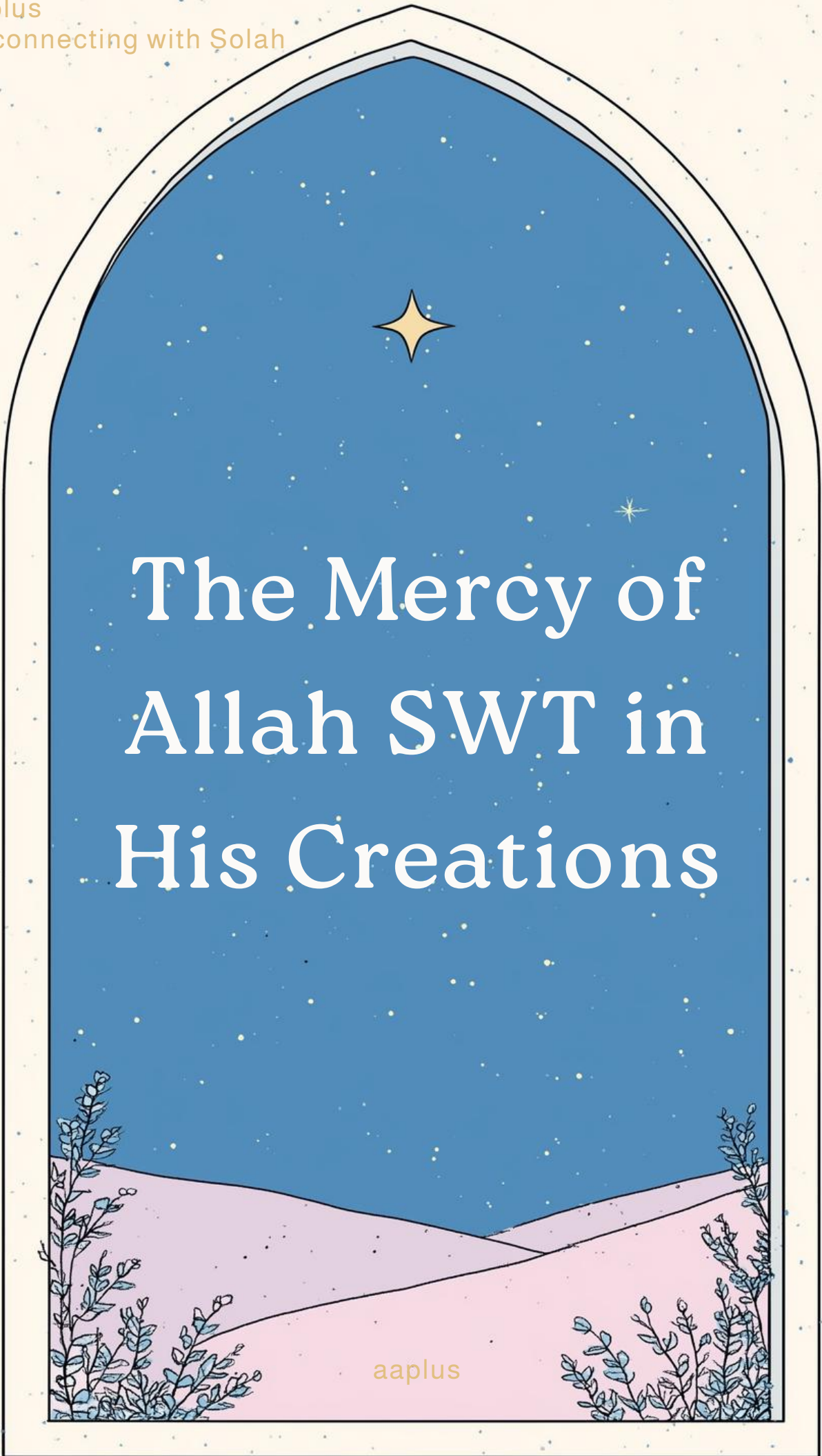
Lesson from Habib Ali Zainal Abidin:

Alhamdulillah
ties all of our
deeds together,
and also invites
more goodness
in our lives.

Reflection from Champ Beatrice:

In Fatihah, 'Alhamdulillah' (All praise is due to Allah) comes before 'Maaliki yawmid deen' (Master of the Day of Judgment). It reminds me that Hunudzon of Allah (good opinion) is really important. **'Alhamdulillah' should be at the forefront of our minds** like optimism and gratitude; without it life would be so dark and you'd miss out on so many blessings. If you don't have gratitude, and you're in fear, you can't sit and reflect because you're consumed (with pessimism). **If we have to be consumed, we should be consumed with gratitude.**

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The Mercy of Allah SWT in His Creations

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The Rahmah of Allah

الرَّحْمَنُ الرَّحِيمُ
(Ar Rahman) (Ar Rahim)

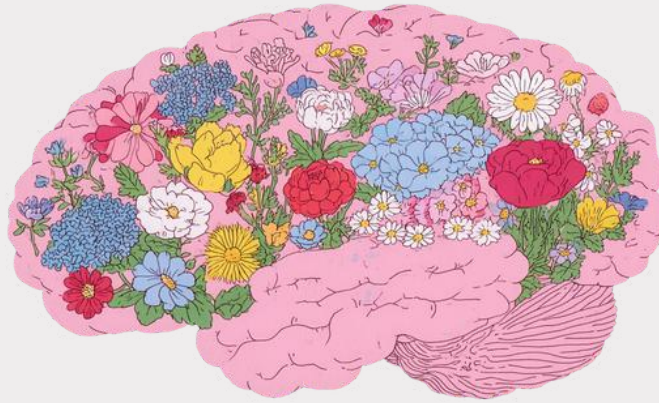


ر ح م

(the root word)

- **رحيم** (Rahim) is the mother's womb. Nobody takes care of a baby in a mother's womb except for Allah SWT. Its development is totally in Allah SWT's Hands. That itself is called 'Rahim' because of how much mercy is included in the development of this baby.
- The **رحمة** (Mercy) and Love of Allah SWT for us is more than any of the mercy that anyone in this world can give you. He takes care of everything in your life, with or without your awareness.

Look Into Yourself



- The fact that he let you live your life easily - this is from the Rahmah of Allah SWT.
- The more you look into your own creation, into your own being, you will see how much He cares for you and how much of His Mercy is in every creations that is in yourself.
- Think about the breath that you take every day: without us realising it, **we are created for worship**. Allah SWT creates us in a form that we'll definitely worship Him whether we want it or not.

Every Heartbeat Remembers Him

- Hold on to one of your pulse. Press it a bit slightly, close your eyes. Feel that beat and **the song of your heart.**
- Your body is remembering Allah SWT even if you are not. Every heartbeat is going 'Allah', 'Allah', 'Allah'. This is the Rahmah (Mercy) of Allah SWT. Not only does He make it easy for you to breathe, but **He also makes every breath a form of remembrance.**
- We should embrace all of the ease that Allah SWT has created and prepared for us to worship Him easily.



- His Mightiness or His Greatness will **not** decrease if we do not worship Him. We are worshipping Him for our own benefit.
- **The more you submit to Allah SWT**, the more the entirety of creation surrounding you will submit itself to your affairs and all that you undertake.
- Everything that is created in this world is by the Mercy of Allah SWT - every person, every atom, every drop of water, etc. **They all work for Allah SWT.**
- When we submit ourselves to Allah SWT, the whole beings around us is going to help us. Why? Because we are in the same team (of submitting to Allah SWT). If we go against Allah SWT, we are joining a different team.

Take note!

We invite our own
audience. If we want to
take the audience of
mercy - those who
work for Allah SWT -
then we dress
ourselves with mercy;
we show mercy and
love to others.

The distinction between:

الرَّحِيمِ

(Ar Rahim)

الرَّحْمَنِ

(Ar Rahman)

- Rahmah carries the meanings of ‘Mercy’, ‘Showering of His Favours’, ‘His Gentleness’ and ‘He is always giving Benefits’.
- **Ar-Rahman** carries the meaning which is for everything and everyone. **It is the mercy of Allah SWT that He gives to each and every single creation** - believers, non-believers, those who are unjust, the oppressors, sinners, non-sinners. Everyone!
- Allah SWT gives His mercy without boundaries to everyone and everything. **But only in Dunya.**

- In Akhirah, **Ar-Rahman** is only for the believers. Those who create mischief in Dunya, the dwellers of hellfire in the Akhirah, would not taste any form of Rahmah from Allah SWT.
- Allah SWT gives things in Dunya even before Akhirah. This mercy that Allah SWT gives specifically for the believers is the mercy that comes together with His name **Ar-Rahim**.
- Allah SWT mentioned in the Quran that He is Ar-Rahim to the believers (Surah Al Ahzab 33:43).

In Conclusion;

الرَّحِيمِ

Mercy that Allah SWT
give specifically
to believers.

الرَّحْمَنِ

Mercy that is **for everyone**
without discriminating;
(only in Dunya)

Only for the Believers

- The serenity and peace that a believer feels in his heart is a form of mercy that Allah SWT gives only to the believers. This is the **inner Rahmah** - the state of our hearts and the ease in our affairs. These are things that **only believers feel**. Just look at the believers in war-stricken countries and how at peace they are despite their circumstances!
- Allah SWT's Mercy, Love, Giving and Blessing, come in Dunya before Akhirah. No matter how difficult your life in Dunya is, Allah SWT would still provide.
- Many blessings come together with the difficulty that we are facing, as long as we try our best to connect the dots.



Reflection from Champ Kemi:

Muslims should be more empathic to non-Muslims or people who don't have as much Iman as we have, especially because Allah has said we are His caliphs here on earth. When you give people reminders, you also need to be patient and persevere. That's just how it is. Every time you remind somebody of something, you also need to be reminded.

This should endear us to more gentleness. As believers or if you have a different level of Iman, that is also Allah's mercy and favours upon you. The Quran always tells us 'we, we, we' - we don't do anything in isolation. We should reflect on other people as well.

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The Mercy of Allah SWT

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The King of Kings

مَلِكِ يَوْمِ الدِّينِ

(The Owner / King of the Day of Judgement)

- The truth of all things will be made clear. When you stand before His Majesty SWT, you stand on feet of weakness and lowliness and bring to your heart the greatness of this position.
- At this point, **you are closest to Allah SWT** because you understand He is the King of Kings and He is your King. And you declare,

إِيَّاكَ نَعْبُدُ

(You 'alone' we worship)

*'You give us Iman.
You created us.
You brought us to the
path.
You let us understand.
You give us our intellect.
Everything is from You.
You reward us.
You give us reminders
over and over again.
It's all You.*

*Your goodness,
gentleness and kindness
to us;
We do not ascribe any of
this to ourselves.'*

The Honoured Servant

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

(and You 'alone' we ask for help) (You 'alone' we worship)

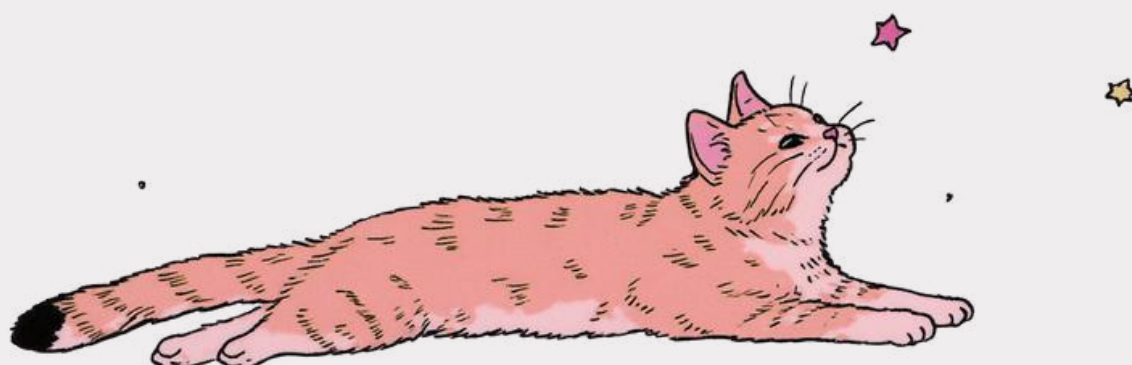
- At this point, Allah SWT says, “This is between me and my servant, and **my servant shall have what he asks for.**”
- Allah SWT is your King. We are a servant but we are not any other servant; **we are His Servant. Therefore that servanthood is honourable!** You are Allah's hence your life is set.
- When Rasulullah ﷺ was given the choice to be a Prophet who was a king, or a Prophet who was a slave, **he chose to be a slave.** ✨
([Mishkat al-Masabih 5835](#))



- Only the word slave can be placed next to the word 'Allah'. You can't say (king) and put it with Allah.
- **عبد الله** (slave) is one of the beloved names of Allah, by Allah SWT. (Sunan Ibn Majah 3728).
- The Prophet ﷺ **chose** to be a slave, because he wanted Allah's Name next to his name ﷺ:

محمد رسول الله

(the Messenger of Allah) (Muhammad)



Fully Entrusting to Allah SWT

وَإِيَّاكَ نَسْتَعِينُ

(and You 'alone' we seek for help)

وَأُفَوِّضُ أَمْرِي إِلَى اللَّهِ

and I entrust my affairs to Allah.

(Surah Al-Ghafir 40:44)

- That actually releases you of a lot of grievances.
- In Him alone we seek for help, in full trust, reliance, certainty and conviction (Yaqeen).
- When your awe of Him has settled, and your desire for good has become great; ask Him for complete steadfastness on the path by saying..

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

(Guide us along the Straight Path,)

- We are in different stages in the path; some of us are already on the path, while some are coming back to the path.
- It's **a collective dua for the Ummah** - every time you read the Fatiha, you are making du'a for every single one of your brothers and sisters in the Ummah. May Allah guide us.
- That's the thing about **Fatiha**, It's all **us**. Whether you're alone or in Jama'ah, it's **us**.



- This is a very strong Sunnah of Rasulullah ﷺ - **no one gets left behind**. He ﷺ knew who were in the Masjid, but his concern ﷺ was who was not in the Masjid. He ﷺ would be wondering how they are and what they're doing.
- “Let me drink from the stream that Rasulullah ﷺ drank from”, “Let me taste what he ﷺ tasted.” This is the spirit of the shari'ah; its physical manifestation is **steadfastness on the path**.
- Because you want this:

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

(Guide us along **the Straight Path**,)

- You say:

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

(the Path of those You have blessed)

- You want the physical manifestation of the Shari'ah; of Istiqamah on the path of Rasulullah ﷺ.

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

(the **Path of those You have blessed**)

- These are those who have tasted the sweetness of conversation with You. Those who have tasted the beautiful closeness and gentleness from You.
- **Everyone gets Allah's gentleness and His mercy, but very few taste it.**
- Those whom you have chosen to be in obedience to You. Those whom You have specially chosen to be in Your presence. Those whom You have favoured, by admitting them into Your noble gardens of paradise.

To sum up in one line:

The *pathway* of the Prophet

صَلَّى اللَّهُ
عَلَيْهِ
وَسَلَّمَ •

Seeking His Pleasure

- Together with you ya Rasulullah ﷺ, step by step, holding on to this path that you have laid out ﷺ, seeking your pleasure.

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ

(not those You are displeased with)

- Not those who have incurred anger on themselves, because of their persistent disobedience of You and their refusal to tread the path of seeking Your pleasure.

وَلَا الضَّالِّينَ

(or those who are astray.)

- It is on the Muslim to be on guard, with respect to these two paths.

وَلَا الضَّالِّينَ

(or those who are astray.)

And the path of
just being astray.

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ

(not those You are displeased with)

The path of hearing
and disobeying,

- We need to be aware and vigilant, to **stay away** from imitating those He is displeased with.
- A person who's trying and keeps falling into sin is different to a person who intentionally changes the law and doesn't care about it. There's arrogance in the latter.
- You have mercy to those who are struggling while knowing the law; you know that Allah has even more Mercy.
- At **this** point Allah SWT says, "All these are for My servant, and **My servant shall have what he has asked for.**"

Beautiful reminder:

When his entire self is
humbled in front of
Allah SWT, and he has
planted himself at the
door of the Most High,
Allah will respond to
the du'as that he just
made.

Rasulullah ﷺ said:

"When the Imam says 'Amin', then you should all say 'Amin', for the angels say 'Amin' at that time, and he whose 'Amin' coincides with the 'Amin' of the angels, all his past sins will be forgiven."

(Sahih al-Bukhari 6402)



A Reminder by Ustazah Maghfirah:

Surah Fatiha is 1 of the 5 **Rukun Qawli**.

(A “verbal pillar” or “recitational requisite”, i.e. it must be distinctly uttered, audible at least to the person praying, for the prayer to be valid.) For every raka'ah in your prayer, it's wajib upon us to learn how to recite it properly with Tajweed to the best of our abilities. When we pray in congregation, we are to listen to the Imam's recitation of Fatiha. **We do not recite together with the Imam**. When the Imam takes a slight pause between Al-Fatiha and the next Surah, that is when we recite our own Fatiha.

A little Quiz!



According to the lecture, what is the significance of the letter 'Ba' in 'Bismillah'?

1. It signifies the beginning of a new chapter in the Quran.
2. It serves as a grammatical connector with no intrinsic spiritual meaning.
3. It represents the blessings that are exclusive to the believers.
4. It means 'to stick' and 'to accompany', among others, indicating a constant and close presence to Allah.

Ustazah explains that the 'alif' is removed from 'bismi' in Surah Al-Fatiha. What does this omission signify?

1. It indicates that the blessings from Allah are received immediately, like a shortcut.
2. It shows that understanding Allah's Names is a very long process.
3. It is a stylistic choice in calligraphy that has no deeper meaning.

What is the key distinction made between 'Ar-Rahman' and 'Ar-Rahim'?

1. 'Ar-Rahman' refers to mercy in the Hereafter, while 'Ar-Rahim' is for mercy in this world.
2. 'Ar-Rahman' refers to physical blessings like food, while 'Ar-Rahim' refers to spiritual guidance.
3. 'Ar-Rahman' is Allah's all-encompassing mercy for everyone in this world, while 'Ar-Rahim' is a specific mercy for believers.

According to the discussion on 'Alhamdulillah', what is Shaytan's primary vow and strategy against humankind?

1. To make them despair in Allah's Mercy after they sin.
2. To make them chase worldly desires that distract from Allah.
3. To make them ungrateful, which leads to misery and destruction.
4. To make humans arrogant and proud of their worship.

How is the term 'Rabb' described, particularly in the context of making dua (supplication)?

1. As a form title signifying a distant and powerful king.
2. As the creator who set the world in motion but is no longer involved.
3. As a term of endearment that brings a feeling of closeness, like a nurturer.
4. As the strict judge who one must fear above all else.

What is the essential difference between 'alamin' (worlds) and 'dunya'?

1. They are synonymous, both referring to the created world we live in.
2. 'Alamin' refers to the physical universe, while 'dunya' refers to human society.
3. 'Alamin' refers to the worlds of angels and jinn, while 'dunya' is the world of humans.
4. 'Alamin' is the natural environment that reminds you of Allah, while 'dunya' is anything that distracts you from Him.

What is significant about the use of 'we' and 'us' (e.g., 'You alone we worship,' 'guide us') in the later part of Surah Al-Fatiha?

1. It refers to the person praying and the angels who are present with them.
2. It is only to be taken literally when one is praying in a congregation.
3. It is a rhetorical device to make the prayer sound more poetic.
4. It signifies that one is making a collective du'a for the entire ummah, even when praying alone.

Why is the name 'Allah' considered the most complete name?

1. Because it encompasses only the attributes of mercy and forgiveness.
2. Because it is the most frequently mentioned name in the Quran.
3. Because it is the only Name that, when letters are removed, the remaining parts still refer back to Him.
4. Because it was the first name of God revealed to humanity.

What does the phrase 'dress yourself with mercy' imply for a believer's actions?

1. To constantly ask Allah for His Mercy while ignoring the needs of others.
2. To wear specific clothing that symbolises purity and mercy
3. To be merciful, gentle, and loving towards others, thereby attracting audience of mercy.
4. To believe that since Allah is Merciful, one does not need to worry about their sins.

When praying in congregation (jama'ah), what is the correct procedure for reciting Surah Al-Fatiha?

1. Only the imam recites Fatiha, the congregation says 'Ameen.
2. Recite it silently at the same time as the Imam.
3. Listen to the Imam's recitation, then recite it yourself during the pause before the next Surah.
4. You don't need to recite at all.