

MODULE 4

Class Title: Surah Al-Fatihah - Part 2: Qualities of Allah (swt) (2nd part of a 4 lesson series)

Aim of the lesson: To understand the message of the *surah*

Category: Scripture

Lesson Format: Power point presentation with discussion

(Greeting to students) *Assalamu 'alaikum wa Rahmatullahi wa Barakatuh*

(*Ta'awudh*) *A 'oodhu billahimin Ash Shaytaanir Rajeem*

(*Tasmiyah*) *Bismillahir Rahmanir Raheem*

(*Du'a*) *Rabbish rahli sadri wa yassirli amri wahlul 'uqdatum millisani yafqahu qawli* [Surah Ta-Ha 20: Verses 25-28]

Slide 1:

Earlier on we talked about *Al-Hamd* and about the various ways of doing '*Al-Hamd*'.

Today we'll look at the same *ayah* (verse), but a different word in it; *Rabb*.

Slides 2-3:

Rabb: Can anybody tell me what the meaning of the word *Rabb* is?

The word *Rabb* encompasses a lot of meanings, making it very difficult to define.

According to the dictionary, it means 'Somebody who causes things to grow or nurture.'

If you think about it, you probably know many people who can qualify for this definition. If you look at a gardener- a *maali*- who comes to our place, what does he do? He nurtures the plants and he looks after them. So in a way, he is also a *rabb*. Similarly, our parents, they look after us, they help us to grow, so yes, in a way, they become our *rabb*.

But the word *Rabb* itself can be applied to Allah *Subhanahu Wa Ta'ala* (swt) with a lot of meanings hidden inside it. This is just one aspect of that word.

Slide 4:

Do any of you have small children in the house? If you ask them who looks after them, what would they say? 'Mama', right? They will probably say that it's their mother who looks after them. That is what we used to think. When we were small babies, we thought that whenever something bad happens, we run to mom and that it is our parents who actually look after us.

However as time passes, we realize that it is not really our parents who are making us grow. They do help us to grow in some ways, but they are not the ones who make us grow. Who is actually making us grow? It is Allah (swt) Who is actually making us grow.

Slide 5:

How? What are the things that are important for our growth?

We can survive in the world if we don't get certain things but there are certain essentials that we cannot survive without, what are those things?

Nutrition, water, air, oxygen... these are the things that we **must** have, our needs. If we don't have them, then we will not be able to survive and Allah (swt) is the One Who provides us with those needs.

Who's the One who gives us air? Where does water come from? If the basic things were not there, we would not be able to survive; so that is how He is our *Rabb* and not our parents. They can help us to get the water, they can help us to eat but they are not the ones who make the water, who will make the food grow for you. If there is a famine, *na'oozubillah* (God forbid), then what would they do? They won't be able to grow anything for us, unless Allah (swt) provides it.

Another important question is, 'What are our wants?'

Slides 6-15:

Allah (swt) is the One who provides us with the things that we must have and He also provides us with the things that we would **like** to have- the things that we want. He is the One who is able to give us both. Just like *Allah* (swt) takes care of our needs by giving us all kinds of food. Fruits, vegetables, etc. all come from Allah (swt) and He can also give us our wants. Ice-cream is something that we can definitely live without, but rather not, we want to have good ice-cream. Allah (swt) has made milk for us but He gave the human beings the idea to develop the milk into ice-cream.

This is what we need to realize; that Allah (swt) can give us a small house as well, but He has also given us big houses to live in. He takes care of our needs as well as our wants.

We can have a glass of water and survive, but what does He do? He gives us delicious juices to drink. Why? Because He loves us, He's our *Rabb*.

He can give us plain cloth to wear, and we'd be fine, but He provides us with beautiful clothes to wear because He's our *Rabb* and He loves us. We want to look good; we want to wear beautiful clothes. That's how He caters to our wants.

Allah (swt) provides us with oxygen to breath, which is a very basic need. If we don't get oxygen we will not be able to survive. He also provides us with soothing, beautiful sights. He doesn't have to; if He had made the world black and white, we would still be able to survive, but He didn't do that. He beautified the world for us because He's the *Rabb*. He takes care of our needs as well as our wants and because of this quality Allah (swt) is our *Rabb*; yours and mine.

Slides 16-19:

We talked about Allah (swt) being our *Rabb* now let's see what He is the *Rabb* of? He is the *Rabb* not only of the human beings but He's the *Rabb* of *Al-'Aalameen* (The Universe)- whatever He has Created. '*Al-Aalameen* – this is another big word that includes a lot of things. It includes worlds, it's not just one Earth that we are living on. We are talking about everything that He has created.

He nurtures everything and everyone- everyone around the world, around the globe-and if there is any life in any part of the Universe, He's the One who is looking after it. We don't know whether there is any life in the universe or not but He takes care of all the galaxies. Not only that, but also the teeniest, tiniest things around. The mosquitoes, the bees, He's looking after them as well. That was the first *ayah*: *Alhamdulillah Rabbil 'Aalameen* [All Praise is to Allah (swt), The Sustainer of the Universe]. I hope you have been able to understand the meaning of *Rabb* and what Allah (swt) is *Rabb* of: He's the *Rabb* of *Al-'Aalameen*.

Slide 20:

Ayah number 3:

Two names of Allah (swt) are mentioned in this *ayah*; *Ar-Rahman* and *Ar-Raheem*. The word *Ar-Rahman*, is another specific name of Allah (swt). These names are from the attributes of Allah (swt).

Names of Allah (swt) are called *Asmaa-ul-Husna* and they are actually attributes, they are qualities of Allah (swt).

Ar-Rahman is a characteristic, which means The Exceedingly Compassionate, The Exceedingly Beneficent, The Exceedingly Gracious. He is the superlative degree of being Beneficent, Exceedingly Compassionate. He's so, so, so Compassionate, He really cares about us and He is our Benefactor, He Wants to give us lots of benefits. Gracious refers to somebody who is extremely polite, extremely well-mannered and extremely good to you. The height of it all is Allah (swt). Can you understand that word now?

Ar-Rahman:

Ar-Rahman is a characteristic of Allah (swt) and because of this characteristic, Allah (swt) provides to everyone in this world whether they believe in Him or not. It's because of this characteristic He is exceedingly Compassionate, He gives to the believer and the disbeliever.

Not only does He not stop providing the things that people need, He also does not stop people from their wants. He provides for the wants of the disbelievers as well. In this world, He provides for their needs as well as their wants.

Ar-Raheem:

The second characteristic which is mentioned in this *ayah* is *Ar-Raheem*.

Ar-Raheem means The Exceedingly Merciful. This is a very special characteristic of Allah (swt) but it is a characteristic that He has reserved for the Day of Judgement because He says He is going to be exceedingly Merciful *Insha Allah* to the believers on the Day of Judgement. So *Ar-Raheem* is a characteristic which Allah (swt) has reserved for the believers, He will be *Ar-Raheem* to the believers on the Day of Judgement.

Allah (swt) likes to be called by these names; *Ar-Rahman* and *Ar-Raheem*. These are two names that Allah (swt) really likes. Whenever you want to make a *du'a* (supplication), call Him by these names, because then He listens to you with this quality and can you imagine when He is listening to you being Most Exceedingly Compassionate and Most exceedingly Merciful?

Slide 21:

There's a *hadith* which says,

“Allah (swt) divided His mercy into 100 parts. He distributed one part amongst His Creation, because of which human beings and all animals are merciful to one another. The other 99 parts He has kept for the Day of Judgement for His servants.” [Sahih Muslim]

Just imagine that mercy is something which is a special characteristic of Allah (swt). He has divided His mercy into 99 parts and one part, just one part, He has given to all of His creation and because of that Mercy, because of that part of the Mercy, you and I are merciful to each other. We help each other. And that is why animals are merciful to each other. It's because of that one part only. Can you imagine? The other 99 parts make up the *Ar-Raheem*. The characteristic Allah (swt) will use on the Day of Judgement for His servants. Who are His servants? They are the people who believe in Him and who serve Him.

Slide 22:

There is a very famous saying that Allah (swt) loves us more than our moms. We all have experienced the love of our mothers, *Alhamdulillah*. Our mothers always want us to do the right thing, they want us to make the right choices, they want us to have the right kind of food, etc. That is because they love us. As for Allah (swt), it is said that He Loves us much, much more than that. That's why **Allah loves and disciplines us like a mother.**

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

Allah (swt) does not want to throw us into the Hell fire. He has told us what is right and what is wrong. Isn't that what our mothers do? Sometimes however, even with all the efforts, children still go astray. Similarly, Allah (swt) has sent His message. He has told everyone what is right and what is wrong. Unfortunately however, there are some people who just don't want to listen. They make the wrong choices but those choices are their own. It is not as if Allah (swt) has forced them to do that. They make that wrong choice on their own.

Slides 23-24:

Allah (swt) sometimes gives us small pain in order to save us from bigger pain. For instance, a mother takes her small baby to the doctor to get vaccinated. The baby cries and it feels pain but that pain is beneficial for the baby because now it is protected from bigger harm, bigger diseases.

We need to understand that in this life we experience a lot of ups and downs and sometimes quite painful situations as well. The truth is that no matter how difficult those painful situations may seem, they will always be less than what might happen in the Hell fire. Allah (swt) does not want us to experience that. In order to save us from that pain, He puts us through various different tests in this life. Thus if we overcome those difficulties and those hardships, then *Insha Allah* we will become better people.

Sometimes Allah's (swt) commands are difficult; like doing *hijab* (wearing the head scarf), it's not easy because not everyone around is doing it and some people pass uncomfortable comments as well. Allah's (swt) commands might not be easy at times, but they are all good for us; they are only beneficial for us.

Slides 25-27:

Ayah number 4:

Maaliki Yaumid Deen (Master of the Day of Judgement).Allah (swt) is the King of the Day of Judgement.

After talking about two attributes which show His mercy and compassion, Allah (swt) is showing a different side of Himself to us. He's saying that yes, I am *Ar-Rahman* and *Ar-Raheem*, but also remember that I am the King of the Day of Judgement. I will be judging you on what you have done, what you have spent your time on in this world; so we all need to realize why we are in this world.

We get a second chance every time we make a mistake. We need to do *taubah* (repent). If we do our *taubah* (repent) and turn to Allah (swt) for forgiveness, then *Insha Allah*, Allah (swt) forgives us and that sin gets erased.

Thus it's very important to turn to Allah (swt) because He's the King of the Day of Judgement. We want to make sure that on the Day of Judgement our sins are erased before we face Him. That's the reason why we need to do *taubah* (repent). On that day, there will be no second chances. We need to do our *taubah* (repent) while we are here in this world, because on that day we will only be handed over our records and told; this is what you did. The things you did not repent for will all be written there. What you have repented for, and Allah (swt) has forgiven, will all be erased -that will be the amazing part.

Slides 28-30:

In this world, any judge can make a mistake. That can happen in this world but it cannot happen with Allah (swt). He cannot make wrong judgments. As it is, He's got amazing witnesses; He's got the angels sitting on our shoulders writing down everything. He's got our limbs that will be talking on the Day of *Qiyamah* (Judgement).They themselves will testify to Allah (swt) what we did with them, with our eyes, with our nose, ears etc. Besides, Allah (swt) is not dependent on any witness anyways – He knows every detail about us even without the angels and our limbs testifying.

We need to make sure that the angels write good things and that the kinds of deeds we are doing are ones that we **want** the angels to write.

Slide 31:

It is narrated from Abu Hurairah(ra) that the Messenger of Allah (pbuh) said,

“Allah said, ‘I will be an opponent to three types of people on the Day of Resurrection: 1) One who makes a covenant in My Name, but proves treacherous, 2) One who sells a free person and eats his price, 3) One who employs a labourer and takes full work from him but does not pay him for his labour.’”

[Reported by Bukhari, Ibn Majah and others]

Slide 32:

Ayah number 5:

Iyyaaka na'budu – we worship You Alone. How do we worship Allah (swt) ?

We need to realize that Allah (swt) has created us for a purpose; our purpose is that we need to worship Allah (swt). That is the reason of our creation. How do we know this? Allah (swt) Himself has told us. He is the Creator, and He has defined the purpose of creating us. Allah (swt) says:

And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). (Surah Adh-Dharyat Ayah 56)

Slides 33-34:

We need to realize that in order to be successful in our worship there are two requirements.

First is that we have to make sure that we are praying exclusively to Allah (swt) ;*Tauheed* [believing in the Oneness of Allah (swt)]. Nobody else is as important as Allah (swt). He is my Lord, He's my *Rabb*. He's the One who nurtures me, He's the One who provides for all my needs and all my wants, so He's the only One who deserves my worship. *Iyyaka Na'budu* – I worship Him alone.

The second most important thing is that Allah (swt) should accept it too. I've done my worship, what now? Does Allah (swt) accept everything? No He doesn't. He wants the best for you and we will only be able to give our best if we follow the *Sunnah* [actions of the Prophet (pbuh)].

So we have to make sure that our mode of worship follows the footsteps of *Rasool Allah* (pbuh). We should try to do everything as much as possible according to the *Sunnah*. When our method

of *‘ibadah* (worship) is as close to the *Sunnah* as possible, then chances of it being accepted are much higher.

So the two requirements of doing worship are;

1. That we do it for Allah alone and
2. That Allah (swt) accepts it.

Slides 35-40:

A true worshipper is somebody who is afraid of standing in front of Allah (swt) on the Day of Judgement. That is a beneficial fear. It helps us to be mindful of the fact that Allah (swt) is watching our every move.

We need to ask ourselves if we are really afraid of standing in front of Allah (swt) ;when we do something wrong, do we really think that we will be standing in front of Allah (swt) and answering Him for what we’ve just done? That is what we need to ask ourselves. If the answer is yes, then what are we doing about it? If we’re doing nothing, then we are not on the road to *Jannah* (Paradise). We need to do something about it and we have to start walking towards *Jannah*, we have to start working hard for it. If we don’t, we will be in a line we don’t want to be in. We might end up someplace where Allah (swt) has placed those people who did nothing in this world, who did not do the beneficial things that they were supposed to do.

Slides 41-43:

There are two kinds of deeds; one is anything good that you may do – to please your own self, or to please others or to get some benefit from it; like planting a tree or helping the poor or volunteering at a school. Perhaps you did this to get a certificate that may help you in your college application or because you enjoy it or to get praise from people.

But what is it that Allah (swt) wants? He wants us to do things for Him. And when we do those good deeds in the way taught to us by the Prophet (pbuh), they become righteous deeds.

There is a difference between a good deed and a righteous deed. A good deed can be anything good that you do, but, if deep in your heart you do that for the sake of Allah (swt) , then it becomes a righteous deed. That righteous deed should also be following the method taught in the *Sunnah* of the Prophet (pbuh). So, the righteous deed is a combination of being done only to please Allah (swt) and following the method of the *Sunnah* of the Prophet (pbuh).

This is actual, true worship – whatever you do - you do to please Allah (swt) , and in the way

taught by the Prophet (pbuh). If you are giving charity and you're doing it for praise, then it is not worship. Reward is on deeds done just for Allah (swt).

Slides 44-48:

Wa iyyaaka nasta'een: You alone we call for help.

When we are babies we get stuck in different positions, right? Sometimes we get stuck in some chair, like this baby stuck in the crib (slide 45) or this one on the shelf (slide 46).

Then what happens? Who helps you out, your mother or father or some family member; somebody helps you out.

Sometimes in our school when we're in trouble, what happens? Our friends help us out. We often ask for help from each other. Someday maybe we need a lift to school and we just call up a friend and ask, 'Can you please pick me up?' That happens. So we do ask other people for help.

Slides 49-57:

We face a lot of different sets of problems as we grow up. When we become parents, we have to deal with naughty children as well. Sometimes our food gets burnt, sometimes the maid doesn't show up and sometimes we lose our glasses, in such situations we do ask for help from people around us.

This girl (slide 53) is lost and needs help. Someone can guide her.

Look at this man (slide 54). He's burnt his drums, so he's calling out so somebody can come and help him.

And this child also needs help. He doesn't have food but people can come and give it to him.

But what about this guy? He's up in the air (slide 56). Who is going to save him?

Or these drug addicts (slide 57)?

Slides 58-68:

There are certain situations in which we feel very helpless and we call out to Allah (swt) alone. Sometimes, things are so bad that the only one you can think of is Allah (swt).

Just keep looking (slides 58-63) and you will realize that there are situations in which we call out to nobody but Allah (swt) , and He's the only One who can pull us out of it, and when He pulls us out of a difficult situation, we must not forget Him(swt). We all need Him, at one point or another. Can we afford to disobey Him? Not at all.

Iyyaaka na 'budu wa iyyaaka nasta 'een(You Alone we worship and You Alone we ask for Help).

(Du'a for end of a gathering) *SubhanaRabbikaRabbul 'Izzati 'ammayasifunwasalaamun 'alalmursaleen, walhamdulillahiRabbil 'aalameen*

(Parting salutation to students) *Assalamu 'alaikumwarahmatullahiwaBarakatuh*