

Al-Fateha is the mother of the book and no prayer is valid without it and Allah the Almighty said in a Holy saying: (I divided the prayer between myself and my slave and for my slave whatever he asked, so if the slave said *{Praise be to Allah, Lord of the Worlds}* Allah the Almighty would say My slave praised me and if the slave said *{The Beneficent, the Most Merciful}* Allah said my slave complimented me and when the slave said *{Owner of the Day of Judgment}* Allah the Almighty said my slave glorified me and when the slave says *{You we worship and in You we seek assistance}* Allah the Almighty will say this is between me and my slave and for my slave what he asked and when he says *{guide us to the straight path the path of those whom you have graced and favoured those with whom you are not angry and those who have not gone astray}* Allah the almighty will say this belongs to my slave and for him what he asked.

We have to take notice when we say this Holy saying that Allah says: I divided the prayer between myself and my slave and he did not say I divided (only) Surat Al-Fateha between myself and my slave as the Fateha is the foundation of prayer and it is the mother of the book.

We also notice that three of Allah's names have been repeated in the opening *{In the name of Allah the Most Compassionate and the Most Merciful}* and in the Surat Al-Fateha and they are Allah, Compassionate and Merciful and we say there is no repetition in the Holy Quran as every time there is a repeat of a word it comes with a different meaning to the one before it because the speaker is Allah the Almighty he placed the right word in the right place to give the right meaning.

Our saying { *In the name of Allah the Most Compassionate and the Most Merciful* } is our seeking of assistance from Allah when we start any action, therefore the word Allah in { *In the name of Allah* } means our seeking of assistance in his superior abilities and characters so that it will be of help to us in our action. However if we say { *Praise be to Allah* } this is our thanks o Allah for what he has provided us with and that is why we are unable to give the Lord thanks unless we use the name Allah the one that encompasses all of his omnipotent characters because we are giving praise for all of his characters and his mercy upon us so that we do not have to mention each and every character we say praise to the perfection of his characters so prays will include all of them.

There s a further difference between { *in the name of Allah* } the one whom we seek on matters we have no control or ability over because it is Allah who submitted this entire Universe for us and made it serve us and between { *Prays to Allah* } and in this we are praising Allah for what he did for us. So { *In the name of Allah* } in the opening is the request for assistance from Allah in all his characters and { *Prays to Allah* } in the Surat Al-Fateha the offering of thanks by all of his characters.

The { *Merciful and Compassionate* } in the opening has a different meaning to the { *Merciful and Compassionate* } in the Surat Al-Fateha as in the first it reminds us of Allah's mercy and his forgiveness so that we are not shy or afraid to seek his assistance if we did wrong as Allah wants us to seek his assistance in all our actions, so when one of us falls into a disobedience will say how will I seek the assistance of Allah and I just disobeyed him? We say

seek Allah from his merciful door so he may forgive you and when you seek his assistance he will answer you.

And when you fall into a disobedience you seek refuge in Allah by his Justice because his justice did not leave any thing howsoever small but accounted for it.

And read the words of the Almighty:

{And the Book is placed, and thou seest the guilty fearful of that which is therein, and they say: What kind of a Book is this that leaveth not a small thing nor a great thing but hath counted it! And they find all that they did confronting them, and thy Lord wrongeth no-one. (49)}

Surat Al-Kahaf (18)

And had not been for Allah's Mercy before his justice no one have received his bounties nor would anyone have lived on the earth as Allah the Almighty says:

{If Allah were to take mankind to task for their wrong-doing, he would not leave hereon a living creature, but He reprieveth them to an appointed term, and when their term cometh they cannot put (it) off an hour nor (yet) advance (it). (61)}

Surat Al-Nahil (16)

The human being was created weak and fearful and the Prophet [PBUH] said: ((no one will enter Paradise unless Allah accepts him into his Mercy so they asked; even you o Messenger of Allah; and he replied; even me)).

The human's flaws during his lifetime are many as when he carries judgment is miscarriages and if he wonders he may have bad thoughts and he speaks he may lie and if he stands witness he may tell untruths and if he talks he may backstab.

Such disobediences we may commit at varying degrees and we may never reach a state of perfection in our lives even those who strive to achieve such perfection can never achieve it as perfection is for Allah the Almighty alone and the Prophet [PBUH] says (All sons of Adam are wrongdoers and the best wrongdoers are those who repent).

Allah describes the human being in the Holy Quran:

{And He giveth you of all ye ask of Him, and if ye would count the bounty of Allah ye cannot reckon it. Lo! man is verily a wrong-doer, an ingrate. (34)}

Surat Ibrahim (14)

And that is why Allah wanted that our misgivings and bad deeds would not prohibit us from seeking his assistance in every action we take teaching us to say *{In the name of Allah the Most Merciful and the Most Compassionate}* so that we know that the door for seeking Allah's assistance is open and disobedience is no prohibition on asking for assistance in every action

because Allah is Merciful and Compassionate, so Allah removed your feeling loneliness by seeking his assistance the Almighty.

However the words Most Merciful and Most Compassionate in Surat Al-Fateha is synonymous with the Lord of the worlds who made you from nothing and gave you bounties that you are unable to count. You are praising him for these bounties that you received by his mercy in his Lordship status that is why Lordship is characterized by having more mercy than harshness.

Allah the Almighty is the Lord of the believer and the disbeliever he is the one who brought them to being and that is why he given them bounties by virtue of his mercy not what they deserve. The sun shines on the believer and the disbeliever, it does not hide from the disbeliever and shines on the believer alone. And the rain comes down on those who worship Allah and those who worship statues and the air is taken in by those who say there is not deity worthy of worship except Allah and those who don't.

All the bounties of Allah during the life are the offerings of Allah to all of his creation and this is mercy. Allah is the Lord of all those who submit to him and those who don't. Allah is accepting of repentance and this is also mercy.

Therefore in the Surat Al-Fateha {*Merciful and Compassionate*} referring to Allah's mercy in his Lordship status is to his creation and he allows the person who commits sins ample time and opens his doors of mercy to all those who seek it.

Allah made his mercy place itself before his anger and this mercy is worthy of praise and thanks as the meaning of Most Merciful in the opening is different from that in the Surat Al-Fateha so if we then move to the Almighty's words {*Praise to Allah the Lord of the worlds*} as Allah is worthy of praise for himself, for his characters, for his bounties, for his mercy, for his curriculum and his justice. Allah is worthy of praise before anyone was created to praise him and as part of his mercy Allah made his praise in three words and they are: Praise to Allah.

What is surprising is that when you thank a fellow human for a favour he may have done you contemplate for hours the words of praise and thanks, you amend add and subtract and take others opinion until you compile a poem or an essay in his thanks. However, Allah the Almighty with all his countless bounties taught us to thank and praise him with merely three words: Praise to Allah.

We may understand that the exaggeration in praising another human may cause that person to be stuck up, become a hypocrite and he may increase in his disobedience so lets give less praise to ordinary fellow humans because we give thanks to all of Allah's bounties in three words: Praise to Allah, and as part of his mercy Allah the Almighty taught us the method of praise and had he not specified those three words it would have been very difficult for human to have chosen the right words to thank Allah for his perfection in Lordship. Howsoever humans with perfect expression and linguistic ability they are unable to reach a formula by which they may praise the Lord in a way suitable with his might, how can we praise Allah and the mind is unable to realize his omnipotence or count his bounties or surround his mercy? The

Prophet [PBUH] gave us a picture of our human inability in praising the perfection of Allah's Lordship and characters by saying: (I stand unable to accurately describe you as good as you described yourself).

The three words Praise to Allah are three words by which he equated all of his creation and had he left the praise without description then the degrees of praise would have varied amongst the people in accordance with their intellect and the ability to express themselves. There is the illiterate person who does not know how to read or write would not be able to find words in which to praise Allah, as to the knowledgeable person he is able to come up with high levels of praise because of his knowledge and linguistic ability and that is how the degrees of praise vary from one person to the other in accordance with their abilities and roles in life.

Allah's will chose to equate between all of his creation in the method of praise of him so he teaches us in the first words of the Holy Quran so we say {*Praise to Allah*} giving an equal opportunity to all of his creation so that the knowledgeable and the illiterate are equal in the offering of praise.

That is why we praise Allah the Almighty for teaching us how to praise him and for the human to be always thankful and Allah will remain worthy of praise. Before creating us Allah created what we should praise him for in bounties, he created the heavens and the earth and gave us air and water and provided the earth with its sustenance until the day of judgment. And for this bounty Allah deserves praise because it is he the Almighty provided the bounty before he created humanity and when he created the human his sustenance was there receiving him and when Allah created Adam the father

of all humanity created before him was paradise in which he lived without working or effort he was created and he found what to eat and what to drink and what sustains him and entertains him there for him to enjoy before the creation and when Adam and Eve descended onto the earth their sustenance was there before them so they found what to eat and what to drink and all the elements by which they started their life. Had the sustenance for humans was not found before them on earth, humanity would have disappeared in waiting for the sustenance.

The offering of the Lord for the human giving him his sustenance by simply being created in the womb of the mother the human will find a womb ready to receive him and provide him with food for the entire period of the pregnancy. And when he come out Allah gives his mother milk that comes down when he is hungry and stops when he has had enough and would stop completely after the feeding period has ended. The baby will find a father and mother helping him with all walk of life until such time that he is able to do so himself and all this happens before the human reaches the duty stage and before he utters the words {*Praise to Allah*}.

That is why we always find that the bounty is there before the receiver and where the human says Praise to Allah is because the matters worthy of praise were there within the Universe before human existence.

And Allah the Almighty created for us in this Universe things that give the human without him having any control over them and or having them submit to him and the human is powerless to provide himself such bounties that the Almighty provides for him without any effort on his part. The sun provides

light and warmth without any reward given for this service or effort by humans, and rain comes down from the heavens without you exerting any effort and having any ability on it coming down. And the air is present around and you breath from it without exerting any effort or having any control on the act. And the earth gives you fruits by you simply planting the seed and watering it, the plant grows by the grace and ability of Allah and the night and day come in sequence so that you may work and rest in pursuit of your life. You did not bring the light of the day nor did you create the darkness of the night but you rest in the night and work during the day by the grace and ability of Allah and without you controlling any of them.

All these matters were not created by the human being, rather he was created to find them there in the Universe serving him without receiving a reward or effort by him. Is he the Almighty not worthy of saying Praise to Allah for submitting the Universe for the service of the human being? He is certainly worthy of praise.

Allah's signs in the Universe are worthy of praise as the life that Allah awarded us and the signs he installed in his Universe indicate to us that for this Universe there is a great Creator. The Universe in all his stars and with his sun and moon and ground and all that is within it that by far exceed any human ability and no one can claim that they are of his own. And no one, howsoever magnificent their ability is can claim that he created the sun or created the stars or placed the earth in its position or placed the laws of the Universe or gave the earth its Ozone layer or created the human or created any other creature.

All these signs gave us the proof that there is a great power and that power created and brought and these signs are not silent so that we may forget them because of that silence but they are in motion so that it draws our attention to the creator of this great Universe.

The sun shines in the morning so it reminds us of the extraordinary nature of the Creator and it sets in the evening to remind us of the greatness of the Creator and the night and the day follow each other happening every day before us so that we may be reminded and be alerted. And the rain comes down from the heavens reminding us of the Lordship of who brought it down and the plants grow from the earth by being watered with one type of water despite that every type has its own colour, appearance, taste and smell and has a different composition to the other, and when harvest season comes all fruits disappear only to reappear in a later season.

Everything in this universe that is in motion is a constant reminder to remind us if we forget that there is a great Creator and we may continue with further examples as Allah's bounties cannot be counted or realized completely. And each and everyone of them indicates to the existence of Allah the Almighty and gives us the religious proof to the fact that to this universe there is a fabulous Creator. No one can claim that they have created the Universe or created what is in it the matter is credited to Allah, and Praise to Allah as he instilled mental instinctive belief (in him) in all of us and supported it by signs in the Universe.

In fact everything in this Universe requires praise, despite that the human being praises what exists and forgets brought them into existence!! When

you see a beautiful face or a fantastic flower or any of Allah's creation your soul is filled with beauty and you praise that creation so you may say how beautiful is this flower or this diamond or this creation. However the creation that you just praised did not give itself the character of beauty so the flower has no bearing on how beautiful it is and the diamond has no bearing on how sophisticatedly and magnificently it was created and nothing in this Universe gave itself beauty but the one who created its beauty is Allah the Almighty so we notice and praise the creation but forget the Creator. So say Praise to Allah who created in the Universe what reminds us of the greatness of the Creator and the accuracy of the creation.

The curriculum of Allah the Almighty requires from us praise and Allah has brought down his regulations showing us the road to good and street us away from the road of evil.

So the curriculum of Allah conveyed to his messengers made known to us that it is Allah who created this Universe for us and who created us. The accuracy of the creation and its greatness indicate to us that there is a great creator but it cannot tell us who that is and what he requires from us and that is why Allah sent down his messengers so inform us that the one who created this whole Universe and who created us is Allah and that praise to him are due.

Allah's curriculum showed us what Allah requires form us and how we should worship him and that also deserves praise. Allah's curriculum showed us the way and legislated for our life a true legislation as Allah the Almighty does not distinguish anyone over another amongst his creation and

he only favours one over the other according to piety, we are all creation equal before Allah the Almighty.

Therefore the legislation of truth and the words of truth and the performance of justice is from Allah as to the legislation of human beings it may favour one person or group to another and may take the rights of one people and give to another and that why we find that in every human legislation some injustice.

In communist countries the members of party's central command are the owners of bounties and extravagance, whilst the rest of the nation are living in a struggle because it was the former who legislated and followed their own desires in doing so and they placed their own interests above all.

As to Capitalists countries those with capital take all the wealth however when Allah brought down his curriculum he ruled that justice must prevail amongst the people and awarding rights to their lawful owners and taught us how to follow a straight path in life and that is when it is distant from human desires but submissive to Allah's justice, and that requires praise.

Allah the Almighty deserves praise because he gives us and does not take from us and humans try to take advantage of others because they are attracted to what they have in wealth, however Allah does not need what we have he gives us but not take from us, he is the owner of all treasures believing in his words:

{And there is not a thing but with Us are the stores thereof. And we send it not down save in appointed measure. (21)}

Sura Al-Hajr (15)

Allah the Almighty is a constant provider for his creation and the creation always take from the bounties of Allah it is just as if being a worshipper of Allah gives you and does not take from you and that requires praise.

Allah in his giving nature likes that the human being asks him and pray to him and seek assistance from him and this requires praise because it does not subject us to the humiliation of this life and other human beings. It is whenever you asked something from someone with influence he will certainly appoint a time and a place and a certain duration for the meeting and he may grow uncomfortable with you and terminate the meeting, however, Allah's door is always open and you are with him whenever you wish you may raise your hands to the heavens and pray to him whenever you like and ask him whatever you like and he will give it to you so long as it is good for you and deny you what you want is it is harmful to you.

Allah the Almighty demanded from us to call upon him and ask him:

{And your Lord hath said: Pray unto Me and I will answer your prayer. Lo! those who scorn My service, they will enter hell, disgraced. (60)}

Surat Gafr (40)

And the Almighty also says:

{And when My servants question thee concerning Me, then surely I am near. I answer the prayer of the suppliant when he crieth unto Me. So let them hear My call and let them believe in Me, in order that they may be led aright. (186)}

Surat Al-Baqara (2)

Allah the Almighty knows what inside yourself and therefore he gives you without asking and read the Holy saying:

Allah says (whomsoever was busy remembering me than asking me I gave him just like who best ask).

Allah the Almighty's offerings never finish and his stores are never empty and every time you ask the Almighty he will have more and whatever you ask it is not dear to Allah if he wanted to achieve it for you.

Therefore Allah the Almighty's offerings requires praise even his denial of an offering should also be praised.

Allah's presence and the compelling nature of his presence requires praise, Allah deserves praise for himself and had it not been for Allah's justice people would have been tyrants on the earth and would have been unjust to one another, however when Allah reveals his wrath it renders the unjust person an example for others so that people may become afraid from doing

injustice and whomsoever escaped punishment during the lifetime he will be met by Allah on the day of Judgment so for justice to be carried out and that requires praise. And that for the victim to know that he who made him a victim will meet his ultimate fate and be thrown in the hellfire so that the victim would not suffer disappointment and lighten the sour feeling of injustice on him when he knows that Allah is in control of his Universe and that no one will escape his justice.

And when we say praise to Allah we are expressing a number feelings and collectively it carries love, thanks, remembrance and recognition and much of those effects fill the soul when one says “Praise to Allah” all of which carried the overwhelming thanks for the perfection of Allah and his offerings. These emotions come from the soul and stay in the heart and then overflows from one’s senses onto the whole of the Universe.

Praise is not a word uttered by the tongue but it first goes through the mind so that it realizes the offering and the bounty then it settles in the heart so it becomes emotional by it then it goes to the senses so I stand and pray and my body shakes and tears start streaming down and such strong feelings are then transferred to all those around me.

We explain this a little, in the event that one is suffering from a crisis or something that might lead to a catastrophe and someone comes to relieve me by giving me money or opens for me a path, the first thing is that I would recognize this favour and say that such individual deserves thanks. Then his feeling is transferred to my heart so it will be moved towards this doer of this good then my senses are excited by all these emotions translating them

to an action, by me, for something he likes for the good he did and I would talk to others about his favour and generosity so they hurry in his direction so the circle of praise is widened and the bounties decent on the people so they go through the same experience that I went through so the circle of thanks and praise widens even further.

Praising Allah awards us more bounties believing in Allah's words:

{And when your Lord proclaimed: If ye give thanks, I will give you more; but if ye are thankless, lo! My punishment is dire. (7)}

Surat Ibarhim (14)

And that is how we know that praise for bounties gives us more so we give thanks and we receive more and that is how thanks remain always and so does the bounties always continuing. If we review all of our life we will realize that for every movement we make praise is due, when we go to sleep and Allah takes away our soul and then returns it to us when we wake up that deserves praise as Allah the Almighty says:

{Allah receive (men's) souls at the time of their death, and that (soul) which die not (yet) in its sleep. He keep that (soul) for which He hath ordained death and dismiss the rest till an appointed term. Lo! herein verily are portents for people who contemplate. (42)}

Surate Al-Zumr (42)

And that is why by simply waking up from sleep and Allah the Almighty returns our souls to us that deserves praise, and if we get from the bed it is Allah who is giving us the strength to move and had he not given it to us we would not have been able to move and that deserves praise. And if we eat our breakfast Allah has prepared for us food from his grace as it is he who created it and he who allowed it to grow and he is the one who offered it to us and all that deserves praise.

If we go down to the street Allah has provided us with what takes us to our work place and made it submissive to us even if we owned a car or public transport for him praise and when we talk to others it is Allah the Almighty who gave us tongues to talk with and if he wished he would have made us unable to speak and that deserves praise. And if we go to our work then Allah provided us with a source by which we may earn lawful money and that deserves praise.

And when we return to our homes Allah created wives and children and that deserves praise. Therefore, every movement in this life that we undertake is worthy of praise to Allah and that is why the human being should always be continuously praising Allah, the human being should also thank Allah for any harm that has come to him because it may be that what he considers to be harm is precisely a benefit. Allah the Almighty says:

{O ye who believe! It is not lawful for you forcibly to inherit the women (of your deceased kinsmen), nor (that) ye should put constraint upon them that ye may take away a part of that which ye have given them, unless they be guilty of flagrant lewdness. But consort with them in kindness, for if ye hate

them it may happen that ye hate a thing wherein Allah hath placed much good. (19)}.

Surat Al-Nisa (4)

Therefore you praise Allah because his decisions are all good even if you liked the decision or not it is good for you because you do not know but Allah does.

that is why one of the mandatory aspects of praise is that you give praise whatever happens to you in your life by so doing you revert matters to Allah who created you he better knows what is good for you.

Surat Al-Fateha (the opening of the book) begins with praising Allah the Lord of the Worlds so why did Allah say the Lord of the worlds? We say that "Praise to Allah" means praise for his Lordship as the word Allah means the true one worthy of worship, and worship is a duty and the duty comes from Allah to his slaves so first is praise to Allah and then praise are due for his Lordship of us for creating us from nothing and providing for us from total emptiness. The generous with giving may be praised by all people, however duties may be difficult for some people and had the people known the value of those duties during their lifetime they would have praised Allah for ordering them to do certain matters and denying them others because such orders do not collide with their normal way of life so the journey of their life continues in harmony. So the first bounty is that Allah gave us the curriculum of the manner he is to be worshipped and the second is that he is the Lord of the worlds.

In life there is the submissive and the rejectionist, the believer and the non-believer and those who receive offerings of the deity are the believers only but those who receive the offerings of the Lord are everyone and we thank Allah for his offerings in both his deity status and his Lordship status because it is he who created and because he is the Lord of the worlds the whole Universe cannot escape his rule so that humans are assured during their lifetime that the offerings to them continue because of his Lordship status, so the sun cannot set and then refuse to rise nor can the stars collide with each other in the Universe nor can the earth deny the growth of plants and nor can the chemical layer above the earth disappear so all humans suffocate.

Therefore Allah the Almighty wants to reassure his creation that he is the Lord of all what is in the Universe so no power can serve the human or deny him service. That is because Allah the Almighty is in control of his Universe and all that he created he is the Lord of the Worlds and that deserves Praise that Allah prepared everything for the human to be of service in fact he made him a Master in his Universe and that is why the believing human does not fear tomorrow, why would he have fear and Allah is the Lord of the worlds. If he did not have food he is sure that Allah will provide for him because he is the Lord of the worlds and if he faces a crisis he is sure that Allah would relieve him from that crisis and remove the burden because he is the Lord of the worlds and if he receives a bounty he remembered Allah and thanked him for it because he is the Lord of the worlds who made it available for him.

So Allah the Almighty is praised for being the Lord of the worlds nothing in his Universe goes outside of his control. As to his reward in his status as a deity (i.e for the believers only) then this comes in the hereafter as life is a testing ground for belief (also piety) and the hereafter is the place for reward. There are certain people who do not worship Allah and those people are equal in receiving their Lord's offerings with other humans during the lifetime, however in the hereafter the offerings and rewards of the deity are for the believers alone Allah's offerings are for the people of paradise and those are for the believers so read Allah's words:

{Say: Who hath forbidden the adornment of Allah which He hath brought forth for His Slaves, and the good things of His providing? Say: Such, on the Day of Resurrection, will be only for those who believed during the life of the world. Thus do we detail Our revelations for people who have knowledge. (32)}

Surat Al-Araf (7)

That praise to Allah is not just during the lifetime but it is also in the hereafter Allah is always praised, during the lifetime by his offerings as Lord for all of his creation and his offerings as Deity to those who believe in him and in the hereafter for those who believe in him from his creation, read the words of Allah the Almighty:

{They say: Praise be to Allah, Who hath fulfilled His promise unto us and hath made us inherit the land, sojourning in the Garden where we will! So bounteous is the wage of workers. (74)}

Surat Al-Zumr (39)

And the Almighty's words:

{Their prayer therein will be: Glory be to Thee, O Allah! and their greeting therein will be: Peace. And the conclusion of their prayer will be: Praise be to Allah, Lord of the Worlds! (10)}

Surat Younis (10)

If we then go on to Allah saying *{Most Beneficent and Most Merciful}* one of the things that require praise to Allah the Almighty is that he is Beneficent and Merciful he gives his bounties to all of his creation as their Lord and the offerings of the Lord is to believer and to the non-believer and this offering does not stop until the person dies.

Allah does not deny his bounties from his creation during their lifetime and Allah's bounties cannot be numbered or quantified and with all the advancement in calculators and electronic components and the like no one has ever come and said I will start counting Allah's benefits that I because one of the conditions of so doing is being able to achieve such a task, as you are unable to count something unless it is within our ability to quantify it. Therefore if this is beyond your ability and capability then you will not be able to do it and that is why no one will even attempt to count Allah's bounties and benefits for us until the day of Judgment that is because they cannot be quantified.

Our attention must be drawn to the fact that the whole Universe is upset with human beings and all of this world that serves us because it is compelled to do so by virtue of Allah's order for it to be submissive is also upset with rejectionists of the humans because it is submissive and on the straight path and his curriculum by the orders and might of Allah and whenever a submissive by might and order witnesses a rejectionist of he is in service of becomes upset.

And when we read the Holy saying so that we know something about Allah mercy onto his creation, Allah says: (There is no day where the sun shines that the heavens call and says oh God allow me to fall heavily on the son of Adam, he has taken from your benefits but denied thanking you and the oceans say oh God allow me to drown the son of Adam because he took from your benefits but denied you thanks and the mountains say allow me to crush the sons of Adam they took your benefits but denied your thanks. So Allah says leave them leave them had you created them you would have forgiven them if they repent to me then I am their lover and if they did not repent to me I am their doctor).

These are the appearances of both characters of Beneficent and Merciful and how it guaranteed what serves us in this Universe to remain in service despite human's rejection they are all in service by virtue of the Lordship's benefits and remains so by Allah's orders to it because he is Most Beneficent and Most Merciful.

Some people might ask does the earth, the sea, the sky and others in the same category of the creation actually speak? We say yes it does have a language that we do not know but its Creator does and the proof is that since the first creation Allah informed us that there is a language for all these creatures and read Allah's words:

{Then turned He to the heaven when it was smoke, and said unto it and unto the earth: Come both of you, willingly or loth. They said: We come, obedient. (11)}

Surat Fussilat (41)

So the earth and the heavens both understood from Allah and said to the Almighty *{we come obedient}* did not Allah teach Solomon the language of the birds and the language of the ants? Did not the mountains say Holy chants with David? Therefore all of Allah's creation has appropriate realizations even emotions and when Allah spoke about the people of the Pharos he said:

{How many were the gardens and the watersprings that they left behind, (25) And the cornlands and the goodly sites (26) And pleasant things wherein they took delight! (27) Even so (it was), and We made it an inheritance for other folk; (28) And the heaven and the earth wept not for them, nor were they reprieved. (29)}

Surat Al-Dukhan (44)

Therefore the heavens and the earth have emotions to such a degree reaches a state of weeping as they did not weep for Pharaoh and his people, however they weep in sadness when a pious believing praying human who implements the curriculum of Allah leaves them. Ali Bin Abi Talib [PUH] said (If the believing human dies two places weep for him a place in the earth and a place in the sky, as to the place on earth that is the place where he used to pray and as to the sky it is the place where his good deeds went up).

{Owner of the Day of Judgment, (4) Thee (alone) we worship; Thee (alone) we ask for help. (5)}

Surat Al-Fateha (2)

if all of Allah's bounties deserve praise then *{Owner of the Day of Judgment}* is worthy of most praise because had there been no day of Judgment the most evil of men who filled the world with devilish acts would have escaped punishment for that he had done. However he who was committed to the religious duties and piety and forbid himself the worldly enjoyments of life in the pursuit of satisfying Allah had surely suffered hardship during his lifetime. However Allah the Almighty is the owner of the day of judgment gave balance to whole of existence this ownership of the day of judgment is what protects the weak and persons suffering unfairness and kept justice in Allah's Universe. What prohibits the world from being a jungle place where the strong destroys the weak is that on the day of judgment everyone will be held accountable and Allah the Almighty is the one who will hold his creation accountable.

And the person who is on the straight path his straightness benefits others because he fears Allah and give each their due rights, forgives and forgets, therefore all those around him benefited by his good manners and his stance alongside justice and the truth.

As to the person who is a rejectionist the society is burdened by him because no one escapes his evil until he receives a share of his injustice. Therefore {*Owner of the Day of Judgment*} is the scale of Justice. One knows that he who reeks havoc everywhere during his lifetime on earth has the hereafter waiting for him which he cannot escape no matter how important and powerful and influential he may be, so everyone is reassured fully that Allah's justice will deal with every transgressor.

There are two readings for the {*Owner of the Day of Judgment*} the first {*Owner of the Day of Judgment*} also {*King of the Day of Judgment*} and both are correct. And Allah the Almighty described himself in the Holy Quran as {*Owner of the Day of Judgment*} and the owner of a matter he is has control of it alone no one is able to interfere in any way. If I own my gown and my belongings and my house I control them all and decide as I please.

So the Owner of the Day of Judgment means that Allah the Almighty will deal with all matters of his servants on that day without there being the need for causes and everything will come from Allah directly without there being anyone able to interfere even if its on the surface.

During the lifetime Allah gives apparent and visible wealth to some people, however on the day of Judgment there is no apparent or merely visible but the order comes from Allah the Almighty and that why Allah the Almighty says in describing the day of judgment:

{Nay, but ye deny the Judgment. (9)}

Surat Al-Infitar (82)

Allah the Almighty created the human being so that he may live the life, however in the hereafter there are no causes for matters and wealth in the life is for whomsoever Allah wishes to award, read the words of Allah the Almighty:

{Say: O Allah! Owner of Sovereignty! Thou givest sovereignty unto whom Thou wilt, and Thou withdrawest sovereignty from whom Thou wilt. Thou exaltest whom Thou wilt, and Thou abasest whom Thou wilt. In Thy hand is the good. Lo! Thou art Able to do all things. (26)}

Surat Al-Emran (3)

It may be that Allah's use of the meaning of the word (extract) draws our attention to the fact that none of us wants to leave wealth, however wealth must be extracted from the human by force even against his will and it is Allah who extracts wealth from whomsoever he wishes. And here we ask is it not the case that both the wealth in the lifetime and in the hereafter all belong to Allah? We say everything in every time belongs to Allah, however

Allah made some of his creation to inherent the earth or made them to have access to wealth on earth and that is why we find in the Holy Quran Allah the Almighty saying:

{Bethink thee not of him who had an argument with Abraham about his Lord, because Allah had given him the kingdom; how, when Abraham said: My Lord is He Who giveth life and causeth death, he answered: I give life and cause death. Abraham said: Lo! Allah causeth the sun to rise in the East, so do thou cause it to come up from the West. Thus was the disbeliever abashed. And Allah guideth not wrongdoing folk. (258)}

Surat Al-Baqara (2)

He who argued with Abraham about his Lord is a non-believer and a denier of Allah's Lordship and in spite of that he did not have wealth by his own ability but Allah the Almighty gave it to him. Therefore it is Allah the Almighty who made some of his creation inherent cosmetic wealth on earth meaning that it is cosmetic wealth for the this world only, and that if a human became king this does not mean that his wealth came to him from himself (i.e he is not its source) the source is the order of Allah and if was created by the human owner it would have remained with him and never extracted from him and this cosmetic wealth is mean for testing people so they will be held accountable for it on the day of judgment in how did they behave and what did they do (i.e with it) and he tests people did they stay quiet about a unjust ruler? And did they respond to disobedience? or did they stand with justice against injustice? and Allah the Almighty does not test people so that he may find out who is good and who is bad he tests them so

that they become witnesses on themselves so that no one will come on the day of judgment and say: O Allah had you given me wealth I would have followed your path and applied your curriculum.

Here comes a question, if Allah the Almighty knows everything so why carryout a test? We say that if we want to give an example to bring this nearer to our minds and Allah has the highest example, we find that universities all over the world carryout exams for its students. So is it that university professors who taught those students are ignorant about what those students know and what they want to gain from that knowledge? Well of course not. However this takes place and when the student fails an exam and came back arguing he is then confronted with his answers he remains silent and had no exams been carried each and every student would have claimed that they were worthy of the highest mark.

So if Allah the Almighty says: {*Owner of the Day of Judgment*} as in he is the owner of that day and he does with it what he pleases, and if it is said {*King of the Day of Judgment*} his status and control is over and above that of the Owner because the latter only controls what he owns however, the King controls that which he owns and that owned by others.

Those who said (King of the Day of Judgment) proved that Allah the Almighty is the King of that day doing as pleases without the interference of anyone even by appearance only. And those who read King say that Allah the Almighty on that day adjudicates in the affairs of his creation even those who's wealth during their lifetime was obvious and we say when the day of judgment arrives no wealth and no kingdom except that of Allah.

Allah wants to reassure his creation that if they were burdened with a tyrant of a ruler or a wealthy owner who did them injustice, on the day of judgment there is no kingdom or wealth except that of Allah the Almighty. The expression used in the Quran for the day of judgment is the (Day of Religion) and if one uses (Owner of the Day of Religion) or (King of the Day of Religion) there is clearly a day and a religion in that expression. The day for us starts when the sun rises until it sets and that is the astronomical definition of a day and a day means a period of time during which events take place and Scholars have said (Owner of the Day of Religion) meaning the Owner of the affairs of the religion because it is not possible to own a period of time but we say that is correct by human standards as we cannot own a period of time, the past cannot be returned and the future we cannot brought forward, however Allah the Almighty is the Creator of time and Allah the Almighty is not restricted by time and or place. Similarly with Allah's saying { *Owner of the Day of Religion* } is not limited by time or place, read the words of Allah the Almighty:

{And they will bid thee hasten on the Doom, and Allah faileth not His promise, but lo! a Day with Allah is as a thousand years of what ye reckon. (47)}

Surat Al-Hajj (22)

And his saying:

{(Whereby) the angels and the Spirit ascend unto Him in a Day whereof the span is fifty thousand years. (4)}

Surat Al-Maarij (70)

And if we contemplate both Verses carefully we will understand the meaning of day when mentioned by Allah the Almighty. Because Allah is the creator of times he is therefore able to create a day which consists only of an hour or just like we have twenty four hours and a day that lasts one thousand years or a day that is fifty thousand years or even a million years all is subject to the wish of Allah.

The details of day of religion (i.e the day of Judgment) are known by Allah the Almighty with all its events in hellfire and paradise and all the creation who are going to be held accountable on that day, and when Allah's will brings this day and its facts become known to His creation be it angels of human beings He will say: Be as he is alone the Creator of that day and it He alone who defines it but we, in accordance with our limited knowledge, define it in 24 hours and in that it consists of day and night, however the reality is that day and night are always present on earth, simultaneously, and when the earth moves every movement means the end of a day in one place and the beginning of a day in another place and that is how if we take an overview of the earth as a whole the day never ends nor does the night therefore the day is something proximate to each place on earth however it is permanently on this planet.

Allah the Almighty wants to reassure his creation that if they were subjected to injustice in this life there is a day where there will be no injustice. And that day is purely for Allah without any causes and any person who did not receive his punishment and justice during their lifetime the day of Judgment awaits them and he whom followed Allah's curriculum and restricted himself during this life Allah the Almighty informs him that there will be a day where he will be rewarded and the greatness of the hereafter is that it gives you paradise, a blessing and a bounty that is meant for you.

A person came to a Pious man one day and wanted to know whether he (the person asking the question) is from the people of this life or is he from the people of the hereafter? So the Pious man said Allah the Almighty is most merciful with his creation he did not leave their scales with those like them (i.e humans as well) so the scale of every person is in his own hands. But why? Because you can cheat others but you can never cheat your own self your scale of judgment is in your own hands you yourself are able to know whether you are from those of this life or the hereafter.

So the person said who is that? So the Pious man replied if someone came to you and asked you for charity and the other came to you to give you money with whom will you be more happy? The man remained silent, then the Pious man said if you are happy with the person who gives you money then you are from the people of this life and if you are happy by the man who takes from you charity then you are from those of the hereafter. That is because each one of us is happy when he is offered something that he likes so the person who is giving me money he is giving me this life and the person taking charity from me he is giving me the hereafter. So if you are one those people of the hereafter then be happy with the person who takes

charity from you more than you are happy with the person who takes money from you.

Therefore when a person who needs charity comes to a Pious man the latter says welcome to whom is carrying my good deeds to the hereafter for free and welcomes him in the best possible manner. Allah's the Almighty's words { *Owner of the Day of Religion* } is a colossal matter and one that is from the core of the belief because it tells us that the beginning is from Allah and the end is to Allah the Almighty. And because we will meet Allah so we all have to work for that day and that is why the believer will not do anything in this world unless Allah is on his mind and the fact that he will be held accountable by Allah on the day of judgment but the non-believer will do whatever he pleases and not have Allah in his mind in any way and about those Allah the Almighty says:

{As for those who disbelieve, their deeds are as a mirage in a desert. The thirsty one supposeth it to be water till he cometh unto it and findeth it naught, and findeth, in the place thereof, Allah Who payeth him his due; and Allah is swift at reckoning. (39)}

Surat Al-Noor (24)

And that is how whomsoever does anything and Allah is not on his mind, he will be most surprised on the day of judgment that Allah the Almighty who was not on his mind exists and it is He who will make him accountable.

So Allah's saying { *Owner of the Day of Religion* } is the foundation of religion because he who does not believe in the hereafter can do as he wishes and so long as he does not believe that there is a hereafter and there is accounting for his deeds so whom should he fear and why? And purely for that he restricts his life.

The whole of religion is founded on the principle that there is a hereafter and there is accounting for deeds. And there is a day where we will all stand before Allah the Almighty, so that he may reward the submissive and punish the transgressor and that is the guidance in all our deeds piety. So if there was no day of accounting and reckoning why must we pray? Fast? Or give charity?

Every movement in the curriculum for the heavens is founded on that day that no one will be able to escape from, and for it we must all be prepared. Allah the Almighty named this day for the pious believers as the day of huge winning the one that makes us bear all what we do not like and strive in the cause of Allah and achieve martyrdom and spend our money so that we may assist the needy. All this is based on that day that we will stand before Allah and Allah the Almighty named the day of Religion because it is the day on which we will all be held accountable for our religion did we abide by it and follow it or did we fail to do so and wasted it. It is he who followed the religion and believed will win eternity in paradise and he who denied and failed to follow the curriculum of Allah will be rewarded with eternity in the hellfire.

It is from the Just nature of Allah that there is a day for accounting because some of then people who transgressed and were unjust on earth may think that they escaped punishment of this life, would those people escape the justice of Allah? Never they will never escape but they were transferred from a limited punishment to one that is eternal and escaped the punishment of humans with limited ability on earth to a punishment by Allah the Almighty in the hereafter and that is why there must be a day where justice is done. So that anyone who escaped punishment on earth for his bad deeds, in fact Allah allows some people to escape the punishment on earth, so do not think that escaping is beneficial for you, it is not, and that is because you escaped limited punishment to an eternal one.

Much praise to Allah for being the { *Owner of the Day of he Day of Judgment* } it is He alone who will adjudicate amongst his creation as Allah deals with all of his creation in an equal manner and the foundation of piety is the day of judgment.

And before we discuss the words of Allah { *Thee (alone) we worship; Thee (alone) we ask for help* } we must discuss an important issue as there are two types of sight, the actual sight of the eye and the pious sight of the heart and one is different from the other. The sight of the eye sees something in front of you that you can see with your own eyes and this is a matter which does not require belief (i.e in Allah) so you would not say I believe that I see you in front of me because you actually do see me and so long as you see me this is certainty. However the pious (i.e the believer) sight is that you believe you actually see something but it is in fact hidden from you and this has more of

certainty than what you actually see with your own eyes, because this is the sight of belief and this is an important matter.

It was conveyed by Omar [PUH] that:

Once were with the Prophet [PBUH] one day when a very white skinned man appeared wearing white clothes with very dark black hair. There no signs of travel on him and none of knew him. He sat next to the Prophet [PBUH] with his knees adjacent to that of the Prophet and placed his hands on the Prophet's thighs and said: O Mohammed tell me about Islam? So the Prophet [PBUH] Islam is that you testify that there is no deity worthy of worship except Allah and that Mohammed is his messenger, you perform prayers, you give charity, you fast the month of Ramadan and you perform Hajj when you are able to do so. So the man said: you said the truth, so we were puzzled at this man he asks the question then immediately believes. He said: tell me about belief.

Prophet said: that you believe in Allah his angels his books (i.e revelations) his messengers and the day of judgment and you believe in fate (i.e the decision of Allah) in what is good and what is bad.

He said: you told the truth.

He said: so tell me about goodness

Prophet said: is that you worship Allah as if you see him and if you don't see him he sees you.

He said: tell me about the hour (i.e the day of judgment).

Prophet said: the person being asked is no more knowledgeable than the person who is asking the question.

He said: tell me about its signs.

Prophet said: that the mother give birth to [.....] and you see cowboys who wear no footwear and little clothes build high rise buildings.

He then left I waited for a while then the Prophet [PBUH] said: did you know who was the one asking?

Omar said: Allah and His messenger are more knowledgeable.

Prophet said: it was the angel Gabriel came to teach you your religion.

The saying of the Prophet [PBUH] (that you worship Allah as if you see him and if you did not see him he sees you) is a testimony and definition to the pious sight of the believer, so when you read a Quran Verse about paradise it is as if you see the people of paradise in their happiness enjoying and if you read a Quran Verse about the hellfire it is as if you see the people of the hellfire in torment and being tortured.

One day the Prophet [PBUH] saw one of his companions and his name was Al-Hareth so he said:

How did you wake up (i.e how are you today)?

He replied: I woke up a true believer.

So the Prophet said: consider what you say, as for every saying there must be truthfulness, so what is the truthfulness of your belief?

So Hareth said: I distant myself from this life, so I stayed up all night (i.e in prayer) and [.....] my day as if I was staring at the throne of my Lord clearly visible and as if I was seeing the people of paradise and they are visiting each other and as if I was seeing the people of the hellfire and they were screaming in it. So the Prophet said: (you came to know O Hareth so continue (i.e strive)).

That is why Allah the Almighty says when he is conveying the message to the Prophet [PBUH]:

{Hast thou not observed how thy Lord dealt with the owners of the Elephant? (1)}

Surat Al-Feel (105)

A number of attempts by orientalists to cast doubt on the Holy Quran in that by Allah saying *{Hast thou not observed}* and the Prophet [PBUH] was born in the year of the elephant did He (i.e Allah) not see that the Prophet was only a few months or days old, so had Allah the Almighty said did you not learn we would have said that that he was taught by someone else that information can be gained by yourself or someone else gives you from their own knowledge by another human teaching you. However Allah the Almighty said *{Did you not see}*.

We say that this is matter of belief and what Allah is saying is in fact a true sight of the believing human as the Holy Quran is a collections of words of worship when recited with us until the day of judgment and Allah's saying *{Did you not see}* means that such sight continues for every believing human in Allah every time this Verse is read. Therefore, and so long as Allah the Almighty said *{Did you not see}* you see with your belief what your eye cannot see and this is the sight of belief and this is more truthful than the sight of the eye. This is because the eye may deceive a person but a believer's heart never ever deceives.

There is something called reference to the absence, so if you say Mr Smith arrived then he is there in front of you, however if you say I met Mr Smith then Mr Smith is not there when you mentioned him, you did meet at the time but he was not there when you actually spoke about him.

Therefore there is present, absent and speaker and the absent if not present or we do not see at the time of speaking. As to the present then he is actually there at the time of speaking and the speaker is the one doing the talking. Matters of religious belief do not all involve actual seeing with the naked eye, however belief is hidden from us but gives us the sight of belief and as we said previously is even more credible and assured than the sight of the eye.

So when Allah says {*Praise to Allah the Lord of the worlds*} {*Allah*} is hidden from us and {*The Lord of the worlds*} is hidden and {*Most Merciful and Most Beneficent*} I also hidden and {*Owner of the day of religion*} is also hidden however the linguistic rule would have required us to say “Him we worship” however Allah the Almighty changed the linguistic rule and brought it from reference to the hidden to one that is present and said {*You we worship*} so the hidden changed to one that the one being spoken to is not hidden but one who is present. So he did not say (Him we worship) but said {*You we worship*} so this became a certain sight of pure belief (i.e of the believer).

Therefore you are in the Majesty of Allah the Almighty who filled you with bounties and offerings and these you see and are surrounding you because he is the {*Lord of the worlds*} and made you be assured in his choice of fate for you because he is {*Most Merciful and Most Beneficent*} in that his Lordship

the Almighty is not one of a compulsion but is one of {*Most Merciful and Most Beneficent*} so if you did not praise him and believe in him by all his offerings and bounties that you sense and live within then be cautious about going against his curriculum of life because he is {*Owner of the day of religion*}.

When Allah the Almighty describes himself with all these characters consisting of the grace of a deity and benefit of Lordship and the mercy that wipes out sins so the fright of meeting him on the day of judgment would have transformed from the unknown to actual sight of a witness. The might of Allah's Lordship is brought and the overflow of his mercy and his countless bounties and offerings without limit and his order on the day of judgment.

When we read Allah's saying {*Thee (alone) we worship*} specified worship on his Gracious Self and had he said we worship you alone it would have had a different meaning because you may say we worship you alone and with you so and so. However, if you say {*Thee (alone) we worship*} and you brought forward the word *Thee* then the matter would have one conclusion and one only and that is the worship of Allah alone so additions may be made. So worship is submission to Allah the Almighty following his curriculum in what is allowed and what is forbidden and that is why He made prayer the foundation of worship and prostration is the pinnacle of submission to Allah because you bring your face and it is the most gracious and valuable part of you and place it on the ground where your feet stand so this becomes the ultimate surrender and submission to Allah and this

happens in front of everyone during prayer so it is declaration of submission before everyone.

Everyone becomes equal in worship the rich, the poor, the young and the old so that any snobbishness and arrogance is expelled away from our hearts in front of everyone and Allah equates all of his creation in submission to him and the declaration of that submission.

When Allah the Almighty says *{Thee (alone) we worship}* denies the worship of anyone except Allah (i.e we worship no one but Allah and this cannot never be added to). Therefore, *{Thee (alone) we worship}* gave specific reference to the worship of Allah alone with no other deity and no other to be worshipped but Him, and our attention must be drawn to Allah the Almighty's saying:

{If there were therein Gods beside Allah, then verily both (the heavens and the earth) had been disordered. Glorified be Allah, the Lord of the Throne, from all that they ascribe (unto Him). (22)}

Surat Al-Anbya (21)

That is why when we say *{Praise to Allah}* we are bringing forth matters that require praise and these are the bounties of Allah from what we see and what we don't. and when we say *{Lord of the worlds}* we are bringing forth the offerings of Lordship in his creation and his order for the submission of the universe and when we say *{Most Beneficent and Most Merciful}* we bring forth the mercy and forgiveness and returning harm with goodness and

the opening of the door for repentance. And when we bring forth *{Owner of the day of judgment}* we bring forth the day of accounting (i.e judgment) and how Allah the Almighty will reward you for your deeds, therefore if we bring forth all of this we say *{Thee (alone) we worship}* in that we worship Allah alone so we know what is required of us and that is worship.

Here we stop of a little while so we may talk about what is termed (the predicament and causation) and if your son wanted to pass his exam he must study for it. Therefore the predicament of studying is passing and it is first born in my mind first with all what it can achieve and secure future and others from what one desires and strives for.

Therefore the incentive (i.e of passing) comes to mind before the result in that you thought about passing in your mind and then afterwards you studied so that you making the passing a realized reality. And if you had wanted to travel to some place the car may achieve this objective for you and the going through the road is another causation, however the incentive that got me to get out of my house ride my vehicle and drive through the road is that I wanted to travel to a particular city and this was found in my mind first (i.e getting to that city) then I did what I did in order to achieve it.

And Allah the Almighty created us in this life to worship him, believing in Allah the Almighty's words:

{I created the jinn and humankind only that they might worship Me. (56)}

Al-Dharyat (51)

Therefore the purpose of the creation is worship so the creation was made so that worship may be achieved and becomes a reality. However the principle of (predicament and causation) does not apply to the actions of Allah the Almighty because there is nothing that comes to Allah with a benefit because Allah the Almighty is does not need anything from anyone, but the predicament's return to the creation is a benefit in that Allah created us to worship him however the predicament of the creation is not so it increases in his wealth in any way, but our worship returns to us with goodness during the lifetime and the hereafter.

The actions of Allah are not to be reasoned and the one ordered to worship is the one who will benefit from it. So does worship mean staying in the mosque and repeat chants in praise of Allah or is it a curriculum that covers all of life in your house, your work and in your going about your business on earth? And if Allah the Almighty wanted them to worship him and chant in his name only he would not have created them with a choice but he would have created them compelled in worshipping him just like of his creation with exception of the human beings and demons as Allah has a compelling character and in this He is able to compel anyone to his worship believing in His words the Almighty:

{It may be that thou tormentest thyself (O Muhammad) because they believe not. (3) If We will, We can send down on them from the sky a portent so that their necks would remain bowed before it. (4)}

Surat Al-Shuara (26)

And had Allah wanted to submit us to his curriculum being compelled in so doing no one would have been able to leave his submission. Allah the Almighty gave the proof in our own bodies and in various events of his life in what we are compelled, the human body is compelled to Allah in many ways as the heart beats and stops by the will of Allah without our interference, our stomach digests food without us knowing anything about it and the blood circulates around our body without us having any command over it and there are many things in the human body are compelled to Allah the Almighty and our own and our own ability does not have any bearing on it operation and what a person is subjected to during his lifetime he has no control over and cannot prevent it from happening. For example one is unable to prevent another car from crashing into his own nor from a plane burning whilst I am on board nor whatever happens to me as part of my own fate in the lifetime.

Therefore the area of choice during a lifetime is limited as one cannot control his date of birth nor as who is my father or my mother, nor what my appearance is or whether one is tall or short? Ugly or beautiful and other matters, therefore the area of choice in a human's life is the curriculum of do or not do and Allah the Almighty has from his all of his creation the compelled worship but what he wants from his creation of human and demons the worship of the loved one and of the willing, therefore he created us with a choice of either we come to him or not and whether we submit to him or we reject him or we believe in him or not believe in him.

Therefore if you love Allah you come to him out of choice, so you forgo what angers him out of love for him and you do what he orders out of love and compulsion. So if you left your desires to what Allah ordered in his curriculum you would have achieved the worship of the love of Allah the Almighty and you would have become one of the worshippers of Allah and not one of the slaves of Allah. We are all the slaves of Allah the Almighty and slaves are equal in what they are compelled to do, however worshippers are those who forgo the area of choice to what Allah ordered in duties therefore Allah the Almighty distinguishes in the Holy Quran between the slaves and the worshippers in saying:

{And when My slaves question thee concerning Me, then surely I am near. I answer the prayer of the suppliant when he crieth unto Me. So let them hear My call and let them trust in Me, in order that they may be led aright. (186)}

Surat Al-Baqara (2)

And Allah the Almighty says:

{The worshippers of the Beneficent are they who walk upon the earth modestly, and when the foolish ones address them answer: Peace; (63)}

Surat Al-Furqan (25)

And that is how we observe Allah the Almighty gave the certain characters to the believers and called them worshippers however, when talks about all human beings He mentions the word slaves as in the words of the Almighty:

{This is on account of that which your own hands have sent before (you to the judgment). Allah is no oppressor of (His) bondmen. (182)}

Surat Al-Imran (3)

However someone might say that Allah the Almighty says in His Holy book:

{And on the day when He will assemble them and that which they worship instead of Allah and will say: Was it ye who misled these my slaves or did they (themselves) wander from the way? (17)}

Surat Al-Furqan (25)

The talk here is about the rejectionists and the misguided, however some people might say he described them as worshippers (noting that the above translation may not be entirely accurate) but we this is in the hereafter when we are all compelled worshippers of Allah the Almighty that is because the human choice ends with the moment of death and we all become compelled worshippers of Allah without having a choice in that.

And Allah the Almighty gave humans the choice during their lifetime on the worshipping and he did not compel anyone on anything and he does not oblige the non-believer with any duties, however it is the believer who compels himself with duties of Allah and follows the curriculum of Allah so he enters into a binding religious contract with Allah the Almighty and that

is why we observe that Allah the Almighty does not talk to all humans in the divine duties, however he only talks to the believers and says:

{O ye who believe! Fasting is prescribed for you, even as it was prescribed for those before you, that ye may ward off (evil); (183)}

Surat Al-Baqara (2)

And the Almighty says:

{O ye who believe! Seek help in steadfastness and prayer. Lo! Allah is with the steadfast. (153)}

Surat Al-Baqara (2)

In that Allah the Almighty only imposes duties on the believer who enters into a religious contract with Allah the Almighty.

When we place the Prophet [PBUH] on the scale or worshippers he will be at the pinnacle as he [PBUH] who achieved the worship as required by Allah the Almighty from his creation and as he liked to be worshipped. Therefore whoever says that the purpose of the creation is Prophet Mohammed [PBUH] we say that is correct, because he [PBUH] achieved the ideal level of worship required by Allah the Almighty and such worship is the causation of creation and that is how we know the high status of the Prophet [PBUH] with his Creator.

Allah the Almighty coupled the worship of Him with asking for his help, so Allah the Almighty said: {*Thee (alone) we worship; Thee (alone) we ask for help*} in that we do not worship anyone but You and we do not ask for help but from You. Asking for help from Allah the Almighty takes you out of the degrading life that if you ask for help from anyone but Allah you will ask for help from a human and no matter how influential and strong they are they are subject to human limitation.

And because we live in a world of fluctuation and change so that the strong may become weak and the influential may become in one second someone with no influence at all and if that did not happen that whom you asked help from may die so you will find no one to help you.

Allah the Almighty wants to liberate the believer from the degradation of life so he asks him to ask for help from the Alive who never dies, the strong who does not go weak and the compeller from whom no one could escape. Therefore is you asked for Allah's help the Almighty will be by your side and He alone who is able to transform your weakness to strength and your degradation to honour. The believer always faces powers that are more powerful than him that is because those who wage war against the ways and curriculum of Allah are strong and with influence who's desire is to make others their slaves, therefore the believer will enter into conflict with them. And that is why the Almighty promises his salves that he is with them in the conflict of righteousness and wrongness and Allah's saying {*in You we seek help*} like {*Thee (alone) You we worship*} that in You alone we seek help and that is part of the curriculum of every movements in life because it means constantly asking for assistance which really means that the human

has failed by asking for assistance within life itself. Then a person must remember that he has a Lord that he worships none but Him who will not fail him but will help him and when ordinary causes fail to achieve the desired then there is the Lord of all causation and He is present all the time nothing is ignored by him and not even a whisper surpasses him in the whole of the universe. That is why the believer always directs himself to the heavens and Allah the Almighty becomes on his side.

*{Show us the straight path, (6) The path of those whom Thou hast favoured.
Not (the path) of those who earn Thine anger nor of those who go astray.
(7)}*

Surat Al-Fateha (2)

After believing in Allah as a Deity and a Lord and you remembered the offerings of the Deity and the bounties of Lordship and the overwhelming mercy of Allah upon his creation. And you declared that there is no Deity worthy of worship except Allah and your saying *{You alone we worship}* in that you worship Allah alone without associating any partners onto Him and you declared that you will seek assistance from Allah alone by saying: *{from you we seek help}* you then became one of Allah's worshippers and Allah teaches you how to call upon Him one that is desired by every believer, and so long as you are one of the worshippers of Allah He will answer you believing in his words the Almighty:

{And when My servants question thee concerning Me, then surely I am near. I answer the prayer of the suppliant when he crieth unto Me. So let them hear My call and let them trust in Me, in order that they may be led aright. (186)}

Surat Al-Baqara (2)

The believer never wants this life, why? Because the real life for the human is in the hereafter, there is eternal life and the wealth that does not leave you and you don't leave it. So the believer, for example, does not ask Allah to give him lots of money or that he owns a building that is because he knows that all of this is temporary but he ask for what saves him from the hellfire and gets him to paradise.

And as part of the mercy of Allah the Almighty is that he taught us what to ask, and that deserves praise to Allah the Almighty and the first thing that the believer asks for is guidance and a straight path: *{guide us to the straight path}* and guidance is two types: guidance by showing and guidance by assistance. Guidance by showing is for everyone but guidance by assistance is for the believers only those who follow the curriculum of Allah, and Allah guided all his slaves a guidance by showing in that he showed them the path of good and made it visible or them, so whosoever wanted to follow the path of good would have followed it and who did not want to follow it then Allah left him to do as he pleased.

This type of general guidance is the foundation of what was conveyed to us from Allah. That Allah the Almighty made it clear in his curriculum of what

to do and what not to do in order to anger or please him and made clear to us the path that we must follow of that we become guided, and the path which if we take Allah becomes angry, however is that every person to whom Allah has shown the path of guidance was guided? The answer is no, and read the words of Allah the Almighty:

{And as for Thamud, We gave them guidance, but they preferred blindness to the guidance, so the bolt of the doom of humiliation overtook them because of what they used to earn. (17)}

Surat Fussilat (41)

Therefore there are persons who do not take the path of guidance by the choice awarded to him by Allah and if Allah wanted all of us to be guided then none of his creation would have been able to escape his wish, however Allah the Almighty created us with a choice so that we come to him out of love and desire instead of him compelling us into submission. So what happens to those who followed the path of guidance and those who did not and disagreed with Allah's lawful wishes in his universe?

Those who followed the path of guidance Allah the Almighty draws them to him and in them creates love of belief and piety and submission to him, and read the Almighty's words:

{While as for those who walk aright, He addeth to their guidance, and giveth them their protection (against evil). (17)}

Surat Mohammed (47)

That everyone who takes the path of guidance Allah brings him close to Himself and increases his piety and love of the religion, as to those who when received guidance left the curriculum of Allah and went against it Allah will leave them in their misguidance and read the words of Allah the Almighty:

{And he whose sight is dim to the remembrance of the Beneficent, We assign unto him a devil who becometh his comrade; (36)}

Surat Al-Zukhruf (36)

Allah the Almighty made it clear to us those who are denied from the guidance of assistance onto belief and they are three as the Holy Quran made clear to us:

{That is because they have chosen the life of the world rather than the Hereafter, and because Allah guideth not the disbelieving folk. (107)}

Surat Al-Nahil (16)

{Thus it is more likely that they will bear true witness or fear that after their oaths the oaths (of others) will be taken. So be mindful of your duty (to Allah) and hearken. Allah guideth not the froward folk. (108)}

Surat Al-Maeda (5)

{Bethink thee not of him who had an argument with Abraham about his Lord, because Allah had given him the kingdom; how, when Abraham said: My Lord is He Who giveth life and causeth death, he answered: I give life and cause death. Abraham said: Lo! Allah causeth the sun to rise in the East, so do thou cause it to come up from the West. Thus was the disbeliever abashed. And Allah guideth not wrongdoing folk. (258)}

Surat Al-Baqara (2)

So those who are ejected from the guidance of Allah in being assisted to become believers and pious are those who are disbelievers, Punks and those who commit unfairness Allah the Almighty says: *{guide us to the straight path}* what is the path? It is the way that make one reach an aim, and why did He insist on a straight path. It is because Allah the almighty placed in his curriculum a straight path and this is the shortest ways to achieving an aim. The shortest way between two points is a straight path, therefore if you wanted to get somewhere the shortest way to get there is the way that has no bends but is completely straight and don't think that straying from the straight path begins with a huge discourse but a very small one but it ends with a huge bend.

It is sufficient for us to observe the metal tracks of trains, when the trains starts to change its course it does not bear in a direction in a large proportion but very small one probably in millimeters. The beginning of change is very narrow and the further it goes the change increases gradually and at the end the train will end up in a location that extremely far from what it would have

ended up in had it continued without change. Therefore however small is one's discourse it will gradually pushes you away from the straight path by large distances. Therefore the prayer of {*guide us onto the straight path*} means the straight path that has absolutely no bends within it even if its a few millimeters and the road that has discourse within it will take us away from Allah's straight path.

Therefore the believing human asks from Allah the Almighty to guide him to the shortest of routes to reach his aim, and what is this aim? It is paradise and the never eternal wealth of the hereafter. Therefore we say O Allah guide us and assist us to follow the straight path and that is the path of the curriculum so it carries us to paradise without there being any bends taking us away from it.

Allah the Almighty said in a Holy saying: [If my slave said {*guide us to the straight path*} the Almighty would say: that is for my slave and for my slave what he asked] Allah the Almighty says {*The path of those whom You favoured*} what does {*whom You favoured*} mean? Read the following Verse:

{Whoso obeyeth Allah and the messenger, they are with those unto whom Allah hath shown favour, of the prophets and the saints and the martyrs and the righteous. The best of company are they! (69)}

Surat Al-Nisa (4)

When one reads the above Holy Verse you are asking from Allah the Almighty that you be with the prophets, saints, martyrs and the righteous in that you are wanting it from Allah the Almighty that you follow the same path as them so that you are with them in the hereafter. By so doing you are asking the high level of paradise because all of those mentioned (above) have a high status in paradise. One is asking the Almighty that one follows the straight path that has no bends in it and the one that makes you reach your aim in the shortest time the aim being a high status in the hereafter.

When we know that Allah the Almighty says: (that is for my slave and for my slave what he asked) you know that Allah's reply gives you the high life in the hereafter and awards you the luxuries of Allah, and not by the abilities of ordinary humans like in this world but with the ability and might of Allah and if the luxuries and offerings of life are plentiful and cannot be counted then how about the luxuries of the hereafter? Allah the Almighty said about it the following:

{There they have all that they desire, and there is more with Us. (35)}

Surat Qaf (50)

Not only what you asked for will be available to you by simply thinking about it but also what you wanted of luxuries and with Allah the Almighty there is more. Therefore He will give you what you want and will add to it what you did not know about from luxuries, this is just an example so that Allah the Almighty will bring the picture closer to our mind, however in

paradise there is what no eye had seen and no ear had heard no thought had passed through mind or heart of a human being.

And because meanings, of matter, must be present in the mind first then comes the pronunciation of the word that describes it such as we did not know the meaning of the word television until such time that a television was invented. Therefore the matter comes into being then a word is made to describe it such that committees for dictionaries meet periodically so that new words can be inserted for new things that were newly invented.

So long as this is forms the linguistic foundation, therefore there is nothing in the language of humans that would describe that luxury that the people of paradise would be living in because no eye had seen it, no ear had heard it and no heart had thought of and that is why whatever you read in the Quran is only bringing the picture closer but it does not give us the reality of what exists. Therefore we find that Allah the Almighty talks about paradise in the Holy Quran saying:

{A similitude of the Garden which those who keep their duty (to Allah) are promised: Therein are rivers of water unpolluted, and rivers of milk whereof the flavour changeth not, and rivers of wine delicious to the drinkers, and rivers of clear-run honey; therein for them is every kind of fruit, with pardon from their Lord. (Are those who enjoy all this) like those who are immortal in the Fire and are given boiling water to drink so that it teareth their bowels? (15)}

Surat Mohammed (47)

In the above description is not the reality of paradise but it is a description so that it may be brought close to our minds because there are no words in the language of human beings which may give us what actually exists in paradise.

The Almighty's saying: *{Not (the path) of those who earn Thine anger}* i.e. not those with whom you are angry O Allah from those who have rejected and transgressed, just like those who changed and amended the curriculum of Allah so that they may gain authority for a limited period of time during the lifetime and so that they may take the wealth of others unlawfully.

The words *{Not (the path) of those who earn Thine anger}* in the Holy Quran in His saying:

{Shall I tell thee of a worse (case) than theirs for retribution with Allah? Worse (is the case of him) whom Allah hath cursed, him on whom His wrath hath fallen ! Worse is he of whose sort Allah hath turned some to apes and swine, and who serveth idols. Such are in worse plight and further astray from the plain road. (60)}

Surat Al-Maeada (60)

And the above Verse refers to the people of Israel.

Allah the Almighty's: *{nor of those who go astray. (7)}* there is the person who went astray and the person who leads astray. The person who went

astray is the person who followed other than the curriculum of Allah and went astray away from the guidance and from the religion of Allah. For example one says one strayed the path (i.e he went through path and he did not know what is the aim he wants to reach) in that he was lost in the life and became a follower of Satan and was far away from Allah's straight path. That is a person who is astray. However the person who leads astray is the one who is not satisfied by distancing himself from the curriculum and path of Allah and lived a life of misguidance but he also tried to take others to the misguided path luring people to disbelieve and not to follow the curriculum of Allah and being as far away from it. Everyone who went astray comes on the day of judgment carrying his own sins however the one who leads astray comes with his own sins and those of whom he led astray, believing in Allah the Almighty's words:

{That they may bear their burdens undiminished on the Day of Resurrection, with somewhat of the burdens of those whom they mislead without knowledge. Ah! evil is that which they bear! (25)}

Surat Al-Nahl (16)

In that when you read the Surat Al-Fateha (opening Verse) you are seeking refuge in Allah so that you do not become one of those who went astray, however Allah that Almighty did not mention those who lead astray and that is because in order to become a leader to astray you must first become astray. Therefore seeking refuge from becoming astray covers both because so long as you sought refuge from becoming astray the you will never become a leader to astray at all.

What is left is that we talk about the ending of the Surat Al-Fateha by us saying Ameen (i.e Amen) just like the Prophet was taught by the angel Gabriel to say Amen after reading the Surat Al-Fateha, it is a word coming from Gabriel [PUH] to the Prophet [PBUH] and it is not a word from the Quran.

The meaning of the word Amen is the request for Allah to answer our call in what we called for: *{guide us to the straight path those whom you have favoured}* in that what we calling for something that we want to take place and Amen is a call for what is wanted. Scholars differed on the meaning of the word Amen as to whether it is an Arabic word or not.

And here a question is asked, how did a non-Arabic word be present in a Quran decided by Allah that it was going to be Arabic? We say that the presence of a word not of Arabic origin within the Holy Quran does not deny the fact that the Quran is wholly Arabic, in that if it spoke to the Arabs they would understand it and there are words that were inserted into the language used by the Arabs before the Holy Quran was revealed but was used by the many and became Arabic and Arabic listeners became familiar with it.

So by Arabic it is not wanted by the meaning that the origin of the language be only Arabic rather than the Quran was revealed in a language that is familiar to the Arabs and so long as the word was recognized by pronunciation and by listening then those who receive it would not distinguish it from other words of Arabic origins, that the new word became

Arabic by frequent usage and when the Quran was revealed it became as popular as words of Arabic origin.

Language is defined as a collection of words pronounced to indicate a particular meaning, so if the word was pronounced then the meaning is understood and the language that we speak is no more than nouns, verbs and letters. The noun is a word and the verb is a word and the letter is a word. A word has a meaning of its own however is that meaning independent in the context of understanding or not. If one says the word Mohammed the one would understand that a person is named that and therefore the word has an independent meaning and if one says books then one would understand that this is a collection of letters to be read. However if one says (why) then it does not have an independent meaning the same with the word (in) it means a circumstantial status but has no independent meaning. If one says the water is in the cup or someone is on the horse so what cannot be understood on its own independently of any other word we call a letter because it requires another word to be coupled with for a meaning and the verb requires a timescale but the noun does not need a timescale.

Therefore a noun is indicative of an independent meaning and time does not form a part of it and a letter refers to something that is not independent in its own right. The sign of the verb is that you are able to attach to it the doer so when one says I am the writer then the writer is the person who is doing the talking but the noun cannot have a doer attached to it.

The word Amen is one of the type that is not a verb but a noun that refers to a verb, i.e answer, so when one hears the word (Ouch) it is a noun for a verb

which means the feeling of pain. And Amen is a noun referring to a verb meaning answer, but you say it once and you are the reader and you say it once and you are the listener and when Surat Al-Fateha is read at its end one says Amen in that I called O Lord so I ask that you answer my call. One is so anxious to be guided that calling upon the Lord for guidance but you ask that he answers your request, and one prays with others collectively in the mosque one says Amen after the Imam when he reads Al-Fateha saying Amen, that is because the person calling upon Allah I the Imam so when one says Amen you become partners with the Imam in his prayer and that is why when Mosses [PBH] called upon Allah to destroy the wealth of Pharos and their people and Anayalate them Moses said:

{He said: Your prayer is heard. Do ye twain keep to the straight path, and follow not the road of those who have no knowledge. (89)}

Surat Younis (10)

In that the speech of Allah the Almighty was directed to Mosses and his brother Haroun, but it was Mousa who called upon Allah and Haroun believed in the call of Mosses so he became a partner in his call.
