



The Essentials for Every Muslim

Four Weeks Foundation Course – Day 5

Date: 08 July 2018 / 24 Shawwal 1439

Week 1: Faith (الإيمان)

1. Pillars of Islam (أركان الاسلام)
2. Pillars of Faith (أركان الإيمان)
3. Tawheed and its types / Shirk and its types (أقسام التوحيد وأقسام الشرك)
4. Ihsaan (الإحسان)

- Ihsaan is one pillar which consists of two ranks:
 - (1) Ihsaan is to worship Allah as if you see Him,
 - (2) and if you can't see Him (then know) He sees you (الإحسان أن تعبد الله كأنك تراه فإن لم تكن تراه) فإنه يراك
- Ihsaan is to worship Allah (ﷻ) as if you see Him. Worship includes everything but what's important is the intention. A person can drink water as a worship, how? The intention has to be for Allah (ﷻ) and to do it while following the Sunnah. A person can be worshipping perfectly from outside but the intention is not for Allah (ﷻ) so it's not ihsaan. Ihsaan is a worship with the correct intention but done with excellence. A person can pray with the correct intention but is not doing it with excellence so this is not ihsaan.
- Ihsaan is to do all of the pillars of Islam and Iman with excellence and quality. It's not ihsan when a person's concern is the people. Imagine if you enter while the housekeeper is washing dishes, how will she clean? With ihsaan because she sees you're there, and she's hoping. But if there's a camera, how will she do it? Also with ihsan but with fear because she's of afraid of being caught. Similarly ihsan is to worship Allah (ﷻ) while you see Him and if you can't then know He sees you. Allah (ﷻ) is unseen and we cannot see Him, but what makes us to do ihsan? Knowing Him.
- The first level of doing ihsan as if one sees Allah (ﷻ) (with His names and attributes) is a higher level than not seeing Him, but both are ihsan.
- **Surah Al Mulk 2: (الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الرَّحِيمُ) (Who has created death and life that He may test you which of you is best in deed. And He is the All-Mighty, the Off-Forgiving;)** – our test in life is not only to worship because worship is an obligation, but the evaluation is about ihsan. It's not about doing more, but doing things with excellence. Something done little but consistently is better than someone done once and is then stopped.

How can we attain ihsan?



- We need patience and struggling; people are not in the calculation at all. **Surah Al 'Ankaboot 69: (وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ) (As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allah's religion - Islamic Monotheism). And verily, Allah is with the Muhsinun (good doers)."**

Week 2: Quran (القرآن)

1. Surah Al Fatiha (سورة الفاتحة)

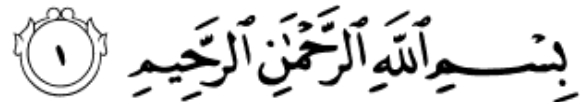
2. Surahs Az Zalzalah to Surah An Naas (وقصار السور)

- Not all of the Companions memorized the Quran but all of them applied it. They would apply the ayat they learn before moving on. There are those who memorize the Quran but there's no change in behavior and this misleads the people because then the people get the wrong impression.
- We will listen to these surahs, repeat them, do the meaning of the words and memorize them at home by the help of Allah.

Seeking refuge with Allah (ﷻ):

- Before reciting the Quran, we need to seek refuge with Allah (ﷻ) from the shaitan because he wants to distract us. We should say (أعوذ بالله من الشيطان الرجيم) (I seek refuge with Allah from the accursed shaitan).
- (الشيطان): means rebellious and misleading / (الرجيم): is casted away from mercy.

1. Surat Al-Fatihah (The Opener) - سورة الفاتحة



- (بسم): I begin by seeking Allah's help by His names (ابدأ مستعينا). Which names?
- (الله): the meaning of Allah is the Owner of Divinity and Lordship (ذو الالهية والعبودية). Allah (ﷻ) is perfect and is worthy of worship.
- (الرحمن): Allah is the Most Merciful to all; general mercy (الرحمة العامة). His mercy reaches everyone.
- (الرحيم): special mercy for those who ask for it (الرحمة الخاصة)
- So you begin by attachment to Allah (ﷻ) and His mercy.





- (الحمد): all praises with love (كل الحمد مع الحب)
- (الله): the Owner of Divinity and Lordship (ذو الالوهية والعبودية). Praise is only for Allah (ﷻ).
- (رب): The Reformer and The Nurturer (المصلح والمربي). Allah (ﷻ) is reforming us and it's worthy of all praise.
- (ما سوى الله): worlds, everything except Allah (ﷻ)
- This ayah should make us have love in our heart.

الرَّحْمَنُ الرَّحِيمُ ٣

- (الرحمن): Allah is the Most Merciful to all; general mercy (الرحمة العامة). His mercy reaches everyone.
- (الرحيم): special mercy for those who ask for it (الرحمة الخاصة).
- Allah (ﷻ) is nurturing us with general and special mercy.
- This ayah should give us hope. Surah Al Fatiha gives a balanced foundation to the person.

مَلِكِ يَوْمِ الدِّينِ ٤

- (مالك): the One Who owns (الذي يملك)
- (يوم الدين): Day of Accounts and Recompense (يوم الحساب والجزاء)
- Allah is the Owner of the Duniya and Akhira, but only He will judge on the Day of Judgment.
- This ayah should give us fear.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ٥

- This is a contract between us and Allah (ﷻ); this is tawheed.
- (إياك): only You alone (وحدك لا شريك لك)
- (نعبد): worship, the reason behind our creation (الحكمة من الخلق)
- (وإياك): only You alone (وحدك لا شريك لك)
- (نستعين): seeking Allah's help (طلب العون)
- There is no shirk and no arrogance. We need to submit to Allah (ﷻ) with tawheed.

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ٦

- This is a dua and from the best.
- (اهدنا): guide us and show us the way (دلنا ووفقنا)



- (الصراط): the path, which path?
- (المستقيم): straight, the religion of Allah, there is no crookedness. It's the religion which Allah (ﷻ) is pleased with (دين الله ولا عوج له الذي يرضاه)
- The straight path is knowledge and action; this is balance (العلم والعمل).

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا

الضَّالِّينَ ﴿٧﴾

- (طريق المستقيم): straight path
- (أنعمت): whomever Allah (ﷻ) guides to the Straight path is a favor from Him (انعم الله عليهم بالهداية). Whom did Allah (ﷻ) bestow His favors? Prophets, sidiqueen, martyrs and righteous. They are the ones who have beneficial knowledge and righteous good deeds (العلم النافع + العمل الصالح).
- (غير): not
- (المغضوب): whom Allah (ﷻ) is angry with, those with knowledge but without action (علم بلا عمل). This is the path of evil scholars who have knowledge but are not acting on it.
- (الضالين): are misguided, they are worshipping without knowledge (عمل بلا علم); this is the path of misguided worshippers (عباد الضلال)

99. Surat Az-Zalzalah (The Earthquake) - سورة الزلزلة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ﴿١﴾

- (إذا): when
- (زلزلت): shaken and moved (اهتزت وتحركت)
- (الأرض): the earth
- (زلزالها): its shake

وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ﴿٢﴾

- (وأخرجت): and it will come out from it, note it's all in the past tense though it will take place in the future.
- (الأرض): the earth
- (أثقالها): its weight, what is it? Anything which is hidden in the earth will be taken out from dead bodies and treasures. It will all be released on the Day of Judgement. Similar to when a pregnant lady delivers and everything inside comes out.

وَقَالَ الْإِنْسَانُ مَا لَهَا ۚ

- (وقال): and he will say
- (الانسان): the human, the human will be resurrected and he will speak. Allah (ﷻ) is telling us this now so that we are reminded.
- (مالها): what's the matter with it?

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ۚ

- (يوم القيامة): on the Day, Day of Judgement (يومئذ)
- (تحدث): speak, the earth will speak (تخبر)
- (أخبارها): its news, what's the news of the earth? All that's happened on the earth, what's been said on the earth, what's been done on the earth from good and bad. The earth is silent now but on the Day of Judgement it will speak.

بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ۚ

- (بأن): for verily
- (ربك): your Nurturer, Reformer
- (أوحى): inspired, it's given permission and commanded by Allah (ﷻ)
- (لها): it, to the earth. The earth is recording now and it will be inspired by Allah (ﷻ); it will be given permission to speak. On the Day of Judgement everything will be shown and the earth is a witness.

يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَالَهُمْ ۚ

- (يومئذ): on the Day
- (يصدر): come forward and be visible
- (الناس): the people, how will they come out?
- (أشتاتًا): types, groups and categories, according to their good or evil deeds. What will happen when they come forward?
- (ليروا): it will be shown to them
- (أعمالهم): their deeds big and small, this is similar to when students take an exam and then they're called in to see their grade. We don't see our deeds now in the duniya, but we'll see it after we die.

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۚ

- (فمن): whomever
- (يعمل): does, from actions of the heart, tongue and limbs
- (مِثْقَال): a weight of
- (ذرة): an atom or small ant. It's important to never underestimate a good deed, even if it's as small as greeting someone with a smile. Protect yourself from the fire even with giving half a date.
- (خيرا): of good
- (يره): he will see it, it will be weighed and any good deed will be accounted ten times to 700 times, to multiple rewards.

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

- (ومن): whomever
- (يعمل): does, from actions of the heart, tongue and limbs
- (مِثْقَال): a weight of
- (ذرة): an atom or small ant, never underestimate a small sin either. Don't say it's a small sin so no big deal, we will see it on the Day of Judgement and it will be a regret. **Hadith: (عَنْ (عَائِشَةَ، قَالَتْ قَالَ لِي رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : " يَا عَائِشَةُ إِنِّي كَرِهْتُ أَنْ يَكُونَ لِي مِنْ أَعْمَالِي شَيْءٌ يُرَى لِي يَوْمَ الْقِيَامَةِ فَإِنَّ اللَّهَ طَالِبٌ)** ("The Messenger of Allah (ﷺ) said to me: 'O 'Aishah, beware of (evil) deeds that are regarded as insignificant, for they will be accounted by Allah") – Sunan Ibn Majah Book 37, Hadith 4384
- (شرا): of evil
- (يره): he will see it

100. Surat Al-`Ādiyāt (Those that run) - سورة العاديات

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- Allah (ﷻ) swears by horses with the best of their features. They did their maximum effort until they reached their target. The subject of the oath is the human because Allah (ﷻ) has given him all of the facilities yet he's not doing his max and is not being productive. He's given a lot but gives very little. It's gratitude when a person is given something and is productive with it.

May Allah (ﷻ) make us among the muhsineen. Ameen.