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| **Date** | Wednesday, January 27 2016 |
| **Topic** | Chapter Fatiha |
| **Part** | 3 |



***“Most Gracious, Most Merciful.” Fatiha (1):3***

The Lord of the world introduces Itself as the Gracious One and Merciful One. What does “Rahman” and “Raheem” mean for me? *What does Mercy remind me of?*

* Existence of creation (snow, rain…) is a sign of Mercy.
* Existence of order is a sign of Mercy.
* Existence of the feeling of being forgiven is a sign of Mercy. (I must experience the forgiveness of the Creator right now through the witnessing of the universe.)
* Through my human qualities, I have the ability to understand my purpose of existence in the universe.
* The sheer fact that I exist is a sign of Mercy.
* How can I explain my existence?
* Someone has favored my existence. I cannot imagine non-existence simply from the fact that I am given existence.
* Through parallel reading of the Quran and the universe do I get to know that:
* Lord of the world Originates my existence out of Mercy.
* With this awareness, all my qualities become meaningful.
* What I can confirm through existence is the existence of the existence Giver.
* I can assure my existence through the existence of my Maker.
* My Maker manifests Its existence through my existence.
* Whatever is in existence is Mercy.
* **The fact that I have feelings needs priority in reflection. Whether my feelings are good or bad (happiness, sadness…) is a secondary matter.**
* Fundamental reality is that my consciousness, feelings and other qualities (hope, desires…) exist. Existence (is given to me) always has the priority before I can even talk about the qualities whether they are good, useful, etc.
* Always think about existence of anything first and foremost. Example: If you are ill, think about the existence of illness first before making a judgment about the illness.
* **Rahman (Merciful/Gracious)** = All prevailing manifestations of Mercy given to us at no cost (time-space wise). Example: Air is given for free. Flowers in the garden are free. I have to see the Rahman form of Mercy everywhere within all space-time dimensions.

**Raheem (Merciful)** = A perpetual extension of mercy, right now. As a result of my awareness of the manifestations of the Source, Mercy manifests itself. In other words, the manifestation which takes place within my own consciousness i.e. I experience another dimension of Mercy in the same air I am breathing.

* When I acknowledge the Gracious Source, the Mercy that I experience becomes Absolute Eternal Mercy. Eternal Mercy is only available if someone uses his human qualities fully to become aware of the Source of existence.
* Without drawing the curtains fully, I can never receive full light i.e. I can never become a believer.
* I thus need to make use of all my qualities as much as I can.
* According to certain scholars, Raheem form of Mercy manifests for the believers in the Hereafter.
* Hereafter starts from now.
* If Hereafter starts after I die, it is too late to confirm the existence of the Absolute Source.
* I have to experience and understand my existence right now.
* Example: If I am ill, the existence of the pain is from the Absolute Source. The existence of pain is a sign of the Absoluteness of the Creator, to Whom I belong. Realizing this, I feel secure in my existence.
* Nothing in this universe can bring into existence anything (even a cancer cell): ***lailaha***.
* Everything needs the Absolute Source of Existence: ***illalah***.
* The existence in the universe witnesses the existence of the Absolute.
* Quran teaches me how to utilize my human qualities and addresses the human psyche.
* Obedience towards any act requires utmost consciousness.
* Universe is for me to educate myself and find out who my owner is.
* What does my existence mean for me?
* What is the meaning in the existence of the universe?
* That is religion.
* My desires exist because of the Absolute One. As soon as I attach the desire to the Source of existence, I attach my existence to the Eternal Merciful One.
* **Rahman is experiencing manifestations of Mercy.**
* **Raheem is experienced by attaching oneself to Eternal Mercy.**



***“Owner of the Day of Judgment.” Fatiha (1):4***

* *Yaum* (day) in the Quran refers to any moment.
* Judgment day is not some future event but is experienced at every moment.

When I make a judgment, I have to make it in the name of the One that possess the qualities which I perceive. My perception towards events/objects is a call for me that I am not the *Malik* (Owner) of any qualities that I experience and observe in the universe, neither are the objects the owners of their qualities.

* I need to be aware and attribute all my judgments to Its real Owner.
* Any moment that I make a decision (judgment), it must be attributed to its real Owner. The quality or property I see/make a judgment does not belong to the thing but to the Owner of that thing. This is part of the parallel reading I should attempt.
* Yaum= any moment.
* The accumulation of my judgments in my life will be the fruit/result of my life.
* All decisions are to be made according to the Real Owner.
* In the light of the Quran, any quality I make a decision/judgement about, its Real Owner needs to be acknowledged.
* Example: Largeness and smallness are qualities that are created. I need to be aware of the Owner of those qualities. I should make my decisions/judgments according to the guidance I get from the Quran which encourages me to acknowledge the Owner.
* The content of any judgment must be acknowledged under this guidance.
* With this understanding, I need not worry about the future because I realize the Owner, I attribute everything to Him and I belong to that Owner.