

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Tafsir Surat al Fatiha (1)

Introduction & Bismillah

Tafsir al Mizan

Pooya / Ali tafsir

*Soaring to the Only Beloved (Abu Mohd.
Zaynul Abideen)*

Adaabus Salat (Khomeini)

Introduction

- *“Opening of the Book” - Introduction to all in Book:*
 - *Creation, Mankind, the Promise & Threat, Duties & relationship to Allah, Prophethood & Imamate, Monotheism & worship, heaven & hell...*
- *Daily prayers – 10x*
 - *“The Holy Prophet [s] said: "Be careful of the prayers, for, on the Day of Resurrection, when Allah the Exalted, will bring the servant, the first thing that He will ask him about will be the prayer. If one brings it completely, he will be of the people of salvation, otherwise, he will be thrown into Fire.”*
 - *Bihar-ul-Anwar, vol. 82, p. 202*
- *All important themes, core teachings, repeated*

Introduction

- *On paying attention in prayer:*
 - *“You have no share from your prayer save that portion in which you maintained the attention of your heart” – Uddatul Da’ee*
 - *“Allah doesn’t accept the prayer of a servant whose heart is not present along with his body” – al Mahasin*
 - *“When you stand up in prayer, you should pay attention towards it; for verily only that portion of it shall be taken account in which you paid attention” – al Kafi*



Introduction

- *The meaning of “attention in worship”:*
 1. *Attention to worship in general:*
 - *make your heart realise you are praising the Creator (even if you don't understand fully what you say)*
 2. *Attention to worship in detail:*
 - *Make your heart present at every moment of worship, but do not limit the meaning of verses to what you understand – it is deeper!*
 - *Intellectually understanding all the realities of prayer, knowing the in-depth meanings of verses and logic of the ideology*
 - *Converting the full knowledge into full belief in your heart*



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of Allah, the Beneficent, the Merciful”

The full, total guidance is begun with Allah’s name,

The All-Merciful, whose grace & mercy covers every created being, believers & unbelievers alike

The Ever-Merciful, whose specific mercy is enjoyed by the believers in the hereafter for eternity



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- *To Begin in His name:*
 - *For the sake of, in the name of, I seek the help of*
 - *“I mark my soul with one of the marks of Allah, and it is worship”*
 - *Teaches us perfect way to start our activities, to associate them with Allah: what is for Him will never perish.*
 - *“Every important affair not begun in the name of Allah remains incomplete”*
 - *“ب” implies “I begin”, relates the name of Allah to the aim & purpose of the whole Quran that follows: **start of total guidance for man***
 - *To remind us that all works done by man are through the Self-subsistence of the divine Name*



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- *Start of a Chapter:*
 - *Each chapter of Quran has a different theme; the Bismillah at the start of each chapter (or lack of it) relates to **that chapter's theme***
 - ***Relevant to theme of al-Fatiha:** “In Your Name, I pledge servitude to You”*
 - *Name: “name” is something that indicates the named person; characteristics & personal traits may also be “names”*
 - *First pillar of Servitude in surah Hamd: **Remembrance** - “...and perform the salat for My remembrance”*



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- **Allah:**
 - Originally from *“Al-ilah”* (The God): The One who is worshipped & about whom minds are bewildered
 - *Proper name* of God: no feminine, plural, never used for another being
 - Also said that *“Allah”* points to all-perfect attributes: the Essential Being who must have them
 - Indicates His Essence – *“Nearer to the Greatest Name of Allah than the iris of an eye to the white”*
 - Indicates His Essence without describing any of His characteristics like other names (*asma ul husna*) do



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- *Al Rahman & Al Raheem:*
 - Derived from “Rahmah” – Mercy: *giving and bestowing to fulfil another’s need*
 - *Al Rahman:* denotes *exaggeration* & magnification, all-encompassing: the mercy given to all people, believers and unbelievers
 - *Al Raheem:* denotes *perpetuity*, specific to a certain group of people: the mercy that remains forever for the believers in the next life
 - “*Ar-Rahman is a special name with a general attribute, ar-Rahim is a general name with a special attribute*”
 - *Mission of Islam:* reform through a) creating love & attachment with the Merciful Lord, b) warn sinners about consequences



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- *It is a verse!*
 - *“There is no salat except without The Opening of the Book (Al Fatiha), and Bismillah ir Rahman ir Raheem is one of its verses.”*
 - *“They stole the most exalted verse of the Book of Allah, that is “In the Name of Allah, the Beneficent, the Merciful”. It should be recited at the start of every big or small work, so that it may be blessed”*
 - *“What have they done? May Allah destroy them! They proceeded to the greatest verse of the Book of Allah, and thought that it would be an innovation (unlawful act) if they recited it loudly!”*



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- *al Fatihah is the quintessence of the Quran, and bismillahir rahmanir rahim is the essence of al Fatihah, and the letter ba of bismillah is the embodiment of bismillahir rahmanir rahim, and the dot below the first letter ba of bismillah is the spirit of the first verse.*
 - *"I am the dot below the ba of bismillah" -- to Ali has been entrusted the whole of the book and its true exposition; Ali had been endowed with the knowledge of the Quran with its external meaning and internal interpretation.*
- *"I am the city of knowledge and Ali is its gate".*



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- *Like all creation and everything in the world, the beginning is in His name, and by His will*
- *We acknowledge His control over all affairs from the start; we recognise His supremacy tempered with love and mercy, and feel gratitude for it... we submit ourselves to Him, we start our own deeds in this knowledge, and make intention to start for His sake.*
- *with these words, Allah is teaching us the best way to start our actions.*

و الحمد لله رب العالمين



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"The first thing about which the servant is questioned is the *salat*, if it was accepted his other (worshipping) acts would be accepted, and if it was returned to him, his other acts would be returned to him (too)". vol. 1. "The Merit of the Salat", ch. 30, *hadith* 5.

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Hadeeth from Imam Ritha (as)

Need to remember: All on the earth is made manifest through the manifestation of the Names of Allah – everything is based on the self-existence of Allah. 1.

Acknowledgement of the supreme being as his Lord master.

2. Confession of his own helplessness.

3. Belief in Allah as the ever-living and all-knowing - almighty.

4. Reliance on the supreme being, seeking His pleasure and mercy, and invoking Him with His mercy-invoking attributes.

5. Conviction at heart and confidence that if called, the beneficent and the merciful Allah will certainly not deny him His mercy

NB: not all acts which happen have His blessings – reciting this is to ask for His approval

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Themes of al Fatiha: Praise to Allah; pledging believers servitude to Allah alone; pray for divine guidance: taught this by Him so we may repeat in gratitude. “the pledge of servitude is the important work which the servant intends to do; which he begins in the name of Allah, the Beneficent, the Merciful.”

Idea in Adaab and Mizan, stress though that all Bismillah’s have a single meaning.

4 pillars of servitude in Hamd a/c Imam Khomeini: Remembrance, Praising, Magnifying – in al Rahman & al Raheem, and Sanctifying or Glorifying – worship & ask Him alone

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derived from words for “he worshipped” – alaha, and “he was bewildered” – aliha
Hadeeth from Imam Ritha (As)

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Mercy or grace stands for active willingness to give with no strings attached, without expectation of return, just for the well-being and good of His dear created beings.

And the names Al Rahman & Al Raheem are used seperately in other verses in these contexts: Rahman for merciful to everyone, Raheem when talking about believers only. NB: His mercy covers all, but if you believe you get levels which other people don't

Right from the beginning the Quran educates man with the truth that his Lord is the most loveable being whose primary quality is beneficence and mercy. Islam teaches man to start every good effort with the holy name of Allah, who is beneficent and merciful, by invoking His mercy to bless his efforts.

Rahman: special name – limited to this world only, general attribute – for everyone; Rahim: general name – forever, special attribute – for believers only (hadeeth from Imam Sadiq (as))

Start of the whole Quran is to teach of His Mercy – reason for this message. "We sent you not (O Muhammad) but (as) a mercy unto the worlds" (ANBIYA: 107)

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Prophet (saw), Imam Baqir (as), Imam Sadiq (as)

“You have rendered your prayer null and void by omitting bismillah from Fatihah. Do you not know that bismillah is a part of al Fatihah?”

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Teaches us the truth of the world – starting by Him, the first pillar of servitude - how to remember Him, guidance & reason of Quran is His Mercy, types – for the whole world & believers especially, His presence, proper name (close to Greatest Name) & how to begin our own deeds in acknowledging this & performing it for Him

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