

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

# *Tafsir Surat al Fatiha (2)*

Alhamdulillah – verses 2 & 3

*Tafsir al Mizan*

*Pooya / Ali tafsir*

*Profoundities of the Prayer (Khamenai)*

*Adaabus Salat (Khomeini)*

# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- *Importance of surat Fatiha – introduction to main themes of all in Quran, repetition in prayer*
- *Importance of attention in prayer: general & specific (understanding what you say)*
- *“In the name of Allah, the Beneficent, the Merciful”*
  - ***The full, total guidance is begun with Allah’s name, (I put on myself a mark of Allah’s – servitude, way to start actions, relevant to every chapter specifically; origins of name Allah)***
  - ***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***
- *Nearness to Greatest Name, greatest verse of Quran, 1<sup>st</sup> pillar of servitude: remembrance.*



# الحمد لله رب العالمين

*“All praise is due to Allah, the Lord of the Worlds”*

*All praise belongs exclusively to Allah, the Absolute Owner, Provider, Sustainer and Trainer of the worlds*



# الحمد لله رب العالمين

- *All Praise:*
  - “hamd” voluntary good: by own power, “madh” involuntary
  - “al” – all, each, every: Allah created all things from nothing, all depend on Him; any good we see in creation originated from Him, *by His own will*
  - *In context:* after reading and understanding bismillah & learning about all-encompassing & all-enduring mercy, before “iyaka na’budu wa iyaka nasta’een” – all, including al Fatiha, is a benefit revealed for mankind which *deserves great praise*
  - *A form of Tawhid* – do not think anyone else deserves it alongside Him



# الحمد لله رب العالمين

*“Glorified be Allah (for freedom) from what they describe, but not so the servants of Allah, the purified ones” –(37:159-160)*

- No verse in Quran ever ascribes praise to other than Allah
  - “say: All praise is due to Allah who delivered us from the unjust people” – Nuh (as) -23:28, “Praise be to Allah, who gave me in old age Isma’il and Ishaq” – Ibrahim (as) -14:39, “and they both said, “Praise be to Allah” ” – David & Solomon (AS) -27:15
  - Other creatures “declare His glory with His praise” (e.g. Angels (42:5), thunder (13:13) all things (17:44) ) do not understand His true glory: *praise is limited by understanding but “all praise” encompasses what we know and what we do not.*
- **TEACHES US HOW TO PRAISE HIM** – for OUR sake



# الحمد لله رب العالمين

*“A mule of my father’s was lost. He said: “If Allah brought it back to me, I would thank Him with praises He would be pleased with”. Shortly afterwards, it was brought before him with its saddle and rein (intact). When he sat on it and arrayed his clothes, he raised his head towards heaven and said: **“Praise be to Allah”**. He said nothing more. Then he said: “I did not omit, nor did I leave out anything; I have declared that all praises are for Allah, Powerful and Great is He!; **because there is no praise but that it is included in this formula.**”*

*-- Imam as Sadiq (as) (Kashful Ghumma)*

*NB: **Shukr vs. Hamd**: shukr for a specific act, hamd general*



# الحمد لله رب العالمين

*“Verily Allah has explained to His servants broadly some of His bounties on them, as they cannot know all of His bounties in detail – they are beyond enumeration and description. Therefore, He said: Say: **“All praise is for Allah on what He has bestowed upon us.”**”*

*-- Imam Ali (as) (Uyun l’Akhbar)*



# الحمد لله رب العالمين

- All **acts** of praise belong to Allah:
  - Allah created all creatures, anyone who could praise Him
  - Allah taught all creatures about Himself, so that they would know He is praiseworthy, and taught them how to praise
  - The desire to praise beauty and good is part of the God-given internal nature of all beings (**fitrah**)
  - Everything which praises Him ultimately comes from Him: all **acts of praise** originate with His power and teaching, as well as **all praise itself** being due to Him. As such, all praise is truly directed at Him, even when we praise something good but do not mention Him directly.
  - **Without His help, nobody would be able to praise Him; anything deserving praise is from Him – even the act of praise itself. We should not associate others with Him in this (tawhid)!**



# الحمد لله رب العالمين

- Connection between bismillah (verse 1) to Alhamdulillah (verse 2): All praise is from Him, for Him, at Him – all praise and thanks are **from Himself, to Himself.**
- Praise is second station of servitude, after remembrance
- Praise means to thank someone for a voluntary favour: do not think this is limited to human speech (all other beings praise too)
- “Alhamdulillah” includes monotheism:
  - ““La ilaha il Allah” is half of a scale, and “Alhamdulillah” fills the other half of the scale” – Holy Prophet (saw)
  - “the servant’s saying “alhamdulillah” is heavier, in His scales, than the seven heavens and seven earths”

# الحمد لله رب العالمين

- *Rubbil Alameen:*
  - Master who manages affairs: real **ownership and management** – complete dependence of world on Him at all stages
  - *Nourisher, cherisher, sustainer* – according to Raghīb: *fostering of a thing to guide it from one state to another until it reaches its goal or completion, “Our Lord is He Who gave to everything its creation, then guided it (to its goal).” (taha: 50)*
  - **Taqdir & hidaya:** Glorify the name of your *Rabb* (the Lord) the most high; He who creates then fashions in the proportion. And He who has **planned, then guided** (Al A’la: 1-3)



# الحمد لله رب العالمين

- *Rubbil Alameen:*
  - *Alameen – “the worlds”*: indicates heavens & earth and all in between them
  - *In context: Day of Judgement => refers to worlds of Men and Jinn*
  - Various worlds:
    - Material/ physical, spiritual, supernatural (malakut), Divine, and that which is imperceptible and unknowable (ghaybul ghuyub)
  - Reference to “worlds” reminds us we are not alone: the whole universe and all in it are united under the banner of His Lordship; reminds of duties and our place in social and wider interaction wrt Allah



# الحمد لله رب العالمين

- *All praise and all acts of praise ultimately belong to Allah alone, the supreme owner, ruler and master of all the worlds, who manages the affairs of all those in creation, and nourishes, sustains and guides them to maturity.*
- *We can never comprehend all of His mercies to us, but we know ALL good which deserves praise is from Him only.*
- *The more we learn about the world He created, the more we appreciate the praise He is due; and each time we praise Him we remember His mercy in teaching and guiding us to the truth.*



# الرحمن الرحيم

- Repetition following praise of Allah, as He has taught us and inspired us, the Lord, Master and Maintainer of the world: **Reminder of Mercy**
  - “*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 (difference between believers & non)
- “He sends down water from the skies, **and the channels flow, each according to its measure**” (13:17)



# و الحمد لله رب العالمين



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

## *Tafsir Surat al Fatiha (2)*

Alhamdulillah – verses 2 & 3

*Tafsir al Mizan*

*Pooya / Ali tafsir*

*Profoundities of the Prayer (Khamenai)*

*Adaabus Salat (Khomeini)*

# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- Importance of surat Fatiha – introduction to main themes of all in Quran, repetition in prayer
- Importance of attention in prayer: general & specific (understanding what you say)
- “In the name of Allah, the Beneficent, the Merciful”
  - **The full, total guidance is begun with Allah’s name**, (I put on myself a mark of Allah’s – servitude, way to start actions, relevant to every chapter specifically; origins of name Allah)
  - **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**
- Nearness to Greatest Name, greatest verse of Quran, 1<sup>st</sup> pillar of servitude: remembrance.



# الحمد لله رب العالمين

*“All praise is due to Allah, the Lord of the Worlds”*

*All praise belongs exclusively to Allah, the Absolute Owner, Provider, Sustainer and Trainer of the worlds*



# الحمد لله رب العالمين

- **All Praise:**
  - “hamd” voluntary good: by own power, “madh” involuntary
  - “al” – all, each, every: Allah created all things from nothing, all depend on Him; any good we see in creation originated from Him, **by His own will**
  - **In context:** after reading and understanding bismillah & learning about all-encompassing & all-enduring mercy, before “iyaka na’budu wa iyaka nasta’een” – all, including al Fatiha, is a benefit revealed for mankind which **deserves great praise**
  - **A form of Tawhid** – do not think anyone else deserves it alongside Him

Good names as well as good actions:

“Every praise uttered by any speaker for any good deed is in reality addressed to Allah only; because every good (which is the object of praise) emanates from Him only.”

Nobody is outside His mercy: all encompassed by either Rahman or Rahman and Raheem. He wants no reward for it. Ultimately praiseworthy.

# الحمد لله رب العالمين

*“Glorified be Allah (for freedom) from what they describe, but not so the servants of Allah, the purified ones” –(37:159-160)*

- No verse in Quran ever ascribes praise to other than Allah
  - “say: All praise is due to Allah who delivered us from the unjust people” – Nuh (as) -23:28, “Praise be to Allah, who gave me in old age Isma’il and Ishaq” – Ibrahim (as) -14:39, “and they both said, “Praise be to Allah”” – David & Solomon (AS) -27:15
  - Other creatures “declare His glory with His praise” (e.g. Angels (42:5), thunder (13:13) all things (17:44) ) do not understand His true glory: *praise is limited by understanding but “all praise” encompasses what we know and what we do not.*
- **TEACHES US HOW TO PRAISE HIM – for OUR sake**

Only Allah in the Quran and purified messengers are described in Quran as praising Allah, rest described as

Glorifying Allah with His praise – the praise is only a secondary part attached to the act of glorifying. It isn't complete praise. Tafsir Mizan says to fully praise Him you have to **understand** and appreciate the beauty & perfection of His names & attributes: Praise limited by understanding: however phrasing of “alhamdu” allows for what we know and what we don't at once.

2 categories of praise: 1) ordinary people who are limited by understanding, have to start with glory: saying He is free of limits, before ascribing praise which is limited by our understanding, and 2) Prophets and purified ones, Allah treats their praise as if He Himself has said it because they are sinless & free of defects.

Word “alhamdulillah” is to TEACH US: we don't know so have to praise Him as HE praises HIMSELF: “a sort of training without which he could not know how to declare the praises of Allah”

He doesn't need our praise: He made all and can exist without all – He made us and is showing us the truth for our own benefit: so we will ask Him so He can give us, so we will not turn to others who might turn us into slaves for them or oppress us, or away from Him to anything which wont help us, and deprive ourselves of His mercy: al Rahim for believers – He gains nothing from us believing in Him because He made us and everything and owns all of it anyway, and could destroy it in a minute if He wanted; but instead looks after, guides and teaches us how to be successful and happy thru MERCY.

## الحمد لله رب العالمين

*“A mule of my father’s was lost. He said: “If Allah brought it back to me, I would thank Him with praises He would be pleased with”. Shortly afterwards, it was brought before him with its saddle and rein (intact). When he sat on it and arrayed his clothes, he raised his head towards heaven and said: **“Praise be to Allah”**. He said nothing more. Then he said: “I did not omit, nor did I leave out anything; I have declared that all praises are for Allah, Powerful and Great is He!; **because there is no praise but that it is included in this formula.**”*

*-- Imam as Sadiq (as) (Kashful Ghumma)*

*NB: **Shukr vs. Hamd**: shukr for a specific act, hamd general*

In tafsir al mizan

Shukr is thankfulness for a particular act, hamd is general praise for **all** good and beneficial things

## الحمد لله رب العالمين

*“Verily Allah has explained to His servants broadly some of His bounties on them, as they cannot know all of His bounties in detail – they are beyond enumeration and description. Therefore, He said: Say: **“All praise is for Allah on what He has bestowed upon us.”**”*

*-- Imam Ali (as) (Uyun l'Akhbar)*

# الحمد لله رب العالمين

- All **acts** of praise belong to Allah:
  - Allah created all creatures, anyone who could praise Him
  - Allah taught all creatures about Himself, so that they would know He is praiseworthy, and taught them how to praise
  - The desire to praise beauty and good is part of the God-given internal nature of all beings (*fitrah*)
  - Everything which praises Him ultimately comes from Him: all **acts of praise** originate with His power and teaching, as well as **all praise itself** being due to Him. As such, all praise is truly directed at Him, even when we praise something good but do not mention Him directly.
  - **Without His help, nobody would be able to praise Him; anything deserving praise is from Him – even the act of praise itself. We should not associate others with Him in this (tawhid)!**

We are not doing something independent when we praise: we depend on Him to exist, and His teachings to us to know who He is and to praise Him for it. In the end all praise and all praising belong to Him.

To Him belongs all praise, to Him belongs all acts of praise (He taught & inspired), all that may warrant praise is from Him, so any praise of it is in reality praise of Him.

# الحمد لله رب العالمين

- Connection between bismillah (verse 1) to Alhamdulillah (verse 2): All praise is from Him, for Him, at Him – all praise and thanks are **from Himself, to Himself**.
- Praise is second station of servitude, after remembrance
- Praise means to thank someone for a voluntary favour: do not think this is limited to human speech (all other beings praise too)
- “Alhamdulillah” includes monotheism:
  - ““La ilaha il Allah” is half of a scale, and “Alhamdulillah” fills the other half of the scale” – Holy Prophet (saw)
  - “the servant’s saying “alhamdulillah” is heavier, in His scales, than the seven heavens and seven earths”

We are not doing something independent when we praise: we depend on Him to exist, and His teachings to us to know who He is and to praise Him for it. In the end all praise and all praising belong to Him.

To Him belongs all praise, to Him belongs all acts of praise (He taught & inspired), all that may warrant praise is from Him, so any praise of it is in reality praise of Him.

# الحمد لله رب العالمين

- *Rubbil Alameen:*
  - Master who manages affairs: real **ownership and management** – complete dependence of world on Him at all stages
  - *Nourisher, cherisher, sustainer* – according to Raghib: *fostering of a thing to guide it from one state to another until it reaches its goal or completion, "Our Lord is He Who gave to everything its creation, then guided it (to its goal)." (taha: 50)*
  - **Taqdir & hidaya:** Glorify the name of your *Rabb* (the Lord) the most high; He who creates then fashions in the proportion. And He who has **planned, then guided** (Al A'la: 1-3)

Taqdir & hidaya is system of how HE guides creation: Taqdir: fix in measure & quantity, system of laws, dispositions, natures of created beings

Hidaya: right guidance which dictates all of the ACTIONS of created beings, directing them to do what is meaningful and profitable and away from the harmful and pointless – taqdir is about their NATURES and FORMS, hidaya ACTIONS: dual combination seen in all creation.

# الحمد لله رب العالمين

- *Rubbil Alameen:*
  - Alameen – “*the worlds*”: indicates heavens & earth and all in between them
  - In context: Day of Judgement => refers to worlds of *Men and Jinn*
  - Various worlds:
    - Material/ physical, spiritual, supernatural (malakut), Divine, and that which is imperceptible and unknowable (ghaybul ghuyub)
  - Reference to “worlds” reminds us we are not alone: the whole universe and all in it are united under the banner of His Lordship; reminds of duties and our place in social and wider interaction wrt Allah



## الحمد لله رب العالمين

- *All praise and all acts of praise ultimately belong to Allah alone, the supreme owner, ruler and master of all the worlds, who manages the affairs of all those in creation, and nourishes, sustains and guides them to maturity.*
- *We can never comprehend all of His mercies to us, but we know ALL good which deserves praise is from Him only.*
- *The more we learn about the world He created, the more we appreciate the praise He is due; and each time we praise Him we remember His mercy in teaching and guiding us to the truth.*

Everything good, even our own good deeds from Him

He is the owner, Lord and master, yet He shows ultimate care and attention to fashioning us and guiding our natures

Glory and power, tempered by mercy and kindness to us

Effectiveness & meaning of Praise increases with knowledge, however  
“alhamdulillah” covers all – each alhamdulillah leads us to realise His rahma: He is al rahman and al raheem.

# الرحمن الرحيم

- Repetition following praise of Allah, as He has taught us and inspired us, the Lord, Master and Maintainer of the world: **Reminder of Mercy**
  - “*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 (difference between believers & non)*
- “He sends down water from the skies, **and the channels flow, each according to its measure**” (13:17)

Everything good, even our own good deeds from Him

He is the owner, Lord and master, yet He shows ultimate care and attention to fashioning us and guiding our natures

Glory and power, tempered by mercy and kindness to us

# و الحمد لله رب العالمين



14

*So far: Bismillah – beginning in His name and reminder of His mercies that cover all, that bring you to realise His kindness & good which make you want to praise Him: alhamdulillah. Praise of Him, as taught by Him – we can't completely praise Him otherwise – the Lord, Owner, Ruler & Manager of the universe, who takes great care of it. Each praise we realise and praise Him for is through His teaching and mercy, yet we are rewarded: bringing us back to realising His mercy: al rahman al raheem.*