

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Tafsir Surat al Fatiha (3)

Maliki yawm id Deen – verse 4

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, 1st pillar of servitude: remembrance.*



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- *All praise belongs exclusively to Allah (even the act of praise is from Him), the Absolute Owner & Manager of the worlds*
- *Our creation, bodies, the laws of nature, intellects and guidance: all mercies from Him which deserve great praise (praise is for our benefit, not His)*
- *Levels of praise in Quran: Prophets & others; “Alhamdulillah” complete*
- *Tawhid: not to associate any other with Him in praise*
- *Rabbil Alameen: Creator and Maintainer, absolute master above all the worlds: guidance of all through Taqdir & Hidaya*



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• الرحمن الرحيم

- *In context: after learning about praise & being taught how to praise, realising His mercy - cycle*
- *SO FAR: Learnt about Allah, His Love for us and His Might; Tawhid: Mercy and Kindness, despite knowledge of our deeds, Lordship and Power, Origin of all things, Only one deserving Praise, Owner of the world, Guide & teacher for mankind*
- *Our position in this knowledge*



مَلِكِ يَوْمِ الدِّينِ

Master & Ruler of the Day of Judgement

Complete Owner of the day of Judgement, and every living being; He whose ownership is complete and not superficial like man's.

He has total control over His creation, to Him belong all knowledge, wealth, treasure and wisdom and to Him is the return of all affairs.



مَلِكِ يَوْمِ الدِّينِ

- *Master of the Day of Judgement:*
 - *Al Maalik: derived from al Milk (possession); Al Melik (the King) derived from al Mulk (kingdom) – authority for management & administration (both correct)*
 - *Not “Qadi” – one who sits in judgement according to laws made by another: **Malik is law-maker and executor of those laws**, He can grant amnesty at His discretion*
 - *His ownership is not like human ownership: He owns all, we will come to see this fully on Last Day*
 - ***Justice is not the opposite of Mercy!!***



مَلِكِ يَوْمِ الدِّينِ

- *In context:* after understanding all good & praiseworthy attributes belong to Allah alone, and remembering Rahman & Raheem – the concept of reward for believers in *next life*
- Come to understand that life on earth will come to an end, and *Justice* will be done – He is all-merciful and *Justice is necessary* in the scheme of His Mercy
- Understand the limitations of *free-will* which we see in earth: it is temporary and will all return to Him



مَلِكِ يَوْمِ الدِّينِ

- Names: After “Allah” which refers to His essence: *Ar Rubb, ar Rahman, ar Raheem, Maalik*
 - Inside: four carriers of the *Arsh of Unity* (aspects of Tawhid)
 - Outside: Four *angels* who carry the Arsh of Realisation:
 - *ar Rabb : Michael* (in charge of provisions & education in world)
 - *Ar Rahman: Seraphiel* (caretaker of spirits, blower of trumpet & spreader of spirits & images)
 - *Ar Rahim: Gabriel* (teaching & perfecting of human beings)
 - *Maalik: Izrael* (in charge of taking back souls)
- Order of names: represents *stages of journey* to Allah which end in “iyaka na’budu...”

مَلِكِ يَوْمِ الدِّينِ

- “Yawm” – Day
 - Any *finite* period of time: e.g. 50,000 years (70:4), 1000 years (32:5): *not necessarily an earth day*
 - We cannot say what its length is, but we know it is *not an endless period of time*
 - It is within the timeline of the world, and its coming is *fixed and inevitable* (e.g. 12th Dec 3076 – will come eventually)
 - There is a fixed time before this day: man’s freedom to sin or prove himself a believer in this world is *temporary*



مَلِكِ يَوْمِ الدِّينِ

- *Al Din*

- *Resurrection, Retribution or Religion*

“The day of Resurrection is a “day of Allah” as well as the “day of religion”, since it is the day of appearance of the Divine Sovereignty and the day of emergence of the truth of Allah’s religion”



مَلِكِ يَوْمِ الدِّينِ

- *Knowing there is a Day of Judgement:*
 - *Believers have **hope and patience** that their struggle to do good will be rewarded*
 - *Nobody has to be consumed by **revenge** – Allah accounts*
 - *Everyone should remember the ultimate end with Allah, and that any **sins** they perform will have a **consequence** even if they are secret for now*
 - *Helps you understand what you need to about the relationship between this life and the next, so that you can **live well without despairing or losing patience**, and a **warning** about living otherwise*

Promise & Threat; our position in this knowledge

مَلِكِ يَوْمِ الدِّينِ

- *Master & Ruler of the Day of Judgement*
- *Complete Owner of the day of Judgement, and every living being; He whose ownership is complete and not superficial like man's.*
- *His Mercy encompasses all, and after this temporary time of free will all will return to Him for account:*
Justice
- *The four names **Rubb, Rahman, Rahim & Maalik** to show us aspects of His Unity, the Angels & stages of journeying to Him*
- *He has total control over His creation, to Him belong all knowledge, wealth, treasure and wisdom and to Him is the return of all affairs, **so we do not need to fear any but Him, and do not have to despair.***

و الحمد لله رب العالمين

