

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Tafsir Surat al Fatiha (1) & (2)

Introduction, Bismillah,
Alhamdulillah

Tafsir al Mizan

Pooya / Ali tafsir

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

Profoundities of the Prayer (Khamenai)

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



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- *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".*



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- *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.*

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

- *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

