

Tafseer Surat Alfatiha

Bism Allah Arahman Alraheem in Surat Alfatiha must read because it is part of the Surah, it is Aya number one. The sunnah for the prayer Imam is to read it silently and then read the rest of the surah loudly.

Bism Allah means

- In the name of Allah who gave me authority over animals and natural resources
- In the name of Allah who authorized me to speak on his behalf by reciting his book
- In the name of Allah who provided to me what I have

Al-Rahman

- Is one of the 99 names/attributes of Allah
- He is Rahman in this life because he gives mercy to believers and non believers
- No one can be called Rahman except him, because Rahman means excessively merciful

Al-Raheem

- He is Raheem in the hereafter because he gives mercy to believers only who deserve his mercy
- This name may be used to describe people

The Prophet says, any thing that you do without saying Bism Allah is incomplete, is incomplete because

- You get the benefit of what you do in this life, but you lose the benefit of the hereafter (the Hasanat)
- If you eat without saying Bism Allah your stomach will still get full and the food will still benefit your body, but you loose the Hasanat of eating Hallal food
- If you drive without saying Bism Allah, your car will still reach the destination, but you loose the Hasanat of driving a car earned from a Hallal source in a trip to do Hallal things

If you are used to say Bism Allah it will work like an alarm against evil deeds, because

- It will make you ashamed of your self to say Bism Allah and then disobey him
- It will remind you with Allah and his greatness and punishment
- It will remind you that Allah is watching you

“Alhamdo Lelah” is the foundation of the Islamic view and interpretation of entire life and every thing in it

“رب Rabo” tells us that

- Allah is our owner and we are his slaves, he owns us, the air we breath, the water we drink, the food we eat, the home we live in and the land we walk on his earth
- We receive orders from him.
- He tells us what is Hallal and what is Haram; the list of dos and don'ts
- He assigns us tasks and he wants us to perform them
- He will judge our performance. He rewards us for the good deeds and punishes us for the bad deeds
- He trusted us with the free will and to be his deputy on earth; our main task to make his guidance real life not just words written with cheap ink on cheap paper

“رب Rabo” tells us that

- There is only one Rab and worshiping him is the only way for every one to live happily on earth and achieve the eternal ever lasting happy life
- Inventing other Rabs (Gods) is made up to confuse people and misguide them to take advantage of their submission to the false Rabs

“العالمين Al-Alameen” tells us that

- There are other worlds
- Allah is owner of all of them
- If you are okay with Allah, then he will protect you from all of them

“الرحمن الرحيم Al-Rahmano Al-Raheem” is repeated again to give us the good news that we are slaves to Al-Rahman Al-Raheem so that we do not have to worry about slavery abuse or using all our time to work for our owner and no time will remain to ourselves

“مالك Malik” means the highest level of ownership and control

“يوم الدين Yawmo Al-Deen” reminds us of

- We need to invest time, money and effort for the sake of God because we are afraid of the day of judgment
- The unseen world that includes Allah, hell fire and heaven
- We will be accountable to our actions and deeds in the day of judgment

Believing in the day of judgment is essential in Islam because:

- You do not give precious things away unless you expect something more precious back, which is Jannah
- We are not going to get away with bad deeds
- Criminals and good people will not be equally buried six-foot under the dirt and this will be the end of both

“إياك نعبد Iyaka Nabood” reminds us of

- The purpose of life, which is to worship our owner and creator, obey him, and carry on the orders and tasks he assigned us
- We need to free ourselves from slavery to other controlling things, such as temptations, pressures and attractions of life and desires
- The only real difference between us and the animals is that “إياك نعبد Iyaka Nabood” we worship God. If we choose not to worship him, we become less than animals
- “إياك نعبد Iyaka Nabood” or slavery to Allah is freedom from temptations and other merciless false Gods (a false God is any pressure or temptation that tries to control us)
- Allah created a place for himself in our hearts. It is the control room in the heart that we choose to put Allah in and reject any other false God
- Worship is not only prayers and fasting, but it is an all encompassing word that includes every action or saying that pleases Allah and he made Hallal for us
- We have to conquer the mountain of evil soul inside us that is obstructing us from worshiping Allah. The evil soul is lazy and likes to steal away sacrifices and good deeds from Allah
- We have the free will to worship and not to worship and we choose to worship you

“إياك نستعين” Iyaka Nastaeen” means

- Use our brains and muscles to do our homework and depend on Allah using our hearts
- It does not mean that we should depend on Allah and don't do our homework, or not to work and just pray to Allah and he will feed us, or not to study for the test and pray to Allah to get “A” grade instead
- When we are sick, we will respect Allah's will and go see the doctor and take the medication but they will not work without his will and permission
- When we worship Allah, we will be fought by the ones who do not want us to serve him. Then we depend on Allah to help us to fight them back
- We need your help to be able to worship Allah and perform his duties
- We depend on Allah for every thing. We are so helpless without his help and support

“إهدنا” Ihdina” Guide us reminds us with

- There are two types of guidance; the guidance of knowledge and the guidance of following this knowledge
- Guidance means we have lots of roads that we can follow but we need guidance to follow the right path that will take us to our target, Jannah
- We can never achieve guidance without Allah's help and holly text

“إياك نعبد” Iyaka Nabood”, “إياك نستعين” Iyaka Nastaeen” and “إهدنا” Ihdina” are all talking about us and we instead of me and I because

- In Islam, we are one unit and we pray for each other
- In Islam, we work together as one body, our main mission of making the words of God a real life kingdom or establishing the kingdom of God on earth can't be achieved by individual effort or worship
- All Muslims are one spiritual family
- Allah loves the people who work together in groups much more than the divided ones who work separately
- A clear reminder of our unity

“الصراط المستقيم” Al-Sirata Al-Mostakeem” the straight path

- is only one path while crooked paths are so many
- is not easy and full of tempting things
- we can miss it, we need Koran holly text to describe it, and guide us to it
- needs lots of effort and struggle with temptations as well as Satan and his soldiers

“إهدنا الصراط المستقيم” Ihdina Al-Sirata Al-Mostakeem” guide us to the straight path

- Is the most brief and most powerfull supplication to Allah that we can ever make
- Is all what we need to achieve the ever lasting happy life in Jannah
- A declaration from us that we can't make it without Allah's help because we are making Duaa for him to guide us
- This brief Duaa can expand to unlimited number of detailed supplications to Allah in all aspects of life

I divided Al-Fatiha into two parts: Part for me and part

The change of the pronoun from “he” to “you” in addressing Allah in Surat Al-Fatiha starting from verse 5 is because

- The first four Ayat get us prepared to make Allah present in our hearts so that we can now address him directly using “you” instead of “he”
- We start declaring that we worship Allah, and in the worship there is no intermediate person between us and him. We can worship him directly without going through a middle person or a middle idol

“صراط اللذين أنعمت عليهم” Sirata Allatheena Anamta Alyhim” Allah is describing the straight path as the path of those whom he is pleased with. Allah did not give more details about the straight path in the Surah because Surat Al-Fatiha is a brief highlights of Islamic concepts, this is the best and most powerful way of giving a brief description of the straight path by telling us that it is the path of Allah’s pleasure.

“المغضوب عليهم” Al-Magdwwbi Alyhem” are the people that Allah is angry with, which are the people who have the knowledge of the truth but they do not practice what they know. Example of that is the Jewish Rabies at the time of the Prophet Mohamed SAW who knew the Prophet as they know their own children and they rejected his message because of jealousy and arrogance.

“الضالين” Al-Daleen” are the misguided people, which are the people who do not know the truth because they are confused by a scripture that was manipulated and edited by humans. An example of that are the Christians.

The circles that divides human beings are as follows:

- All human beings are losers except those who have knowledge
- All those who have knowledge are losers except those who practice their knowledge
- All those who practice their knowledge are losers except those who practice with sincere intensions for the sake of Allah. Those are the (اللذين أنعمت عليهم) Al-Latheena Anamt Alyhim, those whom you are pleased with)
- Al-Daleen includes every one except those who have knowledge
- Al-Magdwoobi Alyhim includes every one inside the circle of those who have knowledge except those who practice their knowledge with sincere intensions

“أمين” Ameen”

- Is not part of the surah, but it is a sunah to say after any supplication (Duaa) to Allah to take part of the supplication. In other words, if someone makes a supplication to Allah and we say Ameen after him, it will be as though we have made the same exact Duaa
- Is taught by angel Gibril to Prophet Mohamed
- The ending part of Surat Al-Fatiha, verses number 6 and 7, are composed of supplications to Allah, this is why it is Sunnah to say Ameen to take part of the supplication
- You may say it either loudly or quietly
- Even if you are the one who is reading the Surah, you still say it because it means that you are confirming the Duaa to Allah or making it twice