

Interpretation of the Quran _ Surat -Al-Fatiha- lesson (1): How to praise

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All-Knowing, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

Oh believing brothers, we started the interpretation of the Book of Allah from “Surat Lukman”, and did not conclude it yet; we hope Allah, The Almighty, gives us the power to continue comprehension of the “Book of Allah” and implementing its orders.

The Noble Qur'an collected in “Surat Al-Fatiha”:

We will interpret “Surat Al-Fatiha”, Allah willing, because this chapter is great in its value. As the Prophet (PBUH) said:

(There is no prayer for those who did not read the opening (“Fatiha”) of the Book)

[Muslim from Abada bin Samet may Allah be pleased with him]

The Prophet (PBUH) called Al-Fatiha the “foundation of the Quran”, the “mother of the Quran” and the “opening of The Book”; Al-Fatiha has ten names, and the Quran is collected in it. For all these reasons I thought it would be appropriate to interpret Al-Fatiha after the last short ayahs which the Quran was concluded with.

First, Allah Almighty, said:

(So when you want to recite the Qur'an, seek refuge with Allah from Shaitan (Satan), the outcast (the cursed one) » (98))

(Al Nahl)

Scholars have agreed that “To You O Allah do I commit my-self counter to Al-Shaytan (Satan) the accursed” is not a ayah; however, the Prophet (PBUH) didn't read Quran unless he recited “I seek refuge with Allah from Satan the accursed”. He was guided by the following ayah:

(And when you recite the Quran begin with the opening formula of seeking Allah's help against satanic secret suggestions to the mind, thus: «To You O Allah do I commit myself counter to Al-Shaytan the accursed » (98))

(Al Nahl)

Scholars agreed that it is preferred to say “To You O Allah do I commit my-self counter to Satan the accursed” out of the prayer, and it's obligatory to say it during the prayer, but secretly. We say, “Glory be to You O Allah and praise be to You, blessed be Your Name, exalted Your deed, there is no God except You” silently, and then you say “To You O Allah do I commit my-self counter to Satan the accursed” silently too.

The prophet was always seeking refuge with Allah from the devil:

As for Bismillah, “In the name of Allah”, it is mostly read aloud. Abu-Hanifa, may Allah be pleased with him,

deemed that it is possible to read “Bismillah” silently too; and his faction, may Allah be pleased with it, starts reciting prayer by saying: “Praise be to Allah, Lord of the worlds”; but often the “Bismillah” is read aloud. As for “seeking refuge” the scholars have agreed that it is recited silently during the prayer.

((Two men abused each other in front of the Prophet (PBUH) and one of them became angry, and his anger became so intense that his face became very red. The Prophet (PBUH) said, “I know a saying which will cause him who says it to relax: “ To You O Allah do I commit my-self counter to Satan the accursed”))).

[Al-Boukhari from Suleiman bin Surd]

If The Prophet (PBUH) had been traveling and the night came, and he stayed somewhere here, he would say:

((O earth, Allah is my Lord and your Lord, I seek refuge with Allah from the evil of you, I seek refuge with Allah from anything evil inside you, from anything evil that was created inside you, and from the evil of any creature walking on you; I seek refuge with Allah from a lion and from a black creature, and from the snake and the scorpion. I seek refuge with Allah from the evil of the inhabitants of this country, and from a father and what he has born)).

[Narrated by Abu Dawud from Abdullah bin Omar]

The Prophet (PBUH) was always seeking refuge with Allah, especially in the last two suras:

(1- Say: «I commit myself to Allah the Creator of the dawn and the incipient gleam», 2- «Counter to the evil generated by the spiritual, the animate and the inanimate among those created by Him, the Supreme», 3- «And counter to an evil process evolving under the umbrella of the night» or «to a heavenly body » if it happens to explode within or beyond one’s sight», 4- «And counter to the evil generated by the witches who stand in the way of concord and blow over entangled knots to fan the flow of discord», 5- «And counter to the evil generated by the envious when he feels envy at the superior advantages of others»).

[Al Falaq]

And:

(1- Say: «I commit myself to Allah, the Creator and Master of mankind», 2- «The Sovereign Supreme of mankind», 3- «The Ilah of Mankind », 4- «Counter to the evil generated by the sneak whisperer and by his confederates, and by those with characteristics befitting AL-Shaytan (Satan) separately or combined», 5- «Who instigate evil in peoples’ repositories of consciousness and suggest it secretly to the thoughts and the feeling and to the religious mind», 6- «Of the people among the Jinn and mankind»).

[Al Nas]

All “The Divine Names” are combined in the word “Allah”:

Some scholars have said that the “seeking refuge” is to ask a strong person for protection from evil, while “the resorting” means to have the protection of a strong person in order to bring you welfare. Sought refuge with someone, and resorted to someone. Seeking refuge is the prevention of evil, and resorting is asking for welfare; so Allah The Almighty, commands us to seek refuge with Allah from “the accursed devil”.

As for the word “Allah”, this word is the Greatest Name of our Lord in which is combined all the 99 Names of Allah. The greatest name of Allah is the very same name, Allah, the most grand name which combines all The 99 Names of Allah. “I seek refuge with Allah” means that I seek refuge with Allah The Most Gracious, I seek refuge with Allah The All Wise, I seek refuge with Allah The All Kind, I seek refuge with Allah The Most Powerful, I seek refuge with Allah The Most Wealthy, I seek refuge with Allah The All Just, I seek refuge with Allah The Individual, The Everlasting, The One, The Irresistible Subduer, The Omnipotent, I seek refuge with Allah The All Loving; if you say “Allah”, this Name combines all the 99 Names of Allah. If someone says, “I seek refuge with The Most Gracious”, but the case needs power, then his “seeking refuge” would not be accurate; on the other hand, when you are afraid of something powerful you must say, “I seek refuge with Allah”, because Allah is The Most Powerful. If you need mercy you must say, “I seek refuge with Allah”, because Allah is The Most Merciful. If you need aid you must say, “I seek refuge with Allah”, because Allah is The Lord of the Worlds. If you need kindness you must say, “I seek refuge with Allah”, because Allah is The All Kind and The Most Experienced. If you need knowledge you must say, “I seek refuge with Allah”, because Allah is The pinnacle of Wisdom and Experience.

The term “I seek refuge with Allah” means that I ask the protection from the Most Perfect name which combines all of “The 99 Names of Allah”.

Allah The Almighty, says:

(To Allah belong all the Commendable attributes you people may use when invoking Him under any circumstance)

[Al – Aaraf:180]

When Allah created us, He made a protocol for us:

Why was the devil was given this name, “Al-Shaytan? Because he stayed away, far from the way of truth. When Allah, Almighty, created us, He made a method for us. Allah, Glory be to Him, says:

(We said to them: «Go all of you from this blissful state, you are doomed to a lower state, and the earth shall be your state. And when it is decided that you shall receive directions thereon to guide you to the path of righteousness, then those steered by the spirit of truth into all truth shall have no ground for alarm nor shall fear or dread fall upon them nor shall they come to grief (38))

[Al- Baqarah]

He, Almighty, says:

(«upon Our Command», Allah said «We down both of you upon, together with AL- Shaytan from hence with mutual enmity to each other» - «You shall receive from Me the spirit of truth guiding into all truth, and he who follows the path of righteousness and Providence his guide shall not err nor suffer spiritual death nor moral ruin»(123))

[Taha]

And He says:

(Those who have proclaimed what they reverently entertained in their minds, and put their thoughts in words: « Our Ilah is Allah, the Creator.», and they have always trodden the path of righteousness and lifted to Him their inward sight, invite the descent of the angels who come down to impel them to the feeling of security and intimate to them thus: « You are not to fear fate nor to grieve over predestined events, and rejoice your hearts and minds at the blissful tidings of winning the Paradise you were promised.» (30))

[Fussilat]

If you follow the protocol of Allah, you won't be fearful or grieved:

As long as you follow the way of Allah, you will not be fearful or grieved.
Allah, The Most Great, says:

(A Book, the spirit of truth guiding those who lift to All

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