

DEEN WAYPOINT

A Deen Waypoint Publication

- An Introduction to Surah Fatiha
- Reflections, Guidance, themes of Surah Fatiha
- Additional notes and comments from the author
- Selected Meanings
- Implementation of Surah Fatiha

Published by:

www.deenwaypoint.com

Any queries contact: admin@deenwaypoint.com

IMPORTANT MESSAGE TO THE READER

No Copyright ©

Open permission is granted for reprinting this document provided it is without any alterations. This document may be shared without any permission.

A humble request is directed to the readers to offer feedback and suggestions to improve the quality of this document.

Please remember the author and his family in your esteemed du'aas.

Author: Aadil Mangera

E-Mail: admin@deenwaypoint.com

Website: www.deenwaypoint.com

Year: 2023

Publication Number: 1

Edition: 1st Edition

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the most merciful, the all-merciful

Based Primarily on Tafsir Baghawi

An Introduction to Surah Fatiha

Published by:

www.deenwaypoint.com

TABLE OF CONTENTS

Introduction	4
Names of Surah Fatiha	5
Reasoning of the names	7
Place of revelation	12
Overview of Surah Fatiha	14
Reflections	16
Quranic Actions	17
Selected Meanings	18
Quranic Guidance	20
Other Publications	26

Introduction

All praise is due to Allah and Allah alone. We start in His name and seek His help and assistance. Salutations be upon our beloved Messenger صلى الله عليه وسلم and his righteous companions.

The following document is an introduction to *Surah Fatiha* which is based primarily on the famous *Tafsir, Mu'allim Tanzil* [commonly known as *Tafsir Baghawi*]. The scholars mention four Tafsirs which are known as [Mother of Tafsirs]:

- 1) Tafsir Tabari
- 2) Tafsir Ibn Kathir
- 3) Tafsir Qurtubi
- 4) Tafsir Baghawi.

Below is an outline of what is covered in this treatise - An introduction to *Surah Fatiha*:

1. Names of Surah Fatiha
2. Reasoning
3. Place of revelation
4. Overview
5. Reflections
6. Quranic Actions and Guidance
7. Selected meanings

Once again we seek the help of Allah and His assistance in completing this task. We seek protection from the accursed Shaitan and all praise is due to Almighty Allah.

— END OF INTRODUCTION —

Names of Surah Fatiha

وَلَهَا ثَلَاثَةٌ أَسْمَاءٍ مَعْرُوفَةٌ: فَاتِحَةُ الْكِتَابِ، وَأُمُّ الْقُرْآنِ، وَالسَّبْعُ الْمَثَانِي.

Surah Fatiha has three well known names:

- Opening of the book [Fatihatul Kitaab]
- Mother of the Quran [Umm ul-Quran]
- The seven repeated verses [Sab al-Mathani]

Diagram 1: Names of Surah Fatiha

Names of Surah Fatiha	
Opening of The Book	فاتحة الكتاب
Mother of the Quran	أُمُّ الْقُرْآنِ
The Seven repeated verses	السَّبْعُ الْمَثَانِي

Authors Notes:

Imam Baghawi [516 AH] indicates that other names have also been mentioned.

Other names of Surah Fatiha have also been mentioned such as الذكر [ath-Thikr] and الفرقان [al-Furqan]. Both of these examples can be found in the Quran as shown below:

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا

'Glorious is the One who has revealed the Criterion to His servant, so that he may be a warner to all the worlds' [1:77]

بِالْبَيِّنَاتِ وَالزُّبُرِ ۗ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

'(We sent them) with clear signs and scriptures. And We sent down the Reminder (The Qur'ān) to you, so that you explain to the people what has been revealed for them, and so that they may ponder.' [16:44]

According to Arab tradition, the more names someone or something has, the greater and more honoured it is. The best example is our creator, Almighty Allah, who has 99 names as mentioned in the following Hadith:

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ "

Abu Hurairah narrated that the Prophet said:

"Indeed, Allah has ninety-nine Names, whoever counts them shall enter Paradise." [Jami` at-Tirmidhi 3508]

Reasoning of the names

Fatihatul Kitab

سُمِّيَتْ فَاتِحَةَ الْكِتَابِ: لِأَنَّ اللَّهَ بِهَا افْتَتَحَ الْقُرْآنَ.

It is called Fatihatul Kitaab because Allah initiates the Quran with it.

Authors notes:

After mentioning the names of Surah Fatiha, Imam Baghawi [516 AH] proceeds to explain the reasoning behind the names.

Fatihatul Kitaab:

This name has been used by the Sahaabah and can be found in the *Ahadith*:

Example 1

وَعَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ بْنِ عَوْفٍ قَالَ: صَلَّيْتُ خَلْفَ ابْنِ عَبَّاسٍ عَلَى جَنَازَةٍ فَقَرَأَ فَاتِحَةَ الْكِتَابِ فَقَالَ: لِنَعْلَمُوا أَنَّهَا سُنَّةٌ. رَوَاهُ الْبُخَارِيُّ

Narrated Talha bin `Abdullah bin `Auf:

I offered the funeral prayer behind Ibn `Abbas and he recited Al-Fatiha and said, "You should know that it (i.e. recitation of Al-Fatiha) is the tradition of the Prophet (ﷺ) Muhammad.

[باب قِرَاءَةِ فَاتِحَةِ الْكِتَابِ عَلَى الْجَنَازَةِ]

Example 2:

حَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ، وَأَحْمَدُ بْنُ جَوَّاسِ الْحَنْفِيِّ، قَالَا حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ عَمَّارِ بْنِ رُزَيْقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عِبْسَى، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ بَيْنَمَا جِبْرِيلُ قَاعِدٌ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمِعَ نَقِيضًا مِنْ فَوْقِهِ فَرَفَعَ رَأْسَهُ فَقَالَ هَذَا بَابٌ مِنَ السَّمَاءِ فَتُحَ الْيَوْمَ لَمْ يُفْتَحْ قَطُّ إِلَّا الْيَوْمَ فَنَزَلَ مِنْهُ مَلَكٌ فَقَالَ هَذَا مَلَكٌ نَزَلَ إِلَى الْأَرْضِ لَمْ يَنْزِلْ قَطُّ إِلَّا الْيَوْمَ فَسَلَّمَ وَقَالَ أَبَشِرْ بِنُورَيْنِ أُوتِيْتَهُمَا لَمْ يُؤْتِيَهُمَا نَبِيٌّ قَبْلَكَ فَاتِحَةُ الْكِتَابِ وَخَوَاتِيمُ سُورَةِ الْبَقَرَةِ لَنْ تَقْرَأَ بِحَرْفٍ مِنْهُمَا إِلَّا أُعْطِيْتَهُ .

Ibn 'Abbas [Allah bless him] reported that while Gabriel was sitting with the Apostle (ﷺ) he heard a creaking sound above him. He lifted his head and said:

This is a gate opened in heaven today which had never been opened before. Then when an angel descended through it, he said: This is an angel who came down to the earth who had never come down before. He greeted and said: Rejoice in two lights given to you which have not been given to any prophet before you: Fatihat al-Kitab and the concluding verses of Surah al-Baqara. You will never recite a letter from them for which you will not be given (a reward).

[فَضْلِ الْفَاتِحَةِ وَخَوَاتِيمِ سُورَةِ الْبَقَرَةِ وَالْحَثِّ عَلَى قِرَاءَةِ الْآيَتَيْنِ مِنْ آخِرِ الْبَقَرَةِ]

Note: The root word فتح has various meanings, one of which is opening/beginning.

Umm ul-Quran

وَسُمِّيَتْ أُمُّ الْقُرْآنِ وَأُمُّ الْكِتَابِ: لِأَنَّهَا أَوَّلُ الْقُرْآنِ مِنْهَا بُدِيَ الْقُرْآنُ وَأُمُّ الشَّيْءِ: أَصْلُهُ، وَيُقَالُ لِمَكَّةَ: أُمُّ الْقُرَى لِأَنَّهَا أَوَّلُ الْبِلَادِ دُحِيتِ الْأَرْضُ مِنْ تَحْتِهَا، وَقِيلَ: لِأَنَّهَا مُقَدَّمَةٌ وَإِمَامٌ لِمَا يَتْلُوهَا مِنْ السُّورِ يُبْدَأُ بِكِتَابَتِهَا فِي الْمُصْحَفِ وَيَقْرَأُهَا فِي الصَّلَاةِ

This surah has been named Umm ul-Quran and Umm al-Kitaab as it is the origin of the Quran, and the Quran has been built upon it. The origin of a thing is referred to as its mother. For example, [the city of] Makkah is referred to as 'The Mother of Cities' as it is the original [first] city, and the rest of the Earth was spread out from under it.

Another reason for these names is that this surah is an introduction and a leader of the [other] chapters in the Quran that follow it. The Mus'haf begins with the writing of this Surah, and Salah begins with its recitation.

Authors notes

The Quranic Verse Imam Baghawi is referring to is:

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ ط

*He is the One who has revealed to you the Book (the Qur'ān). Out of it there are verses that are Muhkamāt (of established meaning), which are the **principal verses of the Book**, and some others are Mutashābihāt (whose definite meanings are unknown). [3:7]*

Regarding makkah being the mother of the cities, this is found in the Quran:

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْءَانًا عَرَبِيًّا لِنُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَنُنذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيهِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ

And thus We have revealed to you an Arabic Qur'ān, so that you may warn **the mother town**, and those around it, and warn (them) of the Day of Gathering, about which there is no doubt-(when) one group of people will be in Paradise, and another group in blazing Fire. [42:7]

All the [primary] contents of the Quran can be found in *Surah Fatihah*; it is said that the entire *Quran* is an explanation of this Surah.

Sab al-Mathani

وَالسَّبْعُ الْمَثَانِي لِأَنَّهَا سَبْعُ آيَاتٍ بِاتِّفَاقِ الْعُلَمَاءِ. وَسُمِّيَتْ مَثَانِي لِأَنَّهَا تُتَنَّى فِي الصَّلَاةِ، فَتُقْرَأُ فِي كُلِّ رَكْعَةٍ، وَقَالَ مُجَاهِدٌ سُمِّيَتْ مَثَانِي لِأَنَّ اللَّهَ تَعَالَى اسْتَنْتَاهَا لِهَذِهِ الْأُمَّةِ فَذَخَرَهَا لَهُمْ.

It is called Sab al-Mathani [seven often repeated verses] because it contains seven verses by the consensus of the scholars. It is called 'often repeated' because it is repeated in each Rakah' of Salah. Imam Mujahid says: 'It is called 'Mathani' because Allah made it exclusive for this nation and preserved it for them.'

Authors Notes

This name has also been mentioned in the Quran:

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ

We have given you the seven oft-repeated verses and the glorious Qur'ān.
[15:87]

The 'seven oft-repeated verses' refer to Surah Fatiha; Imam Baghawi has mentioned that Surah Fatiha has seven verses according to the consensus of the scholars. In this verse, Almighty Allah highlights the virtue and status of this Surah by specifying it from all the other Surahs.

Place of revelation

وَهِيَ مَكِّيَّةٌ عَلَى قَوْلِ الْأَكْثَرِينَ. وَقَالَ مُجَاهِدٌ: مَدَنِيَّةٌ وَقِيلَ: نَزَلَتْ مَرَّتَيْنِ مَرَّةً بِمَكَّةَ وَمَرَّةً
بِالْمَدِينَةِ وَلِذَلِكَ سُمِّيَتْ مَثَانِي وَالْأَوَّلُ أَصْحَحُ، أَنَّهَا مَكِّيَّةٌ، لِأَنَّ اللَّهَ تَعَالَى مَنَّ عَلَى الرَّسُولِ صلى الله عليه وسلم
بِقَوْلِهِ (وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي) (٨٧-الْحَجْرِ) وَالْمُرَادُ مِنْهَا فَاتِحَةُ الْكِتَابِ وَسُورَةُ الْحَجْرِ
مَكِّيَّةٌ فَلَمْ يَكُنْ يَمُنُّ عَلَيْهِ بِهَا قَبْلَ نُزُولِهَا.

Surah Fatiha is *Makki* according to the opinion of the majority of the scholars, whereas Imam Mujahid opines that it is Madani. Some scholars hold the view that this Surah was revealed twice- once in Makkah and once in Madinah- therefore being referred to as 'Mathani' [oft-repeated], however the first view is the most authentic.

Surah Fatihah is Makki as Allah mentions that He favoured The Messenger of Allah صلى الله عليه وسلم with this Surah:

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي

'We have certainly granted you the seven often-repeated verses' [Hijr: 87]

This shows that Surah Fatihah is Makki, just as Surah Hijr is Makki, as it is not possible that the Messenger of Allah صلى الله عليه وسلم can be favoured with a particular Surah [i.e Surah Fatihah] before the revelation of that Surah.

Authors Notes

There are various definitions for the words ‘Makki’ and ‘Madani’. The most correct is that ‘Makki’ refers to those Surahs which were revealed before Hijrah, whereas ‘Madani’ are those that were revealed after Hijrah. **[This has been mentioned by Imam Suyuti [911 AH] in his masterpiece Itqaan Fi Uloomil Quran]**

To summarise, Surah Hija is a Makki surah. In this Surah, Allah mentions that He has favoured our Beloved Prophet ﷺ with Surah Fatihah. This means that Surah Fatihah must have been revealed before Surah Hija [and Surah Hija by consensus is makki], thus it is not possible for Surah Fatihah to be Madani. Allah knows best.

Overview of Surah Fatiha

This noble Surah is Makki [revealed before Hijrah] and has 7 verses by consensus. It is called 'Fatiha' because The Noble Quran begins with it. It is the first Surah in the Quran by order and not by revelation. It - despite its brevity and conciseness - gathers together the meanings and concepts of the [entire] Quran.

It includes the foundations of the Quran, thus it includes the foundations of the religion and its subdivisions. It includes:

- Aqeedah [Beliefs]
- Ibadah [Worship]
- Legislation and Belief of The Final Day
- Belief in the beautiful qualities of Allah
- Singles out worship, seeking assistance and *Dua*
- Turning towards Allah by asking for guidance towards the true religion and the straight path
- Supplicating [in humility] for steadfastness upon *Iman* and the ability to follow the path of the righteous
- To abstain from the path of those upon whom is the anger of Allah and those that are astray.
- It contains the news of the previous nations and informs you of the high ranks of the righteous ones and the position of wretched
- The devoutness of following the command of Allah and abstaining from his prohibitions
- Also other topics covering purposes, aims and goals

Virtues

1. Imam Ahmad [240 AH] has narrated in his musnad that Ubay Ibn Ka'b [Allah bless him] recited Umm al Quran to The Prophet [Allah bless him] and The Prophet [Allah bless him] said: By the

one in whose hands is my soul, nothing similar to this has been revealed in the Tawrat, the Injeel, the Zaboor. It is the seven often repeated verses and the glorious Quran which I have been given.

Therefore this Noble Hadith indicates the speech of Allah in Surah Hijr 'Surely we have given you the seven often repeated verses and the glorious quran'.

2. It is narrated in Sahih Bukari that The Messenger of Allah said to Abu Saeed Ibn Mu'alla: 'I will definitely teach you a Surah which is the greatest surah in the Quran - Al Hamd [Surah Fatiha]. It is the seven often repeated verses and the glorious Quran which I have been given.'

Reflections

- ١- هذه السورة مقسمة بين الله وعبده؛ ف(إياك نعبد) مع ما قبلها لله، (وإياك نستعين) مع ما بعدها للعبد، فتأمل، (إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ)
- ٢- لن تعبد الله حق العباداة حتى يعينك الله على ذلك، (إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ)
- ٣- الحذر من اتباع منهج اليهود: (تقديم الهوى على الشرع) (الْمَغْضُوبِ عَلَيْهِمْ) ومن منهج النصارى: (العبادة بالبدعة والجهل)، (وَلَا الضَّالِّينَ)

- This *surah* is divided between Allah and his servants- (إياك نعبد) and that which is before it, is for Allah; (وإياك نستعين), and that which is after it, is for the servant. Ponder and reflect over this.
- You will never worship Allah the way he deserves to be worshipped unless Allah assists you in doing so. '*You alone do we worship and you alone we seek help*'.
- This Surah contains a warning from following the ways of the Jews and the Christians. The Jews put their desires in front of the legislated laws, '*The anger of Allah is upon them*', whereas the Christians worshipped with innovation and ignorance, '*And nor those who have been misled*'.

Quranic Actions

* العمل بالآيات

- ١- . ادع الله، وابدأ الدعاء بالحمد والثناء عليه سبحانه كما ابتدأت سورة الفاتحة، ثم اسأله ما تريد كما ختمت السورة، (اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ)، (اَهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ)
- ٢- سورة الفاتحة أعظم سورة في القرآن وأكثر سورة تقرأها، اقرأ تفسيرها من أحد التفاسير وأكثر من تدبر آياتها، (بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ (١) اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ)، الآيات ... إلى آخر السورة.
- ٣- حدد مجموعة من أهل الخير والصلاح وأكثر من مصاحبتهم ومجالستهم، (صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ)

1. Make *Dua* to Allah, beginning with his praise just as is done in the beginning of *Surah Fatiha*. Thereafter, ask Allah for what you wish, as is done at the end of the *Surah*. [*Surah Fatiha* starts with the praise of Allah, thus we should start our *dua* with the praise of Allah. Following this, we should send salutations on our beloved Prophet صلى الله عليه وسلم, then ask Allah for our needs. This is how Allah has taught us to make *dua* in this noble *surah*].
2. *Surah Fatiha* is the most virtuous *Surah* in the Qur'an and the one that is the most recited. Read its explanation from one of the [reliable] tafsirs, and ponder greatly over its verses.
3. Locate the group of those who do good and have rectified themselves. Accompany these people in abundance and hold fast to their gatherings - '*The path of those that you have favoured*'. [Accompany the *Ulama* and sit in their gatherings as the *Ulama* are the inheritors of the prophets].

Selected Meanings

(بِسْمِ اللَّهِ) أَي: أبتدئُ قِرَاءَتِي مُسْتَعِينًا بِاسْمِ اللَّهِ.

'In the name of Allah': I begin my recitation seeking help in the name of Allah.

(الرَّحْمَانِ) الَّذِي وَسِعَتْ رَحْمَتُهُ جَمِيعَ الْخَلْقِ.

'Most Merciful': His mercy extends to all creation.

(الرَّحِيمِ) الَّذِي يَرْحَمُ الْمُؤْمِنِينَ.

'All merciful': The one who is merciful to the believers.

(رَبِّ) الرَّبُّ: الْمُرَبِّي لِخَلْقِهِ بِنِعَمِهِ.

'Lord': The nurturer of his creation through his grace.

(الْعَالَمِينَ) كُلِّ مَنْ سِوَى اللَّهِ تَعَالَى.

'The Universe': Everything besides Almighty Allah.

(يَوْمِ الدِّينِ) يَوْمِ الْجَزَاءِ وَالْحِسَابِ.

'Day of recompense': The day of recompense and accounting.

(إِيَّاكَ نَعْبُدُ) لَا نَعْبُدُ إِلَّا أَنْتَ.

'Only you we worship': We don't worship [anything or anyone] besides you.

(وَإِيَّاكَ نَسْتَعِينُ) لَا نَسْتَعِينُ فِي قَضَاءِ حَوَائِجِنَا إِلَّا بِكَ.

'*And Only you we seek assistance*': We don't seek assistance in fulfilling our needs [from anything or anyone] besides from you.

(الصِّرَاطَ الْمُسْتَقِيمَ) الطَّرِيقَ الَّذِي لَا عِوَجَ فِيهِ؛ وَهُوَ الْإِسْلَامُ.

'*The straight path*': The path that has no crookedness in it, Islam.

(غَيْرِ الْمَغْضُوبِ) الْيَهُودَ، وَمَنْ شَابَهُمْ فِي تَرْكِ الْعَمَلِ بِالْعِلْمِ.

'*Not those that cause your anger*': The Jews, and those who resemble them in not acting upon their knowledge.

(الضَّالِّينَ) النَّصَارَى، وَمَنْ شَابَهُمْ فِي الْعَمَلِ بِغَيْرِ عِلْمٍ.

'*The Astray*': The Christians, and those who resemble them in carrying out actions without knowledge.

Quranic Guidance

Verses 1-3

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ [1] الرَّحْمَنِ الرَّحِيمِ [2] مَلِكِ يَوْمِ الدِّينِ [3]

Praise belongs to Allah, the Lord of all the worlds. the All-Merciful, the Very Merciful. the Master of the Day of Requital.

في هذه الآيات الثلاث من الهداية ما يلي:

١- أن الله تعالى يحب الحمد^[1] فلذا حمد تعالى نفسه وأمر عباده به. أن المدح يكون لمقتضى. وإلا فهو باطل وزور فانه تعالى لما حمد نفسه ذكر مقتضى الحمد وهو كونه رب العالمين والرحمن الرحيم ومالك يوم الدين.

From the guidance of these three verses is as follows:

1. Allah loves praise, therefore he has praised himself and commanded his servants to praise him.
Praise must have a reason behind it otherwise it is false and futile.

[1] The Prophet صلى الله عليه وسلم said: "There is none having a greater sense of Ghira [honour, prestige or self-respect] than Allah. And for that He has forbidden the doing of evil actions (illegal intercourse etc.) There is none who likes to be praised more than Allah does." [Sahih Bukhari: 5220]

The Prophet صلى الله عليه وسلم said: “None loves one's own praise more than Allah, the Exalted and Glorious, does. It is because of this that He has praised Himself, and none is more self-respecting than Allah and it is because of this that He has prohibited abominable acts and there is none who is more anxious to accept the apologies of the people than Allah Himself and it is because of this that He has revealed the Book and sent the Messengers.”
[Sahih Muslim: 2760]

When Almighty Allah praised himself he mentioned the reasons for the praise, which are that he is:

- A. Lord of the Universe
- B. Most Merciful, all-Merciful
- C. Owner of the Day Of Judgment

Verse 4

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

You alone do we worship, and from You alone do we seek help.

من هداية هذه الآية ما يلي

- ١- آداب الدعاء^[1] حيث يقدم السائل بين يدي دعائه حمد الله والثناء عليه وتمجيده. وزادت السنة الصلاة على النبي صلى الله عليه وسلم، ثم يسأل حاجته فإنه يستجاب^[2] له
- ٢- أن لا يعبد غير ربه. وأن لا يستعين إلا هو سبحانه وتعالى

[1] - Fadalah bin 'Ubaid (May Allah be pleased with him) reported: The Messenger of Allah (صلى الله عليه وسلم) heard some one supplicating after his prayer without praising Allah and without supplicating Allah for the Prophet (صلى الله عليه وسلم). With regard to him, the Messenger of Allah (صلى الله عليه وسلم) said, "**This man rushed.**" Then he

called him and said, "**When any one of you have performed Salat (prayer) and wants to supplicate, let him praise Allah first then glorify Him in the beginning and then he should supplicate Allah for me. Then he may supplicate for whatever he likes.**" [Nasa'i:1284, Abu Dawud:1481 and At-Tirmidhi: 3477]

[2] Abu Sa'id al-Khudri reported the Prophet as saying, "**Any Muslim who makes a supplication containing nothing which is sinful or which involves breaking ties of relationship will be given for it by God one of three things:**

He will give him as peedy answer, or store it up for him in the next world, or turn away from him an equivalent amount of evil." Those who heard it said they would then make many supplications and he replied that **God was more ready to answer than they were to ask.** [Musnad Imam Ahmad]

From the guidance of this verse is as follows:

1. The etiquettes of Dua is that the person supplicating [to Allah] starts one's Dua with praising Allah and glorifying him. The Sunnah [teaches us to] add Durood [salutations] upon our beloved Prophet ﷺ, before asking for one's needs. Indeed one's supplication will then be accepted.
2. That a person doesn't worship anyone besides his lord [Allah]. Also one should not seek assistance from anyone except him [Allah].

Verses 5-6

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ [5] صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ [6]

Take us on the straight path. the path of those on whom You have bestowed Your Grace.

من هداية هذه الآية ما يلي:

١- الترغيب في دعاء الله والتضرع إليه وفي الحديث الدعاء [1] هو العبادة.

٢- الاعتراف بالنعمة.

٢- طلب حسن القدوة.

From the guidance of this verse:

1. Encouragement in supplicating to Allah and turning towards him in humility. It has been mentioned in a Hadith that *Dua* is worship^[1].
2. Acknowledgement of blessings [from Allah].
3. Seeking good role models.

[1] - Narrated Nu'maan Ibn Baseer [Allah bless him] that The Prophet ﷺ said: '**Surely Supplication is worship**'. [Abu Dawud: 1479, Tirmidhi: 2969, Ibn Majah: 3828]

Verses 7

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Not of those who have incurred Your wrath, nor of those who have gone astray.

من هداية الآية

.الترغيب في سلوك سبيل الصالحين: والترهيب من سلوك سبيل الغاوين
تنبيه أول]: كلمة أمين ليست من الفاتحة: ويستحب أن يقولها الإمام إذا قرأ الفاتحة]
يمد بها صوته ويقولها المأموم، والمنفرد كذلك لقول الرسول ﷺ إذا أمن الإمام
فأمّنوا. أي قولوا أمين بمعنى اللهم استجب دعاءنا، ويستحب الجهر بها^[1]، لحديث
ابن ماجة: «كان النبي ﷺ إذا قال: غير المغضوب عليهم ولا الضالين قال أمين
حتى يسمعها أهل الصف الأول فيرتج بها المسجد». [تنبيه ثان]: قراءة الفاتحة

واجبة في كل ركعة من الصلاة، أمّا المنفرد والإمام فلا خلاف في ذلك، وأمّا المأموم فإن الجمهور من الفقهاء على أنه يسن له قراءتها في السريّة دون الجهرية. «لحديث: «من كان له إمام فقرأه الإمام له قراءة».

From the guidance of this verse:

1. Encouragement in following the path of the righteous, and a warning from following the path of those who have gone astray [from the correct path].

[1] - **It was narrated from Abu Hurairah that:** The Messenger of Allah (ﷺ) said: "**When the Imam says Amin, say Amin, for if a person's Amin coincides with the Amin of the angels, his previous sins will be forgiven.**" [Sahih Bukhari: 780]

Important Notes:

1. The word 'Ameen' is not from Surah Fatiha, though it is recommended for the *Imam* to say it when he finishes reciting the Surah. He should elonginate it with his voice.

The *munfarid* [one who prays on his own and not in congregation] should also do the same, as The Noble Messenger SW said: 'When the Imam says Amin, say Amin'. This [hadith] means to say Amin in the meaning of 'O Allah' accept our Dua'. It is recommended to say it an audible voice*; due to the hadith of Ibn Majah: *When The Noble Messenger [Allah bless him] said: 'غير المغضوب عليهم ولا الضالين', he said 'Amin', until the first row heard it and the masjid was shaken by it'.*

2. The recitation of Surah Fatiha is Wajib in every Rakah [unit] of Salah, regardless of whether one is a *munfarid* [one who prays on his own and not in congregation] or an Imam [one who leads the congregation].

As for the ones that are 'Ma'moom' [being led by the Imam], then according to the majority of the Fuqaha** [experts in jurisprudence] he should recite it quietly in the quiet prayers [Zuhr and Asr] and not [recite it] in the loud prayers [Fajr, Maghrib and Esha]. This is based upon the hadith: 'Who has an Imam then the recitation of the Imam is for him'.

** There is a scholarly difference on this matter. According to the madhab of Imam Abu Hanifa, the amin should be recited softly.*

*** There is also a scholarly difference on this matter. According to the Madhab of Imam Abu Hanifa, a ma'moom should not recite Surah Fatiha [behind the Imam] whether the prayer is silent or loud.*

— End of Treatise —

We pray to Allah that he accepts this treatise and makes it a means of beneficial knowledge. All praise is due to Allah and salutations be upon the final and chosen Messenger, Muhammad (ﷺ) and his family and companions.

Other Publications

- Rays of Protection - A treatise on Taqwa and its benefits, all from the light of the Quran and Sunnah. Available to download for free at www.deenwaypoint.com/publications
- 10 Golden Guidelines in 10 Pages for students of knowledge [**Coming Soon, Insha-Allah**]

