

RAMADAAN REVELATIONS

SOORAH AL-FAATIHAH

سورة الفاتحة

MUHAMMAD AL-BIZRY

Al-Faatihah

Sooratul-Faatihah is 'The Opener' and NOT 'The Opening' (for that's Al-Fath)

For it is used to:

- *OPEN the Quraan
- *OPEN one's prayer
- *OPEN one's day
- *OPEN the gates of Paradise

May Allaah OPEN our hearts to the OPENER of the Qur'aan - Al-Faatihah.

Also known as:

- "Ummul-Kitaab - the Mother of the Book"
- "Ummul-Qur'aan - the Mother of the Qur'aan"
- "Sooratul-Kaafiah - the Sufficer" (that which completely satisfies your needs)

Called such names for many reasons namely, this Soorah and its 7 aayaat contains ALL the meanings of the entire Qur'aan! and It's likeness has not been revealed to any Prophet except the best of Prophets - Muhammad صلى الله عليه وسلم

Aayah 1

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Alhamdu-lillaahi Rabbil-Aalameen

"All praise & thanks belong to Allaah"

1) Difference between Hamd, Shukr & Madh

At the very least, "Alhamdulillah" is translated as: All **praise** belongs to Allaah OR all **thanks** belongs to Allaah. In Arabic, there's a word for both of these terms;

- i) Madh = praise
- ii) Shukr = thanks

It's important to note the following:

Someone you thank is not someone you necessarily praise

Someone you praise is not someone you necessarily thank

Each are mutually exclusive. For e.g.

Madh - praise, is for someone's or something's innate qualities and attributes such as praising a person's intelligence, or praising tasty food, but one would not thank it.

Shukr - thankfulness is when someone performs an act of kindness to you and not for their qualities or attributes, for eg. if Pharoah himself happened to spare your son, you would thank him, but not praise him, for such a tyrannical leader is not deserving of praise.

So what does Al-Hamd do? It combines both Madh and Shukr together, therefore "Alhamdulillah" is more encompassing and means all praise **AND** thanks is due to Allaah :)

So we PRAISE Allaah for everything He does and we also THANK Him for everything He does, because all that He does is worthy of thanks and praise, even if we don't see the wisdom.

This first verse changes our complete attitude to life!
We say Alhamdulillah for EVERYTHING that occurs, even if it seems "bad"

Ibnul Qayyim said:

For those on obedience and piety,
EVERYTHING is good for them
even if they dislike it

And for those on disobedience and sin,
EVERYTHING is bad for them,
even if they like it
(Al-Fawaa'id)

2) Difference between "All praise" and "We praise"

Why is "All praise & thanks" used and not "I praise & thank Allaah" or "We praise & thank Allaah"?

When we say "I" or "we", we were not always existing, neither will we always be existing, however the praise and thanks of Allaah **always** existed, and will **always** continue to exist.



In other words, praise & thanks FOREVER HAS & FOREVER WILL belong to Allaah - it is independent of the creation.

Also, saying "I" or "we" praise Allaah only refers to the humans, however as we know, the animals, creatures and **all** that is in the universe also praises and magnifies Allaah :)

3) Meaning of "Lil"

It means "belongs to", as Allaah has full ownership and full copyright to this praise and thanks. In other words whether we praise and thank or we don't praise and thank, it still and will always belong to Him.

4) All praise & thanks belongs to Allaah

We recite: Alhamdu-lillaah, and not Alhamdu-lir-Rahmaan, or Alhamdu-lil-Hakeem. Why?

For praising Ar-Rahmaan is only praising Him for His Rahmah - Mercy

Praising Al-Hakeem is praising Him for His Hikmah - Wisdom etc

But when we use the name "Allaah" we are thanking Him for **all** of His Actions and Attributes as the name "Allaah" encompasses all of His Names. (As discussed in lesson 2)

5) Meaning of "Rabb"

This is one of Allaah's names and it has many meanings and among them are:

- As-Sayyid: The Master
- Al-Maalik: The Owner
- Al-Murabbee: The Upbringer
- Al-Mun'im: The Bestower
- Al-Qayyim: The Self-Sufficient One who looks after all

Thus, the name "Rabb" is an ever encompassing title, and due to the stacks of lofty attributes, virtues, blessings, this was next in line and more befitting of praise and thanks than another name.



This name is most befitting here in the first aayah because it came first many times:

- i) First aayah revealed
- ii) First name introduced to the Prophet Muhammad
- iii) First name introduced to Moosa
- iv) First command in the Quraan
- v) First aayah in Al-Faatihah

Aayah 2

الرَّحْمَنُ الرَّحِيمُ

Ar-Rahmaan Ar-Raheem

"The Entirely & Exclusively Merciful - The Specifically Merciful"

Allaah is no ordinary Master

The name "Rabb" would best be translated as "Master" and when one thinks of a master they think of a slave, and that's who we are - the Slaves of Allaah (i'baad-ullaah)

Slaves are different from servants. Servant comes from the word service, which is temporary, however slavery is a full-time occupation, and such, we are full-time Muslims.

In human history, unfortunately the term "slavery" is used in negative contexts and people associate oppression, torture, cruelty etc to this word.

However, what does Allaah mention immediately after this aayah?

"Ar-Rahmaan - The Most Merciful !"

 *In other words, Allaah is NOT like these other masters who oppress their slaves. It's not that kind of relationship, for He is; **The Master of Mercy.***

P.O.W - Pearl of Wisdom

The non-Muslim will accuse the believer of being bounded, enslaved and imprisoned.

So what is our response? YES, it's true! we are.

We are bound by the superior laws of the Sharee'ah, we are enslaved to the Most Merciful Master, and we are imprisoned by the shackles of this dunyaa!

The Master of Mercy - a consistent message throughout the revelation

The link of aayah 1 and 2 is amazing and consistent throughout the Qur'aan, from the beginning to the end;

- i) 1st aayah in al-faatihah deals with the MASTER (Ar-Rabb) which is connected to second aayah which deals with MERCY (Ar-Rahmaan)
- ii) 1st aayah revealed in to the Prophet deals with the MASTER (Ar-Rabb) which is connected to last aayah revealed which deals with MERCY (blessings & favours)
- iii) 1st soorah revealed (Soorah Al-Alaq) deals with the Master (Ar-Rabb) which is connected to the last soorah revealed (Soorah An-Nasr) which deals with MERCY (Allaah is Tawwaab - Oft Forgiving)

Aayah 3

مَالِكِ يَوْمِ الدِّينِ

Maaliki-Yawmid-Deen

"The Owner/King of the Day of Recompense"

Sequence of aayaat

Attributes of MERCY (aayah 2) are mentioned **before** the Attributes of RETRIBUTION (aayah 3) indicating Allaah's Mercy came before His Anger and Wrath.

Definition of Maalik - Owner or King?

Allaah is The Maalik - The Owner

Allaah is also The Malik - The King

Both meanings are found here as they both come from the verb "ma-la-ka" - to own/possess



An owner may not necessarily be a king and a king may not necessarily own.

However, Allaah is BOTH. He owns everything and He is the King of everything.

Why Yawmid-Deen and not Yawmid-Dunyaa?

One may ask, why "Owner of the Day of Recompense" when we are reading this aayah here on Earth. Why not "Owner of the World" ?

A king of this world is not necessarily the King of the next, but the King of the next is **also** the King of this world.

For the one who has the LAST say, also has the FIRST say and is the TRUE authority

We can relate to this in worldly terms such as in the workplace. The one who has the final say and decides where the employees go, also controls what happens to the employees on the ground level.

Why "Ad-Deen" and not "Al-Qiyaamah" or another term for the Day of Judgement?

Firstly, it's important to understand what the word "Deen" means.

It shares the same letters as the Arabic word "Dayn" which means a debt/loan, and debts need to be paid back, thus it's the Day of Payback, the Day of Recompense.

Thus the phrase "Yawm Ad-Deen" encompasses ALL the accountability, from beginning to end, whereas "Al-Qiyaamah" means the Standing and refers to a specific time of the entire Judgement, and as we know, the Day of Judgement consists of more than just the Standing Place, for there's also the questioning, the measuring of deeds on the scales, the crossing of the Siraat, the crossing of Al-Qantara etc, thus the term "Deen - Recompense" includes all of these meanings and more, showing the precision of the words once again.

Linking Aayah 1-3 = TIMESLESS MEANINGS

Aayah 1 refers to BEFORE the creation (for He was forever worthy of praise & thanks)

Aayah 2 refers to DURING the creation (for he displays His Mercy constantly to them)

Aayah 3 refers to AFTER the creation (i.e. the end of life in the Hereafter)

Aayah 4

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

Iyyaaka Na'budu wa Iyyaaka Nas-ta'een

"You ALONE do we worship and You Alone do we seek aid"



This aayah is in the MIDDLE of Al-Faatihah as it represents the CORE of Islaam and summarises our entire religion for us.

Ibnul-Qayyim based his book -
"Madaarij As-Saalikeen"
on this single aayah alone!

Why is the word "iyyaaka" repeated?

To indicate that **without Allaah's help** we cannot worship Him NOR seek His aid.

Why does worship come before seeking aid and asking for guidance (aayah 5) ?

When one wishes to ask someone, they tend to draw nearer to them in order to increase their chances of their request being met. Likewise here, when one draws nearer to Allaah, the more likelihood of their du'aa and request for help and guidance will be met. And one draws closer to Allaah by worshipping him as the Prophet told us

The importance of the Jama'aah - the congregation

The letter ن - noon in the beginning of the words "na'budu" and "nasta'een" indicate "nahu - meaning us". Thus, we worship Allaah together, and seek Allaah's aid together, indicating the importance of unity and solidarity in Islaam.

This is seen in the 5 pillars of Islaam as well

- 1) Shahaadah: Once we take our testimony, ALL the believers worldwide become our brethren in Faith.
- 2) As-Salaah - Prayer: Done in congregation in the masaajid
- 3) Az-Zakaah - Charity/Alms: Given to the destitute, the poor and those in need, thus connecting us with the less fortunate in our Ummah
- 4) As-Siyaam - Fasting: We fast in Ramadaan together and break our fast together
- 5) Al-Hajj - The Pilgrimage: Millions of Muslims journey each year to the blessed lands to perform Pilgrimage together

Aayah 5

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Ihdinaa As-Siraat Al-Mustaqeem

"Guide us (all) to and on the straight way"

We ask Allaah at least 17 times a day to guide us and continue to guide us, showing us its importance, and that we can't be guided on our own, no matter how much we try.

The beautiful progression of the Aayaat;

Ibnul-Qayyim said:

Guidance (Aayah 5) comes from worshipping Allaah (Aayah 4)
and worshipping Allaah comes from knowing Allaah (Aayah 1-3)

1-3 = Knowing Allaah >>>> 4 = Worshipping Allaah >>>> 5 = Guidance from Allaah

Without Revelation and guidance, where would we be?

Just look at people once you give them free reign, they create chaos. Workplace, school, roads, worship of idols etc

Are we begging for guidance??

If things aren't going our way, we need to ask ourselves,
have we asked Allaah for help??



***The more we ask Allaah the more He loves it
The more we don't ask Allaah the more he despises it.***

P.O.W - Pearl of Wisdom

If Allaah can guide us when we sleep
SURELY
He will guide us when we are awake

(The Companions of the Cave)

Don't think of the few things that you didn't get after praying. Think of all the countless blessings Allah gave you without asking.

Why is it "Guide us" and not "Guide me" ?

We are asking Allaah to guide us to the straight path to Paradise, as though we are all on a journey. As we all know from experience that travelling alone is much harder than travelling as a group.

Travelling or setting off on a journey can be make one feel homesick, lonely and isolated, especially in a foreign country or land, however when they have company and familiar faces with them, this is not the case.

Travelling in a group is not only more enjoyable, but it's easier, safer AND the Sunnah ;)

Why is it "ihdinaa As-Siraat" and not "ihdinaa ilaa As-Siraat" ?

If "ilaa " (to) was used it will mean guide TO the path only. Once removed it means; Guide to the path and continue to guide on the path.

Also, without the word "ilaa" it means to guide those who are already **on** the path and those who are **not** on the path. As Ibraaheem said to his father who was not a Muslim:

... فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا ...

Fat-tabi3nee ahdika Siraataa

"...So follow me, I will guide you to and on the path..."

(Soorah Mariam Aayah 43)

Why Siraat?

Firstly, the word Siraat is singular and not plural, to indicate that the path and way to Allaah is one, whereas the paths of the devil are many.

Furthermore, the word Siraat in Arabic is used for a path or way which is wide and spacious for all, unlike the words tareeq or sabeel, a path taken by one or a few individuals thus is more narrower.

Thus Islaam is the comprehensive path and way that caters for all peoples and covers all your needs.

P.O.W - Pearl of Wisdom

"Whoever wishes to tread the straight path in the Hereafter, then let them tread the straight path in this world."

Aayah 6 & 7

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Siraatal-ladheena An'amta Alayhim, Ghairil-Maghdoobi Alayhim walaa Ad-Daalleen

"The Path of those You already blessed, and not those whom the anger descends upon nor the lost/astray"

Al-ladheena An'amta alayhim - Those whom You (O Allaah) already blessed

Allaah **ALREADY** blessed them. They already graduated. This gives the reader and listener a sense of urgency. Don't you want to join this group?

Ghairil-Maghdoobi Alayhim - Not those whom the anger descends

Notice, it's **not** "Those whom You (O Allaah) are angry with - (like the previous sentence) but rather it is kept general because they didn't just earn Allaah's anger, but also the anger of the;

- Angels
- Prophets
- Rest of mankind
- Animals
- even themselves on Judgement Day for their own SKINS and LIMBS will testify against them.

Why Maghdoob first before Daalleen? Because;

- 1) This group is worse
- 2) One narration says this is referring to the Jews and the Jews came **first**, before the Christians thus, they are mentioned before the Christians here
- 3) This characteristic of earning wrath and anger is the characteristic of the **first** sin that appeared i.e. of Shaytaan where he refused to obey even though he knew the truth

Links and connections within Soorah Al-Faatihah itself

The Soorah can be split into 3 parts

Part 1 = Aayat 1-3 (Knowledge of Allaah)

Part 2 = Aayat 4-5 (Implementing the Knowledge of Allaah)

Part 3 = Aayat 6-7 (The reward of those who implemented part 1 and 2 and the punishment of knows who neglected parts 1 and 2)

Based on this, Ibnul-Qayyim said:

"The success and guidance of a person's entire life is based upon what is found in Soorah Al-Faatihah."

Ibnul Qayyim added:

The beginning of the soorah is Rahmah - Mercy

The middle is Hidaayah - Guidance

The last is Ni'mah - Blessing

Our share of the blessing is dependent upon the share of the guidance and our share of the guidance is dependent upon the share of the mercy

The icing on the cake

Linguistic Miracle of Surah AlFatihah Nouman Ali Khan

