

Sûrat Al-Fâtihah (The Opening) I

1. In the Name of Allâh, the Most Gracious, the Most Merciful.

2. All praise and thanks are Allâh's, the Lord^[1] of the 'Âlamîn (mankind, jinn and all that exists).^[2]

3. The Most Gracious, the Most Merciful.

4. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)

5. You (Alone) we worship, and You (Alone) we ask for help (for each and everything).

6. Guide us to the Straight Way.^[3]

7. The Way of those on whom You have bestowed Your Grace^[4], not (the way) of those who earned Your Anger (i.e.

^[1] (V.1:2) Lord: The actual word used in the Qur'ân is *Rabb*. There is no proper equivalent for *Rabb* in English language. It means the One and the Only Lord for all the universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security. *Rabb* is also one of the Names of Allâh. We have used the word "Lord" as the nearest to *Rabb*. All occurrences of "Lord" in the interpretation of the meanings of the Noble Qur'ân actually mean *Rabb* and should be understood as such.

^[2] (V.1:2) Narrated Abu Sa'îd bin Al-Mu'alla: While I was praying in the mosque, Allâh's Messenger صلى الله عليه وسلم called me but I did not respond to him. Later I said, "O Allâh's Messenger, I was praying." He said, "Didn't Allâh say — Answer Allâh (by obeying Him) and His Messenger when he صلى الله عليه وسلم calls you." (V. 8:24). He then said to me, "I will teach you a *Sûrah* which is the greatest *Sûrah* in the Qur'ân, before you leave the mosque." Then he got hold of my hand, and when he intended to leave (the mosque), I said to him, "Didn't you say to me, "I will teach you a *Sûrah* which is the greatest *Sûrah* in the Qur'ân?" He said, "*Al-Hamdu lillahi Rabbil-'âlamîn* [i.e. all praise and thanks are Allâh's, the Lord of the 'Âlamîn (mankind, jinn and all that exists)], *Sûrat Al-Fâtihah* which is *As-Sab' Al-Mathâni* (i.e. the seven repeatedly recited Verses) and the Grand Qur'ân which has been given to me." (*Sahîh Al-Bukhârî*, Vol.6, *Hadîth* No.1).

^[3] (V.1:6) Guidance is of two kinds:

a) Guidance of *Taufiq* which is totally from Allâh, i.e. Allâh opens one's heart to receive the truth (from disbelief to Belief in Islâmic Monotheism).

b) Guidance of *Irshâd* i.e. through preaching by Allâh's Messengers and the pious preachers who preach the truth i.e. Islâmic Monotheism.

^[4] (V.1:7) i.e. the way of the Prophets, the *Siddiqûn* (i.e. those followers of the

those whose intentions are perverted: they know the Truth, yet do not follow it), nor of those who went astray (i.e. those who have lost the (true) knowledge, so they wander in error, and are not guided to the Truth).^{[1], [2],[3]}

Prophet, who were first and foremost to believe in him, like Abu Bakr As-Siddiq), the martyrs and the righteous, [as Allâh عز و جل said: “And whoso obeys Allâh and the Messenger (Muhammad صلى الله عليه وسلم), then they will be in the company of those on whom Allâh has bestowed His Grace, of the Prophets, the *Siddîqûn*, the martyrs, and the righteous. And how excellent these companions are!” (V.4:69)].

^[1] (V.1:7) Narration about Zaid bin ‘Amr bin Nufail.

Narrated ‘Abdullah bin ‘Umar رضى الله عنهما : The Prophet صلى الله عليه وسلم met Zaid bin ‘Amr bin Nufail in the bottom of (the valley of) Baldah before the descent of any Divine revelation to the Prophet صلى الله عليه وسلم . A meal was presented to the Prophet صلى الله عليه وسلم but he refused to eat from it. (Then it was presented to Zaid) who said, “I do not eat anything which you slaughter on your *Nusub** in the name of your idols etc. I eat only those (animals meat) on which Allâh’s Name has been mentioned at the time of (their) slaughtering.” Zaid bin ‘Amr used to criticise the way Quraish used to slaughter their animals and used to say, “Allâh has created the sheep and He has sent the water for it from the sky, and He has grown the grass for it from the earth; yet you slaughter it in others than the Name of Allâh.” He used to say so, for he rejected that practice and considered it as something abominable.

* *Nusub*: See the glossary.

Narrated Ibn ‘Umar رضى الله عنهما : Zaid bin ‘Amr bin Nufail went to Shâm (the region comprising Syria, Lebanon, Palestine and Jordan), enquiring about a true religion to follow.

He met a Jewish religious scholar and asked him about their religion. He said, “I intend to embrace your religion, so tell me something about it.” The Jew said, “You will not embrace our religion unless you receive your share of Allâh’s Anger.” Zaid said, “I do not run except from Allâh’s Anger, and I will never bear a bit of it if I have the power to avoid it. Can you tell me of some other religion?” He said, “I do not know any other religion except *Hanîf* (Islâmîc Monotheism): Zaid enquired, “What is *Hanîf*?” He said, “*Hanîf* is the religion of (the Prophet) Abraham عليه السلام, he was neither a Jew nor a Christian, and he used to worship none but Allâh (Alone) — Islâmîc Monotheism.” Then Zaid went out and met a Christian religious scholar and told him the same (as before). The Christian said, “You will not embrace our religion unless you get a share of Allâh’s Curse.” Zaid replied, “I do not run except from Allâh’s Curse, and I will never bear any of Allâh’s Curse and His Anger if I have the power to avoid them. Will you tell me of some other religion?” He replied, “I do not know any other religion except *Hanîf* (Islâmîc Monotheism).” Zaid enquired, “What is *Hanîf*?” He replied “*Hanîf* is the religion of (the Prophet) Abraham عليه السلام, he was neither a Jew nor a Christian, (and he used to worship none but Allâh (Alone) — Islâmîc Monotheism.” When Zaid heard their statement about (the religion of) Abraham, he left that place, and when he came out, he raised both his hands and said, “O Allâh! I make You my Witness that I am on the religion of Abraham”.

Narrated Asmâ’ bint Abî Bakr رضى الله عنها : I saw Zaid bin ‘Amr bin Nufail standing with his back against the *Ka’bah* and saying, “O people of Quraish! By Allâh, none amongst you is on the religion of Abraham except me.” She added: He (Zaid) used to

preserve the lives of little girls; if somebody wanted to kill his daughter he would say to him, "Do not kill her for I will feed her on your behalf." So he would take her, and when she grew up nicely, he would say to her father, 'Now if you will (wish), I will give her to you, and if you will (wish), I will feed her on your behalf.'" (*Sahîh Al-Bukhârî*, Vol.5, *Hadîth* No.169).

^[2] (V. 1:7) Narrated 'Ubâdah bin As-Sâmit رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Whoever does not recite *Sûrat Al-Fâtihah* in his prayer, his prayer is invalid." (*Sahîh Al-Bukhârî*, Vol.1, *Hadîth* No.723).

^[3] (V. 1:7) Narrated Abu Hurairah رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "When the *Imâm* says :*Ghairil-maghdûbi 'alaihim walad-dâllîn* [i.e. not the way of those who earned Your Anger, nor the way of those who went astray (1:7)], then you must say, *Âmîn*, for if one's utterance of *Âmîn* coincides with that of the angels, then his past sins will be forgiven." (*Sahîh Al-Bukhârî*, Vol.6, *Hadîth* No.2).