

(تھذیب)

تفسیر سورۃ الفاتحہ

(REFINED)

TAFSIR OF SURAH AL-FATIHAH

Surah I

SHAYKH ABDUL SALAM BIN MUHAMMAD



التبيان
Islamic Center

(تھذیب)

تفسیر سورۃ الفاتحہ

(REFINED)

TAFSIR OF
SURAH
AL-FATIHAH

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SURAH AL-FATIHAH

📖 Different names of this Surah:

In light of the authentic narrations, this Surah is also called:

- 1) ‘The Opening of the Book’; because the Book of Allah and one’s Salah start with this Surah.
- 2) ‘The Prayer’; because no Salah is valid without the recitation of Surah Al-Fatihah. [See: Sahih Al-Bukhari 756]
- 3) ‘The Praise’ and ‘Surah All praise is for Allah, the Rabb of the worlds’; because Allah has been praised comprehensively in this Surah.
- 4) ‘The Seven Oft-repeated Ayat’; because these Ayat are repeatedly recited in every Salah and outside it. [See: Surah Al-Hijr 15:87]
- 5) ‘The Majestic Qur’an’, ‘The Mother of the Qur’an’ and ‘The Mother of the Book’; because all topics mentioned by Allah in the Qur’an have been concisely, yet comprehensively described in this Surah.

An abundance of names for a Surah provides evidence to its numerous meanings & derivations.

📖 Virtues of this Surah:

- 1) It is one of the two lights given to the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) which no Prophet | was given before. [See: Sahih Muslim 806]

- 2) It is the most Majestic Surah in the Qur'an. [See: Sahih Al-Bukhari 4703]
- 3) Allah has placed a cure for sickness in this Surah. [See: Sahih Al-Bukhari 5007]
- 4) Allah responds to a person when he recites this Surah. [See: Sahih Muslim 395]

📖 Some benefits regarding this Surah:

- 1) This is a Makki surah, meaning that it was revealed before the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) made Hijrah to Madinah.
- 2) Similar to how Allah differentiated between the ranks of His Messengers | by making some better than the rest, like making our Messenger (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) the Leader of the children of Adam; Allah made Surah Al-Fatihah better than any other Surah in the Qur'an, the Injil and the Tawrah.
- 3) Despite its short length, it is still the greatest Surah in comparison to other comparatively long Surahs, just like how the Ayat ul-Kursi is the greatest Ayah, despite longer Ayah's existing.
- 4) Despite this Surah being the speech of Allah, it was revealed so that people could learn how to invoke Allah in the best manner.
- 5) This Surah mentions the permissible and impermissible forms of seeking intercession, the most important one being to ask Allah alone.

6) This Surah is the most excellent cure for sickness from everything.

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

[1:1] In the Name of Allah, who is very Merciful, always Merciful.

📖 General Tafsir:

Allah taught His Prophet (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) and his followers to begin every speech, letter, book and important matter by mentioning Allah's Beautiful Names and Attributes.

📖 Tafsir of the Words and Phrases:

- 1) [In the Name of...] meaning that I begin by mentioning Allah so that I can remember Him.
- 2) [...Allah...] The name of the One who alone is worthy of worship.
- 3) [...who is very Merciful, always Merciful] this will be explained further in this Surah.

📖 Benefits derived from this Ayah:

- 1) This Ayah is an Ayah in Surah Al-Naml by consensus.
- 2) The Companions agreed that "In the Name of Allah, who is very Merciful, always Merciful" was written in the beginning of

each Surah except Surah Al-Tawbah.

3) The Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) did not distinguish between two Surahs until the words **“In the Name of Allah, who is very Merciful, always Merciful”** were revealed to him. [See: Sahih Muslim 806]

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

[1:2] All praise is for Allah, the Rabb of all worlds.

📖 General Tafsir:

All praise is due to Allah alone because He encompasses every perfect description and His Attributes necessitate Him being praised.

📖 Tafsir of the Words and Phrases:

- 1) [All praise...] meaning to praise someone for whatever good reason exists. Here, it means to ascribe to Allah exclusively whatever is good.
- 2) [...Allah...] Since Allah is a personal Name, it includes every Beautiful Name and Attribute of Allah in existence.
- 3) [All praise is for Allah...] This has a number of meanings:
 - a) Every single praise is exclusive to Allah alone.
 - b) Every creation who praises, in reality praises Allah. [See: Surah Al-Isra 17:44]

- c) Allah is praised everywhere, be it in the earth, skies and whatever's beyond it. [See: Surah Al-Room 30:18]
 - d) Allah is praised at every instance; be it day, night, past, present or future, this life or the Hereafter. [See: Surah Al-Qasas 28:70]
 - e) If someone praises anyone, it will eventually return to Allah. For example, praising the creation is in reality praising Allah, since Allah granted His creation every praiseworthy description. So you praise Allah for granting His creation something praiseworthy.
- 4) [...the Rabb...] this means to possess the following three traits:
- a) The Head and Chief, who is worthy of being obeyed.
 - b) The King, who owns everything.
 - c) The Sustainer, who fulfills everyone's needs.
- 5) [...of all worlds] The plural of world has been mentioned here as every creation of Allah is described as being in different worlds, such as:
- a) The world of Humans.
 - b) The world of Jinns.
 - c) The world of Plants.
 - d) The world of Inorganics.
 - e) The world of Soil.

f) The world of Skies.

Then these individual worlds are sub-divided into further worlds! In humans for example, every male and female has their own world, every language-speaking community communicates in their own world and every inhabitant lives in his own world.

Then, there are innumerable species of insects, birds, sea-creatures, galaxies and their planets (which make the sun and moon look like a ring in comparison); all of these also enter the definition of ‘worlds’. And Allah alone possesses knowledge of all these worlds. [See: Surah Al-Muddaththir 74:31]

6) [...the Rabb of the Worlds] After “All praise be to Allah...”, Allah mentioned four descriptions for Himself, the first being that He is “...The Rabb of the Worlds”, which focuses on Tawhid and Allah possessing the ability to threaten and punish. Meaning that the One who bestows goodness upon you by taking care of you when He is happy, can also deprive you and punish you if you make Him angry.

Benefits derived from this Ayah:

- 1) “All praise be to Allah...” is a claim and an evidence at the same time.
- 2) The best form of worship is to praise Allah, since the servant is increasingly rewarded. [See: Surah Ibrahim 14:7]
- 3) When this Ayah is read, Allah says that His servant has praised

him. [See: Sahih Muslim 395]

4) No one loves to be praised more than Allah, which is why Allah also praises Himself. [See: Sahih Al-Bukhari 4637]

5) Just like how saying Muhammad (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) implies the named one being a:

- a) Messenger.
- b) Prophet.
- c) Bearer of Glad Tidings.
- d) Seal of the Prophets.
- e) Leader of the children of Adam.

Saying ‘Allah’ includes every name that Allah gave Himself, be it:

- a) The ninety-nine names and attributes found in the (authentic) narrations.
 - b) The names Allah taught His creation.
 - c) That which we have no knowledge of due to Allah keeping the knowledge of those Names to Himself.
- 6) “**All praise be to Allah...**” is such a blessed phrase that it:
- a) Occurs at the beginning of the Book of Allah.
 - b) Is said before every sermon. [See: Sahih Muslim 868]
 - c) Is said after finishing a meal. [See: Sahih Al-Bukhari 5458]
 - d) Is said when one sneezes. [See: Sahih Al-Bukhari 6224]

- e) Is said when one sleeps. [See: Sahih Muslim 2715]
- f) Is said when one wakes up. [See: Sahih Al-Bukhari 6314]
- g) Is said when people will wake up and exit their graves on the Day of Judgement. [See: Surah Al-Isra 17:52]
- h) Is said after people enter Paradise. [See: Surah Al-A'raaf 7:43]
- i) Is said when the inhabitants of Paradise conclude their conversations. [See: Surah Yunus 10:10]

May Allah include us among these fortunate individuals. Ameen!

7) **“All praise be to Allah...”** is:

- a) An expression for a truly Majestic being.
- b) A statement of gratitude.
- c) The best complete invocation.
- d) A statement that fills the scales. [See: Sahih Muslim 223]

8) Some scholars believe that the Qur'an has been divided into four parts, each one starting with “All praise be to Allah...”.

- a) The first part starts with Surah Al-Fatihah. [See: Surah Al-Fatihah 1:2]
- b) The second part starts with Surah Al-An'aam. [See: Surah Al-An'aam 6:1]
- c) The third part starts with Surah Al-Kahf. [See: Surah Al-Kahf 18:1]
- d) The fourth part starts with Surah Al-Saba. [See: Surah Al-Saba 34:1]

﴿الرَّحْمَنُ الرَّحِيمُ﴾

[1:3] He is very Merciful, always Merciful.

📖 General Tafsir:

Mentioning Allah being very Merciful and always Merciful together proves the Vastness and Everlastingness of Allah's mercy. If His Mercy was not Vast, some of His creation would be deprived of His Mercy. If His Mercy was not Everlasting, none from His creation would last or exist.

📖 Tafsir of the Words and Phrases:

1) [...very Merciful...] Some popular meanings for this word are:

- a) The One who bestows many favors.
- b) The One whose mercy is for the entirety of His creation, including Muslims and non-Muslims.
- c) The One whose mercy extends to Muslims and non-Muslims in this world, but only towards Muslims in the Hereafter.

These three definitions are neither free of criticism nor supported by strong evidences. The correct definition for "...very Merciful..." is:

- d) The One who possesses the trait of being very Merciful without any limit; however, it is not a condition that this

Mercy will always last.

2) [...always Merciful] Some popular meanings for this word are:

- a) The One who bestows few and specific favors.
- b) The One whose mercy is specific for the Believers.
- c) The One who only has mercy upon Muslims in the Hereafter.

These three definitions are neither free of criticism nor supported by strong evidences. The correct definition for “...always Merciful” is:

- d) d) The One who possesses the trait of always being Merciful; this condition of being Merciful always lasts.

3) [...who is very Merciful, always Merciful] is the second and third description Allah mentioned for Himself after “**All praise is for Allah...**”. After Allah mentioned His Control over His creation, He mentioned His Vast and Everlasting Mercy, because it is impossible for control to exist without the Rabb being Vastly and Everlastingly Merciful.

📖 Benefits derived from this Ayah:

1) All Ayat in the Qur’an based on extolling Allah are an explanation of the Ayah “**He is very Merciful, always Merciful**”.

2) When this Ayah is read, Allah acknowledges that His servant

has extolled Him [See: Sahih Muslim 395].

3) Some scholars say that “...very Merciful...” is exclusively used for Allah, whereas “...always Merciful” is mostly attributed to Allah, but sometimes attributed to His creation as well, because Allah described the Messenger (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) as being always Merciful to the Believers. [See: Surah Al-Tawbah 9:128]

4) The reason Allah’s creation came into existence, is taken of and protected is because of the “...very Merciful, always Merciful.”

5) It was only due to the “...very Merciful, always Merciful” that:

- a) Ayub (عَلَيْهِ السَّلَامُ) was cured.
- b) Yunus (عَلَيْهِ السَّلَامُ) was saved.
- c) Ibrahim (عَلَيْهِ السَّلَامُ) could not be harmed by the fire.
- d) Zakariyya (عَلَيْهِ السَّلَامُ) was granted offspring at an old age.

﴿مَلِكِ يَوْمِ الدِّينِ﴾

[1:4] The Owner of the Day of Recompense.

📖 General Tafsir:

Allah mentioned Him being the King and Owner of the Day of Recompense alongside Him being very Merciful and always

Merciful, because there are many who despite being merciful have no kingship or ownership, so they can't show mercy even if they want to; and there are many who possess something which is owned by someone else, so they do not have any authority over it.

📖 Tafsir of the Words and Phrases:

- 1) [**The Owner...**] The King and Owner.
- 2) [**...Recompense**] meaning to give something in return for what one has earned.
- 3) [**...the Day of Recompense**] i.e. the Day of reward and punishment. We get recompensed for our actions in this world as well; however, because the complete recompense will be carried out on the Day of Judgment, it has been specifically referred here as the “**...Day of Recompense**” i.e. the Day when one will receive and be given what they have earned.
- 4) [**The Owner of the Day of Recompense**] is the fourth description Allah mentioned for Himself after “All praise is for Allah...”. This has two meanings:
 - a) He is the King of the Day of Recompense.
 - b) He is the Owner of the Day of Recompense.

📖 Benefits derived from this Ayah:

- 1) All Ayat in the Qur'an based on acknowledging, glorifying and relying upon Allah are a Tafsir of the Ayah “**The Owner**

of the Day of Recompense”.

2) When this Ayah is read, Allah acknowledges His servant glorifying Him and entrusting his affairs towards Him. [See: Sahih Muslim 395]

3) The use of “...Owner...” here indicates that kingship and ownership will cease to exist on this Day. [See: Surah Al-Infitar 82:19]

4) Allah alone will be the King and Owner on “...the Day of Recompense”, and only His Decisions will be carried out. [See: Surah Al-Ghafir 40:16]

5) The mention of the Hereafter, promises, rewards and punishments is included in “...the Day of Recompense”.

6) The story of Dawud (عَلَيْهِ السَّلَامُ) and all other incidents mentioning fairness and justice come under “The Owner of the Day of Recompense”.

7) The relationship between Allah’s Mercy and Kingship on this Day is understood in light of the following hadith, in which the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

8) “Allah divided Mercy into one hundred parts. He kept ninety-nine parts with Him and sent down one part to the earth; to the jinn and human beings and animals and insects. Because of this one single part, His Creations are merciful to each other, so that even the mare lifts up its hoofs away from its baby animal, to avoid trampling on it. And He has reserved ninety-nine parts of mercy with which He would treat His servants on the Day of

Resurrection.” [See: Sahih Al-Bukhari 6000, Sahih Muslim 2752].

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

[1:5] We direct our worship only towards You, and we seek help only from You.

📖 General Tafsir:

In the previous Ayat, Allah addressed the Believers in third-person. Now, Allah addresses us in first person, which shows that when we mention Allah, we attain His closeness and the honor of being in His courtyard. So now, we will be addressing Allah as if He is in front of us. We attest to Allah that none has the right to be worshipped in truth except Him, and seek help from Him in matters which only He can resolve. A doctor can treat you, but the cure only works by Allah’s permission.

📖 Tafsir of the Words and Phrases:

- 1) [...worship...] This means to consider someone the owner of unseen strength and power, and while being in a state of loving this someone, you present yourself in front of him with humbleness, shyness and fear. This right is only reserved for Allah.
- 2) [We direct our worship only towards You...] Meaning that we in reality only single You out for worship O Allah, and we do not single out anyone else for worship.

3) [**...We only seek help from You**] Meaning that we in reality only ask You O Allah, and we do not ask anyone else.

📖 Benefits derived from this Ayah:

1) Some of our Salaf said that Surah Al-Fatihah is the summary of the Qur'an, and "**We direct our worship only towards You, and we seek help only from You**" is the summary of Surah Al-Fatihah.

2) Sincerity is a condition for deeds being accepted.

3) "**We direct our worship only towards You...**" is the comprehensive subject of the statement of Tawhid: "None has the right to be worshipped in truth except Allah alone."

4) The reason "**We direct our worship only towards You...**" was mentioned before "**...we seek help only from You**" is because we are being taught to praise Allah before asking Him for anything. [See: Surah Aal-Imran 3:193]

5) When one says "**We direct our worship only towards You...**", he:

- a) Asks Allah alone.
- b) Humbles himself in front of Allah.
- c) Singles out his acts of worship via his tongue for Allah.
- d) Singles out his acts of worship via his limbs for Allah.
- e) Singles out his wealth for Allah.

- f) Frees himself from anything that is associated with Allah. This is known as Tawhid al-Uloohiyaah i.e. singling out Allah in His Worship.
- 6) All the Prophets (عَلَيْهِمُ السَّلَامُ) called towards Tawhid al-Uloohiyaah.
- 7) The test of Ibrahim (عَلَيْهِ السَّلَامُ) when asked by Allah to sacrifice his son Ismail (عَلَيْهِ السَّلَامُ) is a great example of **“We direct our worship only towards You...”**.
- 8) When one says **“...we seek help only from You”** he:
- Submits to Allah.
 - Relies upon Him.
 - Asks Allah for help in all of his affairs.
- 9) No good deed can be performed without Allah’s help.
- 10) As for those affairs which Allah granted His creation some control of, they can seek help from them, and at times, this becomes obligatory. [See: Surah Al-Maidah 5:2]
- 11) It is not permissible to:
- associate anyone with Allah
 - make your love for the creation like your love for Allah.
 - make your fear of the creation like your fear of Allah.
- 12) The biggest deception one can give is to say **“We direct our worship only towards You...”** in every single prayer, then

associate partners with Allah.

13) Allah will never forgive the person who died while associating partners with Him.

14) It is sad that people invoke those who cannot help them when they are dead, and they wouldn't be able to help them even if they were brought back to life!

15) Allah did not mention what we ask Him for in “...we seek help only from You”, which shows that we can ask Him for anything we want, as long as it does not involve any sin.

16) To ask Allah, one must:

- a) Praise Him.
- b) Glorify Him.
- c) Mention that he is His servant.
- d) Ask Allah by the intercession of him being His servant.
- e) Ask Allah regarding your need and purpose of invocation; i.e. the straight path, for nothing greater can be asked for.

17) To seek intercession by calling upon those alive and those dead for the acceptance of one's invocations is an innovation. This is the polytheism the polytheists of Arabia were afflicted with. [See: Surah Yunus 10:18 and Surah Al-Zumur 39:3]

18) Seeking intercession by invoking Allah is permissible in only three scenarios:

- a) Using His Beautiful Names and Attributes as intercession.

- b) Using your good deeds as intercession. [See: Sahih Al-Bukhari 3465]
- c) Asking a righteous person (alive) to invoke Allah alone. [See: Sahih Al-Bukhari 3710]

19) The reason we use a plural noun for ourselves when invoking Allah in this Ayah while being alone when asking Him is because one doesn't have the strength to stand in Allah's courtyard alone to ask Him for anything, so he invokes Allah by proclaiming that he and all the Muslims among the mankind and Jinn are singling Him out for worship and invoking Him.

20) The best form of worship is that which is done collectively, as long as its basis is established in the Qur'an and Sunnah according to the methodology of the Companions. This is why praying in congregation for men is greater than praying alone.

﴿أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾

[1:6] Guide us to the straight path.

📖 General Tafsir:

The previous Ayah raises a question: what should we seek help from Allah in? Allah answered this by reminding us that we are in need of guidance in all affairs of our life at all times, for if we were not guided, we will not be able to recognize falsehood and ignorance. If we recognize them, it is only by Allah's guidance that we can stay firm on the straight path and not deviate from

it due to our weakness, desires, wishes, anger, envy, greed, stinginess, arrogance and being constantly attacked by Shaytan. Hence, we ask Allah to grant us the ability to walk on His straight path at all times at all instances.

📖 Tafsir of the Words and Phrases:

1) [Guide us...] This has two meanings:

a) Guide us by being gentle and gracious upon us. This type of guidance is granted by Allah, His Messenger (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) and the Believers. [See: Surah Al-Shu'ara 26:52]

b) Guide us by granting us the ability to stay firm on the straight path. This type of guidance is granted by Allah alone. [See: Surah Al-Qasas 28:56]

2) [...straight...] This has been used here for emphasis i.e. the completely straight path.

3) [...path...] The clear path.

4) [...the straight path] This refers to the religion of Islam, because this is the crystal-clear straight path to get closer to Allah and enter Paradise. [See: Surah Al-An'aam 161-163]

📖 Benefits derived from this Ayah:

1) The root of all invocations of the Prophets (عَلَيْهِمُ السَّلَامُ) are based on the Ayah “Guide us to the straight path.”

2) The entirety of the Qur'an, Islam and Islamic legislation is

included in the Ayah **“Guide us to the straight path.”**

3) **“...the straight path”** is that which is preserved in the Qur’an and Sunnah.

4) We should always ask Allah to guide us.

5) Without Allah’s guidance, one wrong step can lead us to a spiral of misguidance.

6) The example of **“...the straight path”** is that of a straight path towards which Allah calls. This path has open doors to its sides, each having a curtain from which a caller invites to that door. The straight path is Allah’s path towards guidance, and the doors on the sides are the prohibitions of Allah; whoever attempts to open them will be criticized and become misguided.

[See: Musnad Ahmad 17652]

7) Anyone who attaches himself to a person or group instead of the Qur’an and Sunnah has left the straight path. It is not possible for him to enter Paradise until and unless he abandons these crooked paths and returns to the crystal-clear path of the Qur’an and Sunnah.

8) After being guided, Allah still tells us to ask for guidance so that this guidance lasts with us.

9) Saying **“Guide us...”** teaches us to ask Allah to keep us on the path which is pleasing to Him for the entirety of our lives till our last breath, till we enter Paradise.

﴿صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾﴾

[1:7] The path of those who You favored; who did not earn Your Anger nor are they misguided.

📖 General Tafsir:

Asking Allah for guidance upon the path of the Prophets (عَلَيْهِمُ السَّلَامُ), his Companions (رَضِيَ اللَّهُ عَنْهُمْ) and all those who follow them in goodness till the Last Day should have been sufficient, but Allah also commanded us to ask Him to not make us misguided or worthy of His Anger; this is because Allah grants innumerable favors to all of His creation. At the very least, he gave all of them life, and fulfilling every necessity of theirs is a tremendous favor from Him. Hence, He taught us to ask Him to remain firm on the straight path full of favors, and to not make it a path of favors in this world which will be succeeded by us becoming misguided or earning Allah's Anger in the Hereafter.

📖 Tafsir of the Words and Phrases:

- 1) [The path of those who You favored...] meaning those people who were specifically rewarded the ability to stay firm upon Allah's obedience. This includes four types of people:
- 2) The Prophets (عَلَيْهِمُ السَّلَامُ).
- 3) The Truthful (رَضِيَ اللَّهُ عَنْهُمْ).
- 4) The Martyrs (رَحِمَهُمُ اللَّهُ).

- 5) The Righteous (رَحْمَهُمُ اللَّهُ). [See: Surah Al-Nisa 4:69]
- 6) [...who did not earn Your Anger...] The ones who earned Allah’s Anger are the Jews [See: Surah Al-Baqarah 2:61, 2:90, Surah Al-Maidah 5:60 and Sunan al-Tirmidhi 2954].
- 7) [...nor are they misguided...] The ones who became misguided are the Christians. [See: Surah Al-Maidah 5:77 and Sunan al-Tirmidhi 2954]

📖 Benefits derived from this Ayah:

- 1) Everything regarding the outcome of the Believers and disbelievers’ in the Hereafter is mentioned in this Ayah.
- 2) The mention of all incidents of the Prophets (عَلَيْهِمُ السَّلَامُ), the Truthful (رَضِيَ اللَّهُ عَنْهُمْ), the Martyrs (رَحْمَهُمُ اللَّهُ) and the Righteous (رَحْمَهُمُ اللَّهُ) in the Qur’an are an elaboration of “**The path of those who You favored...**”.
- 3) In this Ayah is an encouragement to follow the Prophets (عَلَيْهِمُ السَّلَامُ), the Truthful (رَضِيَ اللَّهُ عَنْهُمْ), the Martyrs (رَحْمَهُمُ اللَّهُ) and the Righteous (رَحْمَهُمُ اللَّهُ) in their beliefs, speech and actions to attain Paradise.
- 4) When this Ayah and the preceding Ayah is read, Allah will grant His servant that which he asked for [See: Sahih Muslim 395].
- 5) Allah attributed favor to himself in “**The path of those who You favored...**”, but He did not attribute anger and misguidance to Himself in “**...who did not earn Your Anger nor are they misguided**”. We learn from this that although

Allah is the One who created good and evil, evil isn't attributed to Him, for everything Allah does is good. All good is in Allah's Hand and no evil is attributed to Him [See: Mustadrak Hakim 3384]

- 6) Some of the reasons why the Jews earned Allah's Anger are:
- a) They distorted Allah's Book.
 - b) They hid Allah's Ayat.
 - c) They refused to implement the legislated punishments such as stoning and cutting hands.
 - d) They lied upon Allah.
 - e) They made up their own rulings and then claimed that what they made up was Allah's ruling.
 - f) They did not accept Islam because they envied the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ).
 - g) They divided into 72 sects due to their stubbornness.
- 7) Some of the reasons why the Christians became misguided are:
- a) They exaggerated about Isa (عَلَيْهِ السَّلَام).
 - b) They said that Isa (عَلَيْهِ السَّلَام) is Allah.
 - c) They said that Isa (عَلَيْهِ السَّلَام) is part of a trinity.
 - d) They said that Maryam (عَلَيْهَا السَّلَام) is part of a trinity.
 - e) They worship Isa (عَلَيْهِ السَّلَام).
 - f) They worship Maryam (عَلَيْهَا السَّلَام).

- g) They worship the cross.
 - h) They made houses of worship over the graves of their Prophets (عَلَيْهِمُ السَّلَامُ).
 - i) They took their rabbis and monks as their Rabb.
- 8) Although earning Allah's Anger and being misguided in **"...who did not earn Your Anger nor are they misguided"** is specifically referring to the Jews and Christians, the phrase is general in meaning and includes every individual who has the traits and characteristics of the Jews and Christians, which makes them deserving of Allah's Anger and becoming misguided.
- 9) If one wants to look at those who possess the traits of the Jews and Christians today; then look at:
- a) Those who overly exaggerate regarding their elders.
 - b) Those evil scholars who sought religious knowledge only to chase this world.
 - c) Those who blind-follow in this religion.
 - d) Those who reject and turn away from the clear-cut Ayat and Hadith of the Qur'an and Sunnah, only to attach themselves to a particular scholar and taking what he says as revelation, which is made apparent by his actions, even if his tongue denies this.
 - e) Those who abandon the Messenger's (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) speech and rely upon fabricated reports and made-up interpretations which have no basis in the Qur'an, the

Sunnah and the understanding of the Companions
(رَضِيَ اللَّهُ عَنْهُمْ).

- 10) Anyone who rejects the truth resembles the Jews.
- 11) Anyone who redirects himself from the straight path resembles the Christians.
- 12) This Ayah warns the Muslims to abandon the traits of the Jews and Christians so that they can be saved from the punishment of the Hellfire.
- 13) The reason why Shaytan was humiliated was because he incurred Allah's Anger upon himself.
- 14) Generally, **"...who did not earn Your Anger nor are they misguided"** is interpreted as **"...not the path of those who earned Your Anger, nor the path of those who were led astray"** or an interpretation in conformity with this. This is incorrect, because this phrase is the description of the previous phrase **"The path of those who You favored..."**, so **"The path of those who You favored..."** and **"...who did not earn Your Anger nor are they misguided"** is referring to the same person! Hence, the Ayah is interpreted as: **"The path of those who You favored, who did not earn Your Anger nor are they misguided."**

📖 Saying "Amin!" at the end of this Surah:

- 1) "Amin!" means: "O Allah! Accept it from me!"
- 2) "Amin!" is not part of the Qur'an; the evidence being that it

wasn't written in the Qur'an.

3) When one finishes reciting Surah Al-Fatihah, he should say "Amin!"

4) The biggest envy the Jews have against the Muslims is that they say "Amin!" in their prayers. [See: Musnad Ahmad 25082]

5) The Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) used to raise and stretch his voice to say "Amin!" loudly in prayer. [See: Sunan Abu Dawud 933 and Sunan Tirmidhi 248]

6) When the Imam says "Amin!" out loud after reciting "**...who did not earn Your Anger nor are they misguided**", the ones behind the Imam should say "Amin!" out loud as well.

7) If one's "Amin!" during the prayer coincides with the "Amin!" of the Angels, his previous sins will be forgiven. [See: Sahih Al-Bukhari 780]

8) If one says "Amin!" after the Imam recites "**...who did not earn Your Anger nor are they misguided**", his invocation will be accepted. [See: Sahih Muslim 404]



- Surah Al-Fatihah is a Makki surah.
- Similar to how Allah differentiated between the ranks of His Messengers by making some better than the rest, like making our Messenger (صلى الله عليه وعلى آله وسلم) the Leader of the children of Adam; Allah made Surah Al-Fatihah better than any other Surah in the Qur'an, the Injil and the Tawrah.
- Despite its short length, it is still the greatest Surah in comparison to other comparatively long Surahs, just like how the Ayat ul-Kursi is the greatest Ayah, despite longer Ayah's existing.
- Despite this Surah being the speech of Allah, it was revealed so that people could learn how to invoke Allah in the best manner.
- This Surah is the most excellent cure for sickness from everything.

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