



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾ الرَّحْمَنِ

الرَّحِيمِ ﴿٣﴾ مَلِكِ يَوْمِ الدِّينِ ﴿٤﴾ إِيَّاكَ

نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾ أَهْدِنَا

الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ

أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ

وَلَا الضَّالِّينَ ﴿٧﴾

TRANSLATION

Verse 1:1	In the name of Allah, the Most Gracious, the Most Merciful.
Verse 1:2	All praise is only for Allah, the Lord of the universe.
Verse 1:3	The Most Gracious, The Most Merciful.
Verse 1:4	The Master of the Day of Judgement.
Verse 1:5	You alone we worship, And You alone we ask for help.
Verse 1:6	Guide us to the straight path.
Verse 1:7	The path of those upon whom You have bestowed favor, not the path of those who have incurred Your anger, nor of those who have gone astray.

TAFSIR

Surah Al-Fatihah is an introduction to the Holy Quran which creates a strong desire in the heart of the reciter for seeking guidance from Allah Almighty, Who alone can grant it. Surah Al-Fatihah clarifies that the best appeal or prayer for a man is asking for guidance to the straight path. There are also other names that describe the virtuous status of this Surah, such as The Opening of the Book, The Mother of the Quran, the seven often repeated verses, etc.

The scholars say that this chapter comprises, in general, the context of the whole Quran with regards to Tauheed i.e. Monotheism (Worshipping Allah Alone); legislative rulings; the different paths humans take and their rewards and punishment.



{And indeed, We have given you seven of the oft-repeated (verses) and the great Quran.}

(Holy Quran 15:87)



SAHIH AL-BUKHARI 5006

{Abu Sa'id ibn al-Mu'alla reported: I was praying in the mosque when the Messenger of Allah, peace and blessings be upon him, called out to me but I did not respond. I said later, "O Messenger of Allah, I was praying." The Prophet said, "Did not Allah say: Respond to Allah and the Messenger when he calls you?" (8:24) Then, the Prophet said, "Shall I not teach you the greatest chapter in the Quran before you leave the mosque?" The Prophet took me by the hand and when he intended to leave, I said to him, "Did you not say that you would teach me the greatest chapter in the Quran?" The Prophet said, "All praise is due to Allah, the Lord of the worlds (1:1), which are the seven oft-repeated verses and the great Quran given to me."}

Surah Al-Fatihah is called The Mother of the Quran because it is written at the beginning of all manuscripts of the Quran and because it is recited in all rakah of Salah. Every Muslim memorizes this Surah.

Narrated Abu Hurairah:

That the Messenger of Allah (ﷺ) came out to Ubayy bin Ka'b, and the Messenger of Allah (ﷺ) said: "O Ubayy!" And he was performing Salat, so Ubayy turned around but he did not respond to him, so Ubayy finished his Salat quickly. Then he turned to the Messenger of Allah (ﷺ) and said: 'As-Salamu 'Alaikum, O Messenger of Allah!' The Messenger of Allah (ﷺ) said: 'Wa 'Alaikum As-Salam - what prevented you from responding to me when I called you Ubayy?' He said: 'O Messenger of Allah! I was performing Salat.' So he said: 'Do you not find among what Allah revealed to me: Respond to Allah and to the Messenger when they call you to what gives you life?' He said: 'Of course, I shall not repeat that, if Allah wills.' He said: 'Would you like for me to teach you a Surah the likes of which has neither been revealed in the Tawrah, nor the Injil, nor the Zabur, nor in the entire Qur'an?' He said: "Yes, O Messenger of Allah!" The Messenger of Allah (ﷺ) said: 'What do you recite in your Salat?' He said: 'I recite Umm Al-Qur'an.' So the Messenger of Allah (ﷺ) said: 'By the One in Whose Hand is my soul! The like of it has neither been revealed in the Tawrah, nor the Injil nor the Zabur, nor in the Furqan. It is the seven oft-repeated, and the Magnificent Qur'an which I was given.'

Abu Huraira reported:

The Apostle of Allah (ﷺ) said: If anyone observes prayer in which he does not recite Umm al-Qur'an, It is deficient [he said this three times] and not complete. It was said to Abu Huraira: At times we are behind the Imam. He said: Recite it inwardly, for he had heard the Messenger of Allah (ﷺ) declare that Allah the Exalted had said: I have divided the prayer into two halves between Me and My servant, and My servant will receive what he asks. When the servant says: Praise be to Allah, the Lord of the universe, Allah the Most High says: My servant has praised Me. And when he (the servant) says: The Most Compassionate, the Merciful, Allah the Most High says: My servant has lauded Me. And when he (the servant) says: Master of the Day of judgment, He remarks: My servant has glorified Me. and sometimes He would say: My servant entrusted (his affairs) to Me. And when he (the worshipper) says: Thee do we worship and of Thee do we ask help, He (Allah) says: This is between Me and My servant, and My servant will receive what he asks for. Then, when he (the worshipper) says: Guide us to the straight path, the path of those to whom Thou hast been Gracious not of those who have incurred Thy displeasure, nor of those who have gone astray, He (Allah) says: This is for My servant, and My servant will receive what he asks for. Sufyan said: 'Ala b. 'Abd al-Rahman b. Ya'qub narrated it to me when I went to him and he was confined to his home on account of illness, and I asked him about it.

SUNAN ABU DAWUD 3198

Narrated Talhah b. 'Abd Allah b. 'Awf:

I prayed over a dead person along with Ibn 'Abbas. He recited Surat Al-Fatihah and he said: This is the Sunnah.

SUNAN IBN MAJAH 838

It was narrated from Abu Sa'ib that he heard Abu Hurairah say:

The Messenger of Allah (ﷺ) said: 'Whoever performs a prayer in which he does not recite Ummul Qur'an (the Mother of the Qur'an, i.e., Al-Fatihah), it is deficient; not complete.'" I said: 'O Abu Hurairah, sometimes I am behind the Imam. He pressed my forearm and said: 'O Persian! Recite it to yourself.'

SUNAN AN-NASAI 912

It was narrated that Ibn Abbas said:

When Jibril was with the Messenger of Allah (ﷺ), he heard a sound from above like a door opening. Jibril, peace be upon him, looked up toward the sky and said: 'This is a gate in Heaven that has been opened, but it was never opened before.'" He said: "An Angel came down from it and came to the Prophet (ﷺ) and said: 'Receive the glad tidings of two lights that have been given to you and were never given to any prophet before you: The Opening of the Book (Al-Fatihah) and the last verses of Surat Al-Baqarah. You will never recite a single letter of them but you will be granted it.'

SUNAN AT-TIRMIDHI 2064

Abu Sa'eed Al Khudri narrated:

"Some of the Companions of the Messenger of Allah (S.A.W) came across a tribe of Bedouins that did not entertain them, nor behave hospitality with them. Their leader became ill, and they came to us saying: 'Do you have any medicine?' We said: 'Yes. But you did not entertain us nor have us as guests so we will not do anything until you give us something.' Then they gave sheep for that." He said: 'So a man from us began reciting the Opening of the Book (Surat Al-Fatihah) and he was cured. So when we came to the Messenger of Allah (S.A.W) we mentioned to him, He said: 'How did you know it was Ruqyah?' And he did not mention any prohibition against it, and he said: 'Eat, and assign me a share among you from them (Sheep).'

Verse 1

People often take the name of one of their great and powerful personalities at the time of doing or beginning a work. By this association, it is believed, the work would achieve success, greatness and blessings.

This verse runs on the same line. Allah began His speech with His Own name (Great is His name), so that the ideas taught in this chapter be stamped by, and associated with it. Also, it teaches a lesson to mankind, showing them the perfect manner of starting all their talks and actions; it guides them to put the stamp of the divine name on all their activities and doing every work for the sake of Allah and associating it with His good names and attributes.

What is done for the sake of Allah and performed in His name, shall continue and will not perish. Everything, every work and every affair shall have its share of eternity - as much as it is related to Allah.

SAHIH AL-BUKHARI 5500

Narrated Jundub bin Sufyan Al-Bajali:

Once during the lifetime of Allah's Apostle we offered some animals as sacrifices. Some people slaughtered their sacrifices before the (Id) prayer, so when the Prophet finished his prayer, he saw that they had slaughtered their sacrifices before the prayer. He said, "Whoever has slaughtered (his sacrifice) before the prayer, should slaughter (another sacrifice) in lieu of it; and whoever has not yet slaughtered it till we have prayed; should slaughter (it) by mentioning Allah's Name."

“Allah” is the proper name for the lord of all the creations. No one else is named with this name. Therefore, the full import of the sentence would be as follows: The guidance, total guidance is begun with the name of Allah, the Beneficent, the Merciful; He is Allah, Whom the servants return to; He is Beneficent, Who has opened the way of His All-encompassing mercy for believers and disbelievers alike, the mercy which provides them with all that is necessary and good for their existence and life; He is Merciful, Who has reserved His special mercy for the believers, the mercy which ensures their happiness in the life hereafter and their nearness to their Lord.



And decree for us in this world [that which is] good and [also] in the Hereafter; indeed, we have turned back to You." [Allah] said, "My punishment - I afflict with it whom I will, but My mercy encompasses all things." So I will decree it [especially] for those who fear Me and give zakah and those who believe in Our verses

(Holy Quran 7:156)



This verse, at the beginning of this chapter refers also to the theme of this chapter. Its purpose is to praise Allah and to pledge the believer's servitude (declaring that he worships only Allah and seeks help from Him only) and then to pray for divine guidance. By this verse, the servant may learn how, by repeating these words, he may show his gratitude to, and servitude before, Allah.

When you see someone suffering from a deficiency which he cannot remove by himself, the reaction which you experience and which tells you to provide him with what he needs in order to make up his deficiency, is called mercy. Ultimately, mercy means giving and bestowing to fulfill other's need. It is this latter meaning in which this attribute is used for Allah.

"Ar-Rahman" (translated here as "The Most Beneficent") relates to that all-encompassing mercy that is bestowed upon the believers and the unbelievers alike. It is used in the Quran, mostly in this meaning.



The Most Beneficent, 'Who is' established on the Throne.

(Holy Quran 20:5)





Say: “Whoever is in error, the Beneficent will surely prolong span (of his life) for him, until when they behold that which they were promised, either a punishment (in this world), or the Hour (of Resurrection). Then they will find out who will have the most miserable place and the weakest forces.”

(Holy Quran 19:75)



“Ar-Rahim” (translated here as “The Most Merciful”), on the other hand, is more appropriate for that mercy which shall remain forever, the perpetual inexhaustible mercy that shall be bestowed on the believers in the life hereafter.



It is He who sends blessings upon you, and His angels (ask Him to bless you), that He may bring you out from darkness into the light. And He is ever Merciful to the believers.

(Holy Quran 33:43)



Allah has forgiven the Prophet, and the Muhajirin, and the Ansar who followed him in the hour of hardship. After the hearts of a party of them had almost deviated (from the right path), then He forgave them. Indeed, He was to them Kind, Most Merciful.

(Holy Quran 9:117)



So, Ar-Rahman and Ar-Rahim are both actual names of Allah with which he describes himself. They prove the attribute of mercy and its associated effect.

Mercy of the creator is an attribute that befits his greatness and majesty, indicating no sense of deficiency in any way.

We also witness particular acts of mercy that only pertain to Allah such as the sending of rain, ending drought, and similar acts that indicate his mercy.

Even the common people notice this. If you were to ask a common, uneducated person in the morning after a rainy night, "Why did we receive rain?" he would probably reply with something like, "By the favor of Allah and his mercy."

A special significance of this verse is its appearance before every Surah that teaches man that he should recite it every time he begins a Surah. This forms part of the etiquette of Quran recitation.

Verse 2

Allah has created the creatures by His own knowledge, power and will, and not because He was compelled by someone else to do so. Therefore, everything is His own good work, done by His own will.



That is Allah, your Lord, the Creator of all things. There is no god except Him. So how are you turning away.

(Holy Quran 40:62)



Who made all things good that He created, and He began the creation of man from clay.

(Holy Quran 32:7)



If Allah had intended to take a son, He could have chosen from what He created, whatever He willed. Be He glorified. He is Allah, the One, the Omnipotent.

(Holy Quran 39:4)





And faces shall be humbled before the Ever-Living, the Eternal. And indeed, he will be a failure who carries (a burden of) wrongdoings.

(Holy Quran 20:111)



It is clear that Allah is good in His names and good in His actions; and that every good and beauty emanates from Him.

Therefore, Allah is praised for His good names as He is praised for His good actions. Every praise, uttered by any speaker for any good deed is in reality addressed to Allah only; because every good (Which is the object of praise) emanates from Him only. In short, to Him belongs the species of the praise and all and every praise.

The praise means to attribute, to ascribe; and Allah has declared that He is above all that His servants ascribe to Him.



Allah, there is no god except Him. His are the most beautiful names.

(Holy Quran 20:8)



And to Allah belong the most beautiful names. So, call on Him by them. And leave those who blaspheme His names. They will soon be requited for what they used to do.

(Holy Quran 7:180)



Holy Quran ascribes the action of “praise” to Allah alone.

Allah addresses Prophet Nuh (AS) in these words:



“Then when you are firmly seated, you and whoever is with you, in the ship, then say, praise be to Allah who has saved us from the wrong doing people”

(Holy Quran 23:28)



And He quotes Prophet Ibrahim (AS) as saying:



“All the praises be to Allah who has given me, in my old age, Ishmael and Isaac. Surely, my Lord is indeed the All Hearer of supplication.”

(Holy Quran 14:39)



Also, He told His Prophet Muhammad (PBUH),



And say: “Praise be to Allah, who will soon show you His signs, so that you shall recognize them. And your Lord is not unaware of what you do.”

(Holy Quran 27:93)



None except Allah may comprehend the beauty and perfection of His work, nor can anyone else understand the beauty and perfection of His names and attributes.



He fully knows what is ahead of them and what is behind them, but they cannot encompass Him in their knowledge.

(Holy Quran 20:110)



So do not make up any similitudes for Allah. Indeed, Allah knows and you know not.

(Holy Quran 16:74)



The divine word, “All praise is only for Allah”, is a sort of a training to the servant. A training without which he could not know how to declare the praise of Allah.

Allah is perfect in his self, his attributes, and his actions. This praising, however, must be made with love and honor.

“Rabb” meaning Lord includes three main descriptions: the creator, the owner, and the controller of all affairs. So, he is the creator of all that exists, the owner of all that exists, and the controller of everything. The Lord is The One Who provides sustenance, arranges growth and development, takes care, promulgates laws, dictates policies, and demands obedience. He Who is The Owner and The Master.

“Alamin” in this verse to anything and everything other than Allah. Everything else besides Allah is described with this word because the very existence of everything is a sign or indication that they have a creator.

The creations depend on the owner (Allah) in its existence, as well as in all affairs related to its existence.



The Day all will appear before Allah. Nothing about them will be hidden from Him. He will ask, “Who does all authority belong to this Day? To Allah—the One, the Supreme!

(Holy Quran 40:16)



SUNAN IBN MAJAH 3803

Aisha reported: When the Messenger of Allah, peace and blessings be upon him, saw something he liked he would say: All praise is due to Allah by whose favor good deeds are accomplished. When the Prophet saw something, he disliked, he would say: All praise is due to Allah in every circumstance.

Verse 3

Allah is God of everything, Ar-Rahman (the Beneficent) for all His creations and Ar-Rahim (the Merciful) especially for the believers, this refers to the fact that the mercy of the Beneficent is limited to this world and is common for the whole creation; and that of the Merciful is common to this world and the hereafter but is reserved for the believer.

In other words, the mercy of the Beneficent is reserved for the creative blessings that are bestowed on believers and unbelievers alike; and that of the Merciful is common to the creative and legislative blessings (the latter opening the way to happiness and felicity) and is reserved for believers, because only the bounties bestowed upon them will last forever, and the good end is for guarding against evil and for piety.

The virtue of this verse is that these two perfect names, Ar-Raḥman and Ar-Raḥim, are established and confirmed for Allah.

AL-ADAB AL-MUFRAD 377

Abu Hurayra said, "A man came to the Prophet, may Allah bless him and grant him peace, with a child which he began to embrace. The Prophet, may Allah bless him and grant him peace, said. 'Do you show mercy towards me?' 'Yes,' the man replied. He said, 'Allah is more merciful towards you than you are towards this child. He is the Most Merciful of the merciful.

SUNAN IBN MAJAH 199

Nawwas bin Sam'an Al-Kilabi said: "I heard the Messenger of Allah say: 'There is no heart that is not between two of the Fingers of the Most Merciful. If He wills, He guides it and if He wills, He sends it astray.' The Messenger of Allah used to say: 'O You Who makes hearts steadfast make our hearts steadfast in adhering to Your religion.' And he said: 'The Scale is in the Hand of the Most Merciful; He will cause some peoples to rise and others to fall until the day of Resurrection.'"

Mercy in this context means compassion or forgiveness shown towards the creation whom it is within Allah's power to punish or harm.

Verse 4

Maliki Yawm ad-Din means The Master of the Day of Judgement. Allah is the only owner of that day on which the creations will be rewarded or punished.

This verse is the confirmation of a true and perfect ownership to Allah and complete authority on the Day of Recompense because on that day, all ownership, decision-making, judgment, and kingship of anyone else will vanish.

If it is asked: why did Allah specify His kingship or ownership to the Last Day when it is known that these qualities always have and always will apply to Him; even in the present world?

The answer is of course He is Master in this world as well but this statement has been mentioned here to emphasize a particular feature of Allah's authority.

On that Day His complete and perfect Kingship, ownership, justice and wisdom will become entirely clear. There will be **NO** confusion on that Day as to who the real King/Owner is, to Whom does all obedience belong to, Who owns every single thing in existence. On that Day ALL will yield to His greatness in a state of full submission. Otherwise, He indeed is Master of the Day of Judgment and all other days.

This verse is also the proof of resurrection after death and that everyone will be recompensed according to what they earned of good or bad.

This verse also encourages mankind to act and prepare for that day on which they will be repaid according to what they have done.

Allah will decide according to His decrees, and none can dictate to Him. None can veto His decision, nor can an appeal be lodged against it. Even the mighty emperors of this world will be lined up before Allah. He will pass Judgment on to all of them, whereafter the decision will be binding.



"But when there comes the Deafening Blast - that Day a man will flee from his brother, and his mother and his father, and his wife and his children. For each one of them that Day will have enough preoccupations of his own. Some faces, that Day, will be bright – laughing, rejoicing at good news. And other faces, that Day, will have upon them dust. Blackness will cover them. Those are the disbelievers, the wicked ones."

(Holy Quran 80:33-42)



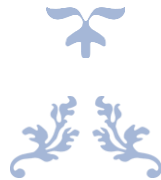
Verse 5

When a servant of Allah worships Him, he stands before the Lord as a slave stands before his master to show the utmost level of respect, humbleness, selflessness and servitude.



And your Lord said: “Call upon Me. I will respond to your (invocation).” Indeed, those who disdain My worship, they will enter Hell, disgraced.

(Holy Quran 40:60)



Say: “I am only a man like you. It has been inspired to me that your god is only One God. So, whoever is expecting for the meeting with his Lord, let him do righteous deed, and not associate anyone as a partner in the worship of his Lord.”

(Holy Quran 18:110)



That is why worship is completely opposite of arrogance and pride.

The mastership of Allah is not limited; His mastership is not shared by anyone else, nor is the servitude of the creatures divided between Allah and someone else. Allah has total and all-encompassing authority over His servants; He does whatsoever He wills with them and about them. His ownership is unconditional and unlimited; and the servitude of His creatures is likewise unconditional and unlimited. This “ownership” is true and exclusive on both sides: The Lord has the exclusive ownership, and the slave has the exclusive servitude.

The verse, “You alone we worship”, points to this exclusiveness.

The only true attribute of the universe is that it is created and owned by Allah. All of the creation tells about the divine presence and looking at these things should make one not forgetful of Allah. He is ever present.

Narrated Abdullah: When the Verse: "Those who believe and mix not their belief with wrong." was revealed, the companions of the Prophet (PBUH) said, "Who amongst us has not mixed his belief with wrong?" Then Allah revealed: "Join none in worship with Allah, Verily joining others in worship with Allah is a great wrong indeed."

The true worship is that in which the worshipped and the worshipper both are present. Allah should be worshipped as the One who is present before the worshipper. The worshipper should be present before his Lord, not only with his body but also with his soul; otherwise, the worship would be a body without soul, a form without life. Nor should he divide his attention between his Lord and someone or something else; neither openly as the idol worshippers do nor secretly like the one whose mind is on something else while worshipping Allah.



Indeed, We have sent down the Book to you (Muhammad) with truth, so worship Allah, being sincere to Him in religion.

(Holy Quran 39:2)



Worship shall be a true worship when it is done with pure intention, and this purity has been named as the presence of the worshipper. This will happen only when the attention of the Worshipper is not fixed on anyone other than Allah and when his aim of worship is purely for Allah.

Narrated Ibn Abbas: Allah's Messenger (PBUH) used to say at the time of difficulty, "None has the right to be worshipped but Allah, the Majestic, the Most Forbearing. None has the right to be worshipped but Allah, the Lord of the Tremendous Throne. None has the right to be worshipped but Allah, the Lord of the Heavens and the Lord of the Honorable Throne."

The word “worship” includes doing everything Allah commands and avoiding everything He forbids. Whoever is not in accordance with this and not carrying out what He has commanded to do and not avoiding what He has forbidden to do; then he is not a true worshipper and servant. A worshipper is someone who obeys the One he worships in whatever He legislates. So, worship requires that mankind carry out everything they are commanded to do and avoid everything they are forbidden from doing. However, it is not possible to fulfill all of these duties without the help and assistance of Allah.



Is it not for Allah, the pure religion. And those who take protectors besides Him, (they say): “We do not worship them but that they may bring us near to Allah.” Indeed, Allah will judge between them concerning that wherein they differ. Indeed, Allah does not guide him who is a liar, ingrate.

(Holy Quran 39:3)



Therefore, the verse “and You alone we seek for help” means we do not seek the help of anyone else in worship or in anything else. This seeking of help is to request the help and assistance, and Allah combines between worship and the seeking of assistance or reliance in many places the noble Quran. This is because worship could not be completely established except with the help of Allah by entrusting one’s affairs to him, and relying on him.

AL-ADAB AL-MUFRAD 664

Abdullah ibn Abbas reported that the Messenger of Allah may Allah bless him and grant him peace, used to say, "O Allah, help me and do not help against me. Support me and do not support anyone against me. Make guidance easy for me."

JAMI AT-TIRMIDHI 1930

Abu Hurairah narrated that the Messenger of Allah said: "Whoever relieves a Muslim of a burden from the burdens of the world, Allah will relieve him of a burden from the burdens on the Day of Judgement. And whoever helps ease a difficulty in the world, Allah will grant him ease from a difficulty in the world and in the Hereafter. And whoever covers (the faults of) a Muslim, Allah will cover (his faults) for him in the world and the Hereafter. And Allah is engaged in helping the worshipper as long as the worshipper is engaged in helping his brother."

VERSE 6

Allah has mentioned the purpose for which His speech (The Holy Quran) has been revealed:



O People of the Book, there has indeed come to you Our Messenger (Muhammad), making clear to you much of what you used to hide of the Scripture, and forgiving much. Indeed, there has come to you from Allah a light and a clear Book (the Quran).

By which Allah guides those who seek His good pleasure to the ways of peace, and He brings them out from darkness into light by His decree, and guides them to a straight path.

(Holy Quran 5:15-16)



“Guide us” refers to the guidance of showing and directing to the right path as well as the guidance of granting success.

So, by reciting, “Guide us to the straight path”, you are asking Allah for beneficial knowledge (which is the guidance of direction) and righteous action (which is the guidance of success in following the knowledge).

“straight” means the correct path with no crookedness or deviation. In these verses, Allah has commended the straight path and that it is the path taken by those upon whom Allah has bestowed His bounties and favors. It is this path to which guidance has been asked for. And it is the ultimate goal of the worship that the servant prays to his Lord that his worship, clean from all impurities, be performed in this path.

The straight path is none other than the complete legislation with which the Prophet Muhammad (PBUH) has come with.



This is the Book about which there is no doubt, a guidance for those who fear (Allah).

(Holy Quran 2:2)





The month of Ramadan is that in which the Quran was revealed, a guidance for mankind, and clear proofs of guidance, and the criterion (between right and wrong). So, whoever of you witnesses (this) month, then he must fast (in) it. And whoever is sick or on a journey, then an equal number of other days (should be made up). Allah intends for you ease, and He does not intend hardship for you, and (He wants) that you should complete the count, and that you should glorify Allah for having guided you, and that you may be grateful (to Him).

(Holy Quran 2:185)



Guidance is really the greatest treasure because, without it, a person will suffer eternally in Hell even though one may have enjoyed all the pleasures of this world.

If a person is indeed on the right path, then he should pray to Allah to keep one steadfast upon the straight path until death. Therefore, with regard to such a person, the prayer in Surah Al-Fatihah will be a supplication for steadfastness.



“Our Lord, let not our hearts deviate after when You have guided us, and bestow upon us mercy from Yourself. Indeed, You are the Bestower.”

(Holy Quran 3:8)



This verse tells us about the path that leads to Allah’s love, the path that prevents us from following our desires and from adhering to our opinions.

Verse 7

As far as the path is concerned, Allah has said that there are two ways, not one.



Did I not ordain for you, O Children of Adam, that you should not worship the Satan. Indeed, he is to you a clear enemy.

And that you worship Me. That is the straight path.

(Holy Quran 36:60-61)



So, there is a straight path, and also there is another path.



And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided.

(Holy Quran 2:186)



The straight path is different from that of those who have gone astray; it is a path which is far away from polytheism and injustice. There can be no straying in this path; neither in hidden ideas and beliefs (for example, the disbelief or the thoughts disapproved by Allah); nor in open actions or omissions (like committing a sin or omitting a good deed). It is the true monotheism in belief and in deeds.



Those who believe, and obscure not their belief with wrong doing, those are for whom there is security, and they are the guided.

(Holy Quran 6:82)



And whoever obeys Allah and the messenger, then they will be with those upon whom Allah has bestowed favor, of the prophets, and those steadfast in truthfulness, and the martyrs, and the righteous. And how excellent are these as companions.

(Holy Quran 4:69)



And that you worship Me. That is the straight path.

(Holy Quran 36:61)



So, those who believe in Allah, and hold fast to Him, He will admit them into His mercy from Him, and bounty, and He will guide them to Himself by a straight path.

(Holy Quran 4:175)



There are various ways to Allah, each differing with others in perfection, easiness and smoothness. It all depends on its nearness or remoteness from the basic reality, from the straight path, like the way of submission, of faith, of worship, of purity of intention or of humility before Allah.

Some of the ways leading to the opposite direction are disbelief, polytheism, infidelity, exceeding the bounds, committing sins etc.



And for all there will be ranks for what they did. And that He may recompense them for their deeds, and they will not be wronged.

(Holy Quran 46:19)



The people of the straight path (who have been firmly established in it by Allah) do enjoy complete authority to guide the other servants of Allah.



Your ally is only Allah, and His messenger, and those who have believed, those who establish prayer, and pay the poor due, and they bow down in worship.

(Holy Quran 5:55)



The straight path, in this world, is that which stops short of excesses and rises above shortcomings, and remains straight; and, in the next world, it is the path of the believers leading them to the Garden.



Say: "O People of the Book, do not go beyond bounds in your religion other than the truth, and follow not the desires of people who went astray before, and led many astray, and strayed (themselves) from the right path."

(Holy Quran 5:77)



THE RECITATION OF AMEEN AT THE END OF SURAH AL-FATIHAH

It is sunnah to recite Ameen after Surah Al-Fatihah, while performing Salah and even when not performing Salah. 'Ameen' means to beseech Allah to accept the dua made by a person. Therefore, two prayers are being made, the first being The Prayer itself, and the second being the Prayer for the acceptance of one's Prayer i.e., the recitation of Ameen.

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Narrated Wa'il ibn Hujr: When the Messenger of Allah (PBUH) recited the verse "Nor of those who go astray" (Surah al-Fatihah, verse 7), he would say Ameen; and raised his voice (while uttering this word).