



Noor Al-Fajr Academy

Start with Light, Grow with Insight

صورة الفاتحة

Chapter Fatiha

The Greatest sūrah. The Prophet ﷺ called it the **greatest sūrah in the Qur'an.**

Pillar in Salāh. *“No prayer for the one who does not recite the Opening of the Book.” Reciting it is required in every rak‘ah.*

Makki (majority view). Most scholars class it as Makki

أسماء سورة الفاتحة

The Names of Sūrat al-Fātiḥah

The scholars of Islam have mentioned more than **twenty names** for this blessed Sūrah — each name reflecting one of its divine roles and meanings. **Ibn al-Qayyim** said:

لكل اسم من أسماء الفاتحة سرٌّ خاصٌّ ومعنىٌ يختصُّ به

“Each name of al-Fātiḥah carries a distinct secret and a meaning unique to it.”

وقليل تعدد الأسماء يدل على شرف المسمى

Al-Fātiḥah (The Opening)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

“In the name of Allah, the Most Merciful, the Especially Merciful. All praise is due to Allah, Lord of the worlds.”

(Sūrat al-Fātiḥah 1:1–2)

It is called Al-Fātiḥah because Allah **opens** the Qur'an with it and we **open** our **prayers** with it— it's the key to the Book and the key to divine mercy.

Umm al-Kitāb (The Mother of the Book)

قال النبي ﷺ: هي أُمُّ الْكِتَابِ، وَهِيَ السَّبْعُ الْمَتَانِي، وَهِيَ الْقُرْآنُ الْعَظِيمُ

“It is the Mother of the Book, the Seven Oft-Repeated Verses, and the Great Qur'an.”

It's called "Mother of the Book" because it contains the essence of the Qur'an's message – **tawhīd, servitude, mercy, guidance, and the path to salvation.**

As-Sab' al-Mathānī (The Seven Oft-Repeated Verses)

وَلَقَدْ أَتَيْنَاكَ سَبْعًا مِّنَ الْمَتَانِي وَالْقُرْآنَ الْعَظِيمَ

“And We have certainly given you the Seven Oft-Repeated (verses) and the Grand Qur'an.”

(Sūrat al-Hijr 15:87)

قال النبي ﷺ لأبي سعيد بن المعلى رضي الله عنه:
لأعلمتك سورة هي أعظم سوره في القرآن، الحمد لله رب العالمين، هي
السبع المثاني والقرآن العظيم الذي أوتيته

It is called **As-Sab' al-Mathānī** because it is recited **repeatedly** in every prayer, and it contains **praise** and gratitude that alternate between the servant and his Lord, the **Ummah** were chosen honoured and **selected** to receive it.

Al-Qur'ān al-'Azīm (The Great Qur'an)

هي السبع المثاني والقرآن العظيم الذي أُوتِيَتْهُ

Though brief, it encompasses the meanings of the entire Qur'an – the Oneness of Allah, prophethood, the Hereafter, worship, and divine justice.

Ash-Shifā' (The Cure)

قال النبي ﷺ عن الفاتحة:

وما يدريك أنها رقية؟

"How did you know it is a healing (ruqyah)?"

Sūrat al-Fātihah heals the body, soul, and heart – through faith, remembrance, and divine connection. It's used as **ruqyah** for spiritual and physical ailments.

Al-Wāfiyah (The Complete One)

Reported by Sufyān ibn ‘Uyaynah:

سميت الوافية لأنها لا تنصف في القراءة

“It is called Al-Wāfiyah because it is never read in halves.”

It must be recited in full in every rak‘ah, because it is complete in meaning and form.

Al-Kāfiyah (The Sufficient One)

Ibn Taymiyyah said:

سميت الكافية لأنها تكفي عن غيرها ولا يكفي غيرها عنها

*“It is called Al-Kāfiyah because **it suffices in place of all other supplications, while nothing else can replace it.**”*

It alone is enough for spiritual completeness and prayer validity – no šalāh is accepted without it.

Al-Asās (The Foundation)

It is the foundation of the Qur'an and the root of faith – containing the summary of Tawhīd (Divine Oneness), 'Ibādah (Worship), and Hidāyah (Guidance).

- Ummul Qur'an
- As Salah

Ibn al Qayyim:

The **Surah introduces Allah**, Exalted be He, through **5 names** that form the foundation of all the Beautiful Names and Perfect Attributes: **Allāh, Ar-Rabb, Ar-Rahmān Ar-Raheem, Al-Malik.**

It also implies the **affirmation** of Prophethood from several perspectives:

- His saying: **“All forms of Praise belongs to Allah Lord of the Worlds”**

From the name **“Allāh”** – which means **“The One Who is worshipped.”** The servants cannot know how to worship Him except through the way **conveyed by His messengers.**

From the name “Ar-Rahmān” (The Most Merciful) – His mercy prevents that He leave His servants neglected and uninstructed about what leads to their perfection and happiness.

Regarding His saying “**Master of the Day of Judgment**” – It is the day when Allah will judge His servants for their deeds, both good and evil. He will make His judgment manifest to all creation with perfect justice. Allah never punishes anyone without first establishing the proof through His messengers. The verse also clarifies the **two ultimate outcomes**: the *reward for the righteous and the punishment for the wicked*. Humanity is divided into two groups – no third – *the doers of good destined for eternal bliss, and the doers of evil destined for torment*.

Regarding His saying “**You alone we worship, and You alone we seek help from**” – Allah commands His servants to worship Him alone, without partners, and to seek help from none but Him. These two – worship and seeking aid – encompass every good. The whole religion revolves around these two pillars.

Worship is for Him alone, and reliance is upon Him alone, and one cannot worship Him properly except by His aid. This reflects the essence of His saying: “**So worship Him and rely upon Him**” (*Qur'an 11:123*).

Hence, half of Al-Fatiḥah is for Allah – “**You alone we worship**” – and half is for the servant – “and **You alone we seek help**” – as mentioned in the ḥadīth qudsī:

“I have divided the prayer between Myself and My servant into two halves – half for Me, and half for My servant – and My servant shall have what he asks for.”

Regarding His saying **“Guide us to the straight path”** – Guidance here means *explanation, direction, success, and inspiration*. The **first is knowledge and clarity**, the **second is divine enablement**.

The Levels of Guidance:

There are two distinct yet inseparable types of guidance:

- 1. Guidance of instruction and knowledge, and*
- 2. Guidance of success and action.*

From the phrase **“Guide us to the straight path”** – that is, knowing what exactly is being asked for: the **ṣirāt al-mustaqīm**.

A path is not truly a “ṣirāt” unless it includes **five qualities**:

- 1. Straightness (no deviation),*
- 2. Reaching the destination,*
- 3. Closeness (being the shortest route),*
- 4. Spaciousness for those who travel upon it, and*
- 5. Exclusivity – being the one clear path leading to the goal.*

Profound lesson from this verse, is that it's highlighting the need for unity and congregation between Muslims

Then mentioning “those upon whom You have bestowed favor” – refers to those *blessed with faith, knowledge, righteous action, and adherence to the path of truth.*

Then, mentioning “those who incurred wrath” refers to *those who knew the truth but abandoned it*, while “those who went astray” refers to *those who left the truth out of ignorance and misguidance.*

This categorization reveals that all people fall into one of three types:

1. Those who know the truth and follow it – the blessed ones
المنعم عليهم
2. Those who know it but oppose it – the objects of wrath
المغضوب عليهم
3. Those who are ignorant of it – the astray
الضالين

Why did Allah say “those who incurred wrath” and not “those You became angry with”?

There are several reasons:

1. He attributed the wrath to them but omitted the subject (the one who is angry), indicating that **they deserve the anger of everyone who becomes angry for Allah's sake – the angels, the prophets, and the believers** – whenever Allah's sacred limits are violated.

The Second Explanation:

Allah's statement,

“Whatever blessing you have – it is from Allah” (An-Nahl 16:53), shows that every blessing originates from Him alone.

Wrath, however, is not attributed to Him directly except in contexts of justice, punishment, and retribution.

Therefore, the doer (subject) of the verb “angry” was omitted in “those who incurred wrath” – emphasizing that the wrath befell them as a consequence of their deeds and rebellion.

Example in *Surah Shu'ara : 78-80 and Surah Jin : 10*

Who are the Jews really?

عن عزقة بن مالك، قال: انطلق النبي ﷺ يوم خيبر حتى إذا كان في
يا عشرة: الثانية، قامت في وجههم خيبر، فأخذ رسول الله ﷺ بيدي فقال
اليهود أوقوا اثنين عشر رجلاً يشهدون أن لا إله إلا الله، وأن محمدًا رسول
الله، يحط الله عنكم القضاء الذي عصيكم قال: فامسكون، فما أجا به
منهم أحد، فرد عليهم، فلم يجدهم منهم أحد ثلاثة مرات، ثم قال
تحيط بكم اللعنة، إنكم قومٌ مغضوبٌ عليكم
إن الله ليفتحها عليكم، وإنما إذا فتحت: قال: فالتفت إلى أصحابه فقال
خيبر، فإني أنا النبي الخاتم، وأنا النبي المصطفى، أمت أو كتب لي أن
أعيش

‘Urfujah ibn Mālik reported:

The Prophet ﷺ set out on the day of Khaybar, and when he reached the mountain pass facing the fortress of Khaybar, he took my hand and said:

“O assembly of Jews! Bring forth twelve men among you who will bear witness that there is no god but Allah and that Muhammad is the Messenger of Allah – and Allah will remove from you the anger that has befallen you.”

But they refused to respond to him – not one of them answered.

He repeated the call three times, and still none of them replied.

Then he said:

"The curse will surely surround you, for you are a people who have incurred wrath."

Then the Prophet ﷺ turned to his Companions and said:

"By Allah, Allah will soon open this land for you!"

And when Khaybar is conquered, know that I am the Seal of the Prophets,

I am the Chosen Prophet (Al-Muṣṭafā) –

whether I live or whether I am taken (in death)."

Aḥmad (Hadith no. 23998)

Another Ḥadīth mentions their **hatred and jealousy** towards Muslim and Islam, "when **Ameen** is said after reciting it in **Salah.**"

The prophet clearly mentions the virtue of saying Ameen (together with the Imam), hence the jealousy.

He said:

من وافق تأمينه تأمين الملائكة غفر له ما تقدم من ذنبه

On the special occasion of its revelation;

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ
بَيْنَمَا جِبْرِيلُ قَاعِدٌ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمِعَ تَقْرِيْبًا مِنْ فَوْقِهِ فَرَفَعَ رَأْسَهُ فَقَالَ
هَذَا بَابٌ مِنَ السَّمَاءِ قَتَحَ الْيَوْمَ لَمْ يُقْتَحْ قَطُّ إِلَّا الْيَوْمَ
فَنَزَّلَ مِنْهُ مَلَكٌ فَقَالَ جِبْرِيلُ
هَذَا مَلَكٌ نَزَّلَ إِلَى الْأَرْضِ لَمْ يَنْزَلْ قَطُّ إِلَى الْأَرْضِ قَبْلَ الْيَوْمِ
فَسَلَّمَ وَقَالَ
أَبْشِرْ بِثُورَيْنِ أُوتِيَّهُمَا لَمْ يُؤْتَهُمَا تَبِيِّنْ قَبْلَكَ
فَاتِّحَةُ الْكِتَابِ وَخَوَاتِيمُ سُورَةِ الْبَقَرَةِ
لَنْ تَقْرَأْ بِحَرْفٍ مِنْهُمَا إِلَّا أُنْعَطِيَتَهُ

While the Angel Jibrīl was sitting with the Prophet, ﷺ he heard a sound from above. He lifted his head and said:

“This is a gate in the heavens that has been opened today – it has never been opened before this day.”

Then **an angel** descended through that gate.

Jibrīl said:

*“This is **an angel** who has descended to the earth – he has never descended before this day.”*

The angel greeted and said:

"Rejoice with the two lights given to you that were never granted to any Prophet before you:

Sūrat al-Fātiḥah and the closing verses of Sūrat al-Baqarah.

You will never recite a single letter of them
without being granted what you ask."

— Sahih Muslim, Book of Travelers' Prayer, ḥadīth no. 806

"وَإِنْ حَمْدَ عَيْنَةٍ يَعْوَدُ إِلَيْهِ الْحَمْدُ" :

"And if anyone else is praised, the praise ultimately returns to Him (Allah)."

Even when people praise others – for beauty, wisdom, generosity, or virtue – the source of those qualities is Allah Himself.

So, in reality, all praise belongs to Him, because He is the One who bestowed those admirable traits upon His creation.

The statement beautifully echoes the essence of:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

"All praise belongs to Allah, Lord of all worlds." (Al-Fātiḥah 1:2)

*So if the **best of chapters** is recited in the **best of worship**, then those who worship Him using the **best of words in the best of places** are **successful**, especially if they do so, with ***Khushu'****

Alhamdulillāh