

Surah Al-Fatihah

(Virtues and Themes)

18-May-2023



Thought-provoking speech of weekly
sunnah-inspiring ijtimia

(For Islamic Brothers)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
 أَمَا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

Sūrah al-Fātiḥah (Virtues and Themes)

وَعَلَى الْإِكِّ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

وَعَلَى الْإِكِّ وَأَصْحَبِكَ يَا نُورَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

Translation: “I have made the intention of Sunnah *i’tikāf*.”

Dear Islamic brothers, whenever you enter a masjid, make the intention of *i’tikāf*, for you will continuously gain the reward of *i’tikāf* as long as you stay in the masjid. Remember, inside a masjid, there is no permission from Islamic law to eat, drink, sleep, have suḥūr or ifṭār, and not even to drink Zamzam water or the water which has been blown upon after the recital of the Qur’ān or litanies. However, if the intention of *i’tikāf* is made, all these acts will become permissible. One should not make the intention of *i’tikāf* only to eat, drink or sleep, but rather he should do it for pleasing Allah Almighty.

It is stated in *Fatāwā Shāmī*:

“If someone wants to eat, drink or sleep in a masjid, he should make the intention to observe *i’tikāf* and do the dhikr of Allah for some time. Then, he may proceed as he wishes (i.e. now if he wants to eat, drink or sleep, he can do so).”

Excellence of sending ṣalāt upon the Prophet ﷺ

The final Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

مَنْ صَلَّى عَلَيَّ فِي يَوْمٍ أَلْفَ مَرَّةٍ لَمْ يَمُتْ حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ

Translation: “Whoever recites ṣalāt upon me one thousand times in a day, he will not die until he sees his abode in Paradise.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: أَفْضَلُ الْعَمَلِ الْيَتِيُّ الصَّادِقَةُ, “A truthful intention is the best action.”² O devotees of the Prophet! Make good intentions before every action, as this can be a means of entering Paradise. Before listening to the speech, make good intentions, such as:

- You will listen to the entire speech to gain the knowledge of Islam.
- You will sit in a respectful manner.
- You will refrain from acting lazy during the speech.
- You will listen to the speech to reform yourself.
- Whatever you hear and learn, you will try to convey it to others.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ *Al-Targhīb wa al-Tarhīb*, vol. 2, p. 326, hadith: 2,590

² *Al-Jāmi‘ al-Ṣaghīr*: 1,284

The Most Superior Chapter

The Prophetic companion, Sayyidunā Abū Saʿīd b. Muʿallā رَضِيَ اللهُ عَنْهُ narrates:

While I was offering salah, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ passed by and called me, but I did not go to him until I had finished. When I went to him, he asked, "What prevented you from coming?"

I replied, "I was praying salah."

He said, "Did Allah not say:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ

Translation from Kanz al-Īmān: O believers! Present yourselves upon the call of Allah and His Messenger when the Messenger calls you for such a thing (e.g. faith, or the Quran, or Jihad, or martyrdom, etc.) which will give you life.¹

Then he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ added, "Shall I tell you about the most superior Sūrah in the Quran before I leave the masjid?" When the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ intended to go out, he took my hand, and I reminded him. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ [i.e. Sūrah al-Fātiḥah], which are the seven oft-repeated verses that were given to me."²

Another narration mentions:

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ called out to Sayyidunā Ubayy b. Kaʿb رَضِيَ اللهُ عَنْهُ whilst he was offering salah, but he did not respond. So, Sayyidunā Ubayy رَضِيَ اللهُ عَنْهُ quickly finished his salah and went to the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The

¹ Al-Quran, 8:24

² Ṣaḥīḥ al-Bukhārī: 4,703

Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, “O Ubayy! What prevented you from responding to me?”

He replied, “O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! I was performing salah.”

So, he said, “Have you not read the words of Allah Almighty:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ

Translation from Kanz al-Īmān: O believers! Present yourselves upon the call of Allah and His Messenger when the Messenger calls you for such a thing (e.g. faith, or the Quran, or Jihad, or martyrdom, etc.) which will give you life.¹

Sayyidunā Ubayy رَضِيَ اللهُ عَنْهُ said, “I have read this verse. I will not repeat this in the future [i.e. I will respond to you صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ even if I am in salah].”

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then said, “Would you like for me to teach you a Sūrah the likes of which has neither been revealed in the Tawrah nor the Injīl nor the Zabūr and which is not like the other Sūrahs of the Quran?”

He said: “Yes, O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ!”

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then asked, “What do you recite in your prayer?”

Sayyidunā Ubayy b. Ka‘b رَضِيَ اللهُ عَنْهُ responded by reciting Sūrah al-Fātiḥah.

Upon this, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “By the One in Whose power is my soul! The likes of it have neither been

¹ Al-Quran, 8:24

revealed in the Tawrah nor the Injīl nor the Zabur, and it is unlike any other Sūrah of the Quran. Indeed, it is the seven oft-repeated verses.”¹

The foundational principle is servitude to the beloved Prophet ﷺ

Dear Islamic brothers! These two accounts grant us a priceless pearl of wisdom, which is that when the beloved Prophet ﷺ calls out to someone whilst they are in salah, it is necessary for them to leave the prayer and go to him immediately.

اللَّهُ أَكْبَرُ! Salah is a most superior act of worship, but entering the court of the beloved Prophet ﷺ is more important and superior. The scholars state:

If the beloved Prophet ﷺ calls out to someone who is praying salah, he must leave his salah and go to the Prophet ﷺ. This will not invalidate his prayer, rather the time he spends with the beloved Prophet ﷺ will be considered part of the prayer. After he leaves the company of the beloved Prophet ﷺ, he should continue the prayer from where he left off.

We learn that the command of the beloved Prophet ﷺ is not like the command of anyone else. Speaking to someone whilst you are praying renders the worship invalid. However, when you recite السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ ﷺ, you are greeting the beloved Prophet ﷺ in your prayer: (O Prophet ﷺ! Peace be upon you). This

¹ Jāmi‘ al-Tirmidhī: 2,875

greeting does not render the prayer invalid, in fact it completes the prayer.¹ This is because it is necessary to recite الشَّحِيحَات during the prayer.

Fortune of the Noble Companions عَلَيْهِمُ الرِّضْوَانُ

O devotees of the Prophet! These narrations also inform us about the greatness of the noble Companions عَلَيْهِمُ الرِّضْوَانُ. It is necessary for a person to go to the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ when called upon by him, even if they are praying. This is what Islamic law commands, and this was something exclusive to the noble Companions عَلَيْهِمُ الرِّضْوَانُ. When the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was veiled from this world, this command could no longer be acted upon.

اللَّهُ! سُبْحَانَ اللَّهِ! The noble Companions عَلَيْهِمُ الرِّضْوَانُ were blessed! They were fortunate enough to act upon this exclusive command of Islamic law. They would see and meet the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ day and night. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would call them whilst they were praying, and they would come to him whenever he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ called.

May Allah Almighty bestow His abundant mercy and blessings upon the noble Companions and the family of the Prophet رَضِيَ اللهُ عَنْهُمْ.

اٰمِيْنَ بِجَاۗلِ النَّبِيِّ الْاٰمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

What does it mean to be the Most Superior Sūrah?

O devotees of the Prophet! The narrations inform us that Sūrah al-Fātiḥah is the most superior chapter of the Quran. It should be noted that the entire Quran is the word of Allah Almighty, and from this aspect,

¹ *Mir'āt al-Manājīh*, vol. 3, p. 224

all of it contains virtue. When it is said that such and such chapter possesses virtue, it has two meanings:

1. Reciting this Sūrah (e.g. Sūrah al-Fātiḥah) grants you more reward in comparison to other Sūrahs.
2. The themes of the Sūrah are greater in comparison to the others.

For example, Sūrah al-Lahab mentions how Abū Lahab was a disbeliever, and Sūrah al-Ikhlāṣ explains the Oneness of Allah. There is a great difference between the mentioning of the two. Remember, both Sūrahs are the word of Allah Almighty and are equal in this regard, but they differ in the matters they discuss. Similarly, the topics covered in Sūrah al-Fātiḥah are greater than that of the other Sūrahs.¹

The Most Superior Sūrah

Sayyidunā Abū Zayd رَضِيَ اللهُ عَنْهُ narrates:

I was walking with the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ through the streets of Madinah at night when we heard a sound coming from a house. It was a Companion رَضِيَ اللهُ عَنْهُ reciting Sūrah al-Fātiḥah in the *tahajjud* prayer. Upon hearing this, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stopped walking and listened to the recitation. When the Companion رَضِيَ اللهُ عَنْهُ finished reciting, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, مَا فِي الْقُرْآنِ مِثْلُهَا “There is no Sūrah like it in the Quran.”²

Facts about Sūrah al-Fātiḥah

Dear Islamic brothers! Sūrah al-Fātiḥah is a short chapter of the Quran. It contains 1 rukū‘, 7 verses, 27 words and 140 letters. Imam Mujāhid

¹ *Tafsīr al-Fātiḥah Ibn Rajab*, p. 38

² *Al-Mu‘jam al-Awsaṭ*: 2,866

رَحْمَةُ اللَّهِ عَلَيْهِ states: “Sūrah al-Fātiḥah was revealed in al-Madinah al-Munawwarah. According to another opinion, it was revealed twice; once in al-Makkah al-Mukarramah and once in al-Madinah al-Munawwarah.”¹

The Devil Wept Bitterly

Imam Jalāl al-Dīn al-Suyūṭī رَحْمَةُ اللَّهِ عَلَيْهِ states:

Iblīs wept on four occasions:

1. When he was cursed.
2. When he was cast upon the earth.
3. When the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared his Prophethood.
4. When Sūrah al-Fātiḥah was revealed.

Imam Mujāhid رَحْمَةُ اللَّهِ عَلَيْهِ said: “When Sūrah al-Fātiḥah was revealed, Iblīs felt immense grief, so he cried and wailed.”²

Sūrah al-Fātiḥah is from a Treasure beneath the Throne

The fourth Caliph of Islam, Sayyidunā ‘Alī b. Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ said, “The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ told me that Sūrah al-Fātiḥah was revealed from a treasure beneath the Throne.”³

Sayyidunā ‘Abdullāh b. ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا reports that the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was once sitting with Sayyidunā Jibrīl عَلَيْهِ السَّلَام when they heard a sound from the sky. Sayyidunā Jibrīl عَلَيْهِ السَّلَام raised his head and said, “O Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. This is an angel who has never come down to earth before.” The angel greeted the beloved

¹ Tafsīr Şirāṭ al-Jinān, al-Fātiḥah, vol. 1, p. 37

² Tafsīr al-Durr al-Manthūr, al-Fātiḥah, vol. 1, p. 17

³ Tafsīr al-Durr al-Manthūr, al-Fātiḥah, vol. 1, p. 16

Prophet ﷺ and said, “O Messenger of Allah ﷺ! Rejoice, for you have received two lights which were not given to any Prophet before you:

1. The light of Sūrah al-Fātiḥah.
2. The light of the concluding verses of Sūrah al-Baqarah.

Whoever recites these is given a special reward in exchange for every letter.”¹

Mufti Ahmad Yār Khan Na‘īmī رَحْمَةُ اللهِ عَلَيْهِ states:

Whoever recites a verse of the Quran will receive ten good deeds for every letter. However, the one who recites Sūrah al-Fātiḥah and the final verses of Sūrah al-Baqarah will receive ten good deeds for every letter as well as an additional special reward.²

The Chapter of Mercy

Dear Islamic brothers! Mufti Ahmad Yār Khan Na‘īmī رَحْمَةُ اللهِ عَلَيْهِ also said:

Sūrah al-Fātiḥah is a chapter of mercy because it does not mention the wrath of Allah Almighty and the punishment of the Fire.³ In fact, this Sūrah does not even contain the letters that appear at the start of words like جهنم. There are seven letters that do not appear in this chapter:

1. ث
2. جيم

¹ *Ṣaḥīḥ Muslim: 806*

² *Mir'āt al-Manājīḥ, vol. 3, p. 232*

³ *Tafsīr al-Na'eemi, al-Fātiḥah, vol. 1, p. 62*

3. خا
4. زا
5. شين
6. ظا
7. فا

1. ث is the first letter of **ثبور**, which is another name for Hell.
2. جيم is the first letter of **جَحِيم**, which is a name of Hell too.
3. خا is the first letter of **خَزِي**, which means disgrace.
4. زا is the first letter of **زَفِير** and **زَفِير** is the sound of the dwellers of Hell, and **زَقُوم** is the food of the denizens of Hell.
5. شين is the first letter of **شَهِيْق**. This refers to the sound of the dwellers of Hell.
6. ظا is the first letter of **ظلم**.
7. فا is the first letter of **فراق**. This means distance.

Imam Fakhr al-Dīn Rāzī **رَحْمَةُ اللهِ عَلَيْهِ** states:

Hell has seven gates, and the seven letters that denote upon punishment are not mentioned in Sūrah al-Fātiḥah. Hence, whoever recites Sūrah al-Fātiḥah, believes in it and recognises its realities, will be protected from the seven gates of Hell.¹

¹ *Al-Tafsīr al-Kabīr, al-Fātiḥah, vol. 1, pp. 160 - 161*

The Chapter of Healing

O devotees of the Prophet! Another virtue of this Sūrah is that it is a chapter of cure. In fact, the entire Quran is a source of healing, as it is stated in the Quran:

وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ¹

Translation from Kanz al-Īmān: And we send down in the Quran that which is a cure and mercy for the believers.¹

However, this chapter in particular is known as the chapter of healing. The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, هِيَ أُمُّ الْكِتَابِ وَهِيَ شِفَاءٌ مِنْ كُلِّ دَاءٍ “Sūrah al-Fātiḥah is the mother of the book (the basis of the Quran), and it contains a cure for every illness.”²

Cure from a Scorpion’s Sting

The following is a summary of a narration from Sahih al-Bukhārī and Sahih Muslim: Thirty Companions عَلَيْهِمُ الرِّضْوَانُ were travelling on a journey when a man approached them and said, “Our leader has been stung by a scorpion. Can you help him?” One Companion رَضِيَ اللهُ عَنْهُ replied, “Yes! I will recite over him.” So, the Companion رَضِيَ اللهُ عَنْهُ went to the afflicted man and recited Sūrah al-Fātiḥah over him. Through the blessings of this, he was cured.³

Sayyidunā Khārijah b. Ṣalt رَضِيَ اللهُ عَنْهُ reports from his uncle that he said:

As I returned from the company of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, I passed by a group of people. One of them was afflicted with insanity and had been tied in shackles. The people asked me, “Can you cure him?” Thus, I recited Sūrah al-Fātiḥah over him, in

¹ Al-Quran, 17:82

² Tafsīr Al-Durr al-Manthūr, al-Fatiḥah, vol. 1, p. 15

³ Ṣaḥīḥ al-Bukhārī: 2,276

the morning and night, for three days. Through its blessings, he was cured.¹

Reciting Quran as a Treatment is Permissible

Dear Islamic brothers! We learn from these two incidents that seeking a cure through the Quran, reciting the Quran over a sick person and writing verses of the Quran and wearing it as an amulet, are all permissible actions. The noble Companions عَلَيْهِمُ الرِّضْوَانُ would recite it as a treatment, and the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did so too, as well as encourage others to do the same. The Mother of the believers, Sayyidatunā ‘Ā’ishah رَضِيَ اللهُ عَنْهَا states, “The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ordered me to perform recital for protection [if there was danger] from the evil eye.”²

It is mentioned in a narration, “When any member of his household fell ill, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would blow over them after reciting the last two Sūrahs of the Quran [Sūrah al-Falaq and Sūrah al-Nās].”³

On one occasion, when the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ fell ill, Sayyidunā Jibrīl عَلَيْهِ السَّلَام recited some words of cure over him.⁴

سُبْحَانَ اللهِ! It has become apparent that reciting verses of the Quran and other sacred words and blowing over a person is a sunnah of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the noble Companions عَلَيْهِمُ الرِّضْوَانُ and Sayyidunā Jibrīl عَلَيْهِ السَّلَام.

There are some narrations which prohibit us from wearing amulets, but these refer to those amulets which contain impermissible words, as was the practice of the people in the days of ignorance. Seeking cure by reciting Quranic verses, the names of Allah Almighty and prophetic duas

¹ *Al-Tafsīr al-Kabīr*: 13,944

² *Ṣaḥīḥ al-Bukhārī*: 5,738

³ *Ṣaḥīḥ Muslim*: 2,192

⁴ *Ṣaḥīḥ Muslim*: 2,185

is permissible. It is also permissible to write these things on a paper and wear it around the neck as an amulet.¹

Attaining Spiritual Cure

Dear Islamic brothers! **اَلْحَمْدُ لِلّٰهِ**! The entire Quran, in particular Sūrah al-Fātiḥah, contains cure. Visiting a doctor to receive treatment is permissible as long as it does not involve anything that opposes Islamic law. Alongside this, we should develop a mindset of seeking spiritual treatment too.

The Prophet **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ** said: “Before the creation praised Allah Almighty, Allah Almighty mentioned His own praise. Cure yourselves through this praise.”

The noble Companions **عَلَيْهِمُ الرِّضْوَان** asked, “O Messenger of Allah **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ**! What is this praise?”

The beloved Prophet **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ** answered, “Sūrah al-Fātiḥah and Sūrah al-Ikhlāṣ.” Then he **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ** said, **“فَمَنْ لَمْ يُشْفِهِ الْقُرْآنُ فَلَا شِفَاءَ لَهُ، اللّٰهُ** Allah Almighty will not cure the one who does not attain a cure from the Quran.”²

Dear Islamic brothers! These narrations clearly encourage us to seek relief through the Quran, especially from Sūrah al-Fātiḥah. We should develop a mindset of seeking a cure from the Quran no matter how minor or serious the illness is. **إِنَّ شِئَاءَ اللّٰهِ**! Allah Almighty will shower His mercy upon us and grant us relief.

The Department of Spiritual Cure

اَلْحَمْدُ لِلّٰهِ! Dawat-e-Islami’s Department of Spiritual Cure is providing its services to the Ummah of the Prophet **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ**. This includes giving

¹ *Bahār-i-Sharī‘at*, vol. 3, pp. 419 – 420, part 16

² *Tafsīr al-Durr al-Manthūr, al-Fātiḥah*, vol. 1, p. 17

out amulets, performing *istikhārah* and providing litanies to those in need. Madani Channel also airs a series called Rohani Ilaj which offers the latter two services to those in difficulty.

A Solution for Every Problem

O devotees of the Prophet! Sūrah al-Fātiḥah provides a cure to illnesses and a solution to every problem. Sayyidunā ‘Aṭā’ رَحْمَةُ اللَّهِ عَلَيْهِ states, “If someone is in need, he should recite Sūrah al-Fātiḥah and his need will be fulfilled.”¹

The scholars state, “Recite Sūrah al-Fātiḥah 100 times then make dua; your dua will be accepted.”

Litany for the Acceptance of Supplications

سُبْحَانَ اللَّهِ! This is a simple solution for all your problems. If you are facing difficulty, if you are worried, in financial hardship or have a need, recite Sūrah al-Fātiḥah and make dua. إِنَّ شَاءَ اللَّهُ! All your difficulties will be removed.

Protection from the Evil Eye

The Companion of the Prophet, Sayyidunā ‘Imrān b. Ḥuṣain رَضِيَ اللَّهُ عَنْهُ states, “The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The residents of the house in which Sūrah al-Fātiḥah and Ayat al Kursī are recited will be protected from the evil eye of man and jinn on that day.’”²

Equivalent to a Third of the Quran

Sayyidunā ‘Abdullāh b. ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا narrates that the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “The one who recites Sūrah al-Fātiḥah and

¹ *Tafsīr al-Durr al-Manthūr, al-Fātiḥah, vol. 1, p. 17*

² *Al-Jāmi‘ al-Ṣaghīr: 5,830*

Sūrah al-Ikhlāṣ is as if he has recited a third of the Quran.”¹ Another narration states: “Sūrah al-Fātiḥah is equivalent to two thirds of the Quran.”²

Virtue of Reciting Sūrah al-Fātiḥah before Sleeping

Sayyidunā Anas b. Malik رَضِيَ اللهُ عَنْهُ reports that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Recite Sūrah al-Fātiḥah and Sūrah al-Ikhlāṣ before you sleep. This will protect you from everything except death.”³ It is mentioned in another Hadith: “When you lie on your bed and recite Sūrah al-Fātiḥah, Allah Almighty stations an angel by your side to protect you.”⁴

O devotees of the Prophet! Sūrah al-Fātiḥah contains seven verses, which we recite in the daily prayers. It takes less than a minute to recite, and its virtues are immense. **سُبْحَانَ اللَّهِ!** Reciting Sūrah al-Fātiḥah earns a person ten good deeds for every letter, it is equal to reciting a third of the Quran, and Allah Almighty stations an angel for the protection of the one who recites it before sleeping.

May Allah Almighty grant us the passion to recite Sūrah al-Fātiḥah, and moreover, the entire Quran.

أَمِينٌ بِجَاذِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Sūrah al-Fātiḥah is a *Munājāt*

The scholars state:

Sūrah al-Fātiḥah is a *munājāt*. *Munājāt* is defined as: Speaking quietly, or to pray and make a plea. If someone makes dua as though he is speaking to Allah Almighty, it is called a *munājāt*. The

¹ *Al-Mu‘jam al-Awsaṭ*: 4,594

² *Al-Jāmi‘ al-Ṣaghīr*: 5,828

³ *Musnad al-Bazzār*: 7,393

⁴ *Tārīkh Dimashq*, vol. 22, p. 413

chapter begins with the praise and glorification of Allah Almighty, followed by a dua by His slaves.

Sayyidunā Abū Hurairah رَضِيَ اللهُ عَنْهُ reports that the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Allah Almighty states: ‘I have divided the prayer [i.e. Sūrah al-Fātiḥah] into two halves between me and My slave. The slave says:

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١﴾

Translation from Kanz al-Īmān: All praise is due to Allah, the owner of all the worlds.¹

In response to this, Allah Almighty says: My slave has praised Me. The worshipper continues:

الرَّحْمَنُ الرَّحِيمُ ﴿٢﴾

Translation from Kanz al-Īmān: The Most Gracious, the Most Merciful.²

Allah Almighty states: My slave has lauded Me. The person says:

مَلِكِ يَوْمِ الدِّينِ ﴿٣﴾

Translation from Kanz al-Īmān: The Owner of the Day of Recompense.³

Allah Almighty replies: My slave has glorified Me. The worshipper continues:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٤﴾

Translation from Kanz al-Īmān: You alone may we worship, and from You alone may we seek help.⁴

¹ Al-Quran, 1:1

² Al-Quran, 1:2

³ Al-Quran, 1:3

⁴ Al-Quran, 1:4

Allah Almighty responds: This is between Me and my slave [when someone worships Allah, He will help and aid him]. The worshipper then says:

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿١﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۚ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٢﴾

Translation from Kanz al-Īmān: Enable us to walk the Straight Path. The path of those upon whom You have bestowed favour. Not of those who were subjected to (Your) wrath nor of the astray ones.¹

Allah Almighty states: This is for My slave, and My slave will receive what he asks for.”²

سُبْحَانَ اللَّهِ! Dear Islamic brothers! Ponder over the excellences of this chapter. There are seven verses of Sūrah al-Fātiḥah, and as a person recites each verse, Allah Almighty listens and responds to each verse. ‘Allāmah Ibn Rajab al-Ḥanbalī رَحْمَةُ اللَّهِ عَلَيْهِ states, “This [i.e. Allah Almighty replying to each verse of Sūrah al-Fātiḥah when it is recited] is a special virtue of Sūrah al-Fātiḥah, which is not found for any other Sūrah.”³

The Themes of Sūrah al-Fātiḥah

Dear Islamic brothers! Sūrah al-Fātiḥah is a magnificent chapter, which summarises the entire Quran in seven verses. It is mentioned in a Hadith: "The one who recites Sūrah al-Fātiḥah is as if he has recited the Tawrah, Zabūr, Injīl and the Qur'ān." [i.e. all four of the major divinely revealed books.]⁴

Imam Hasan al-Baṣrī رَحْمَةُ اللَّهِ عَلَيْهِ reports:

¹ Al-Quran, 1:5 - 7

² Ṣaḥīḥ Muslim: 395

³ Tafsīr Ibn Rajab al-Ḥanbalī, al-Fātiḥah, vol. 1, p. 68

⁴ Tafsīr al-Durr al-Manthūr, al-Fātiḥah, vol. 1, p. 16

Allah Almighty revealed 104 scriptures. The themes of these scriptures are explained in the Tawrah, Injīl, Zabūr and the Quran. The sciences of the Tawrah, Zabūr and Injīl are all mentioned in the Quran, and all the teachings of the Quran are found in Sūrah al-Fātiḥah. So, whoever understands the commentary of Sūrah al-Fātiḥah, it is as though he has read the commentary of all divinely revealed books.¹

Dear Islamic brothers! Sūrah al-Fātiḥah is a concise Sūrah which contains an endless amount of knowledge. The fourth Caliph of Islam, Sayyidunā ‘Alī b. Abī Ṭālib رَضِيَ اللهُ عَنْهُ said, “If I wished, I could load 70 camels with the explanation of Sūrah al-Fātiḥah.”²

Imam Ahmad Razā Khan رَحِمَهُ اللهُ عَلَيْهِ states:

A camel can carry extremely large loads, and each load contains thousands of items. Therefore, we can estimate that this amounts to around 2,500,000 volumes. This is only for Sūrah al-Fātiḥah, so what can be said about the rest of the Quran!³

Pious Deed Number 10

Dear Islamic brothers! In order to develop a mindset of performing good deeds and refraining from sins, affiliate yourselves with the religious environment of Dawat-e-Islami. Participate in the 12 religious activities of the zeyli halqa, travel in the Madani qafilah and fill in the Pious Deeds booklet.

Pious deed number 10 states: “Have you protected your ears from sins today? For example, have you saved your ears from listening to backbiting, music, evil and obscene speech, musical mobile ringtones,

¹ *Shu‘ab al-Īmān*: 2,371

² *Qūt al-Qulūb*, vol. 1, p. 92

³ *Al-Fatāwā al-Razawiyah*, vol. 22, p. 619

etc?” If we act upon this pious deed, we will save ourselves from many sins. May Allah Almighty grant us the ability to act upon this pious deed.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

One Main Theme of Sūrah al-Fātiḥah

O devotees of the Prophet! In reality, it is not within our capability to understand and explain everything in Sūrah al-Fātiḥah. However, in light of Quran and Hadith, and other major books of religious knowledge, the noble scholars have mentioned one of the main themes of Sūrah al-Fātiḥah. What is this? It is: *مُرَاقَبَةُ الْعِبَادِ لِربِّهِمْ* “for a slave to be mindful of his Lord.”¹ This is one of the main themes of the chapter, or one of the main points we are taught by this chapter.

What is *Murāqabah* (مُرَاقَبَةٌ)?

Murāqabah is the name of a connection. It refers to a slave’s strong link with Allah Almighty; such a firm connection that one’s heart, mind and thoughts are always occupied with Him. It is when a person is certain that Allah Almighty is always watching him and is aware of his outer and inner condition. This is *مُرَاقَبَةٌ*.

An Example of *Murāqabah*

Imam Qushayrī رَحْمَةُ اللَّهِ عَلَيْهِ clarifies this through an example. He states:

There was a king who had several servants, but there was one he showed special kindness towards. There was nothing seemingly special about this servant, but the king loved him nonetheless. The other servants disliked the special treatment he received. So, on one occasion, they mustered up the courage

¹ *Nazam al-Durrar, vol. 1, p. 21*

and asked the king, “Dear king! What quality does that servant possess which makes you favour him over us?” The king did not answer the question and instead instructed them to prepare for a journey. Thus, the horses were readied, and the king set out on the journey with his servants.

The journey took them through a mountainous area, and after some time, they came across a large mountain covered in snow. The king saw the mountain from afar and lowered his head. As soon as he lowered his head, the favoured servant advanced forward on his horse. The rest of them became confused, thinking to themselves: What has happened? Where is he going? After a while, the slave returned with some snow in his hand. The king asked, “Why did you bring this snow?” The slave replied, “O king! You looked towards the snow-covered mountain and then lowered your head. I knew you did this because you wanted the snow.”

Upon hearing this, the king addressed the rest of the servants, “Look! You are always busy with your own affairs. You are always focused on yourselves, but this servant is always concerned about me. He always knows what I am looking at, what I am doing, and what I am planning to do. This is why I love him greatly.”¹

Dear Islamic brothers! This is *murāqabah*. It is for our attention to be directed towards Allah Almighty at all times. A person might be in a shop, yet his mind is focused on Allah Almighty. A person might be at home, but his thoughts are directed towards Allah Almighty. A person could be in the masjid, and he is mindful of Allah Almighty. In short, *murāqabah* is for a person to always be focused on Allah Almighty.

¹ *Al-Risālah al-Qushayriyyah*, p. 225

Sūrah al-Fātiḥah and the Teachings of *Murāqabah*

Two things are necessary for *murāqabah*:

1. The recognition of Allah Almighty.
2. The recognition of one's self.

Recognition of Allah

If a person does not know who his Lord is, what His attributes are, and is not familiar with His majesty, such a person will become astray. There was once a king in Yemen who had been granted power, strength and wealth by Allah Almighty. He was given many blessings. His army continued to conquer lands, and his kingdom expanded. One day, he thought to himself: “Who is maintaining the perfect order of the universe? Who gives us the days and nights? Who has granted us this strength and power?”

He did not possess knowledge of Islam, and he repeatedly asked himself these questions. After several days of thinking, he reached the conclusion that the sun is maintaining the order of the universe. The days and nights come about because of the sun, and the sun causes the crops to grow. Therefore, the sun is the Creator. **أَسْتَغْفِرُ اللَّهَ! أَسْتَغْفِرُ اللَّهَ!** The unfortunate king fell victim to his baseless interpretations, and the devil tricked him into worshipping the sun.

The king did not recognise Allah Almighty; he was unaware of Allah's attributes and did not know about His grand status. So, he was led astray by succumbing to his weak and inferior intellect. Hence, we learn that in order to perform *muraqabah*, it is essential to have recognition of Allah Almighty and be familiar with His attributes.

Sūrah al-Fātiḥah and the Attributes of Allah Almighty

Allah Almighty explains His attributes in the initial part of the Sūrah:

أَحْمَدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنِ الرَّحِيمِ ۝ مَلِكِ يَوْمِ الدِّينِ ۝

Translation from *Kanz al-Īmān*: All praise is due to Allah, the Owner of all the worlds. The Most Gracious, the Most Merciful. The Owner of the Day of Recompense.¹

The true Lord is deserving of all praise. He is free from every deficiency and defect, possesses all perfection, and He is the Creator of everything that exists. He grants sustenance to the smallest of insects as well as large animals like elephants. He is the Lord of the worlds. He is the Infinitely Gracious, the Most Merciful, and He is the Master of the Day of Judgement. This is the recognition of the true Lord.

Recognition of One's self

The second thing which is necessary for *murāqabah* is the recognition of one's self. If a person does not recognise himself, he remains engrossed in his whims. Therefore, for as long as a person does not comprehend himself, he cannot direct his attention towards Allah Almighty. What does it mean to recognise oneself? It is to acknowledge that we are weak and dependent. We feel hunger, so we are reliant on food. We feel thirst, so we are dependent upon water. We need our eyes in order to see, and our ears for hearing. We need our hands to hold things, a tongue in order to speak, and a brain in order to think. Thus, we are needy and dependent in our very nature.

When this is acknowledged by a person, and he recognises that Allah Almighty is the Lord of the worlds, only then can he submit to his Creator and humbly declare:

¹ *Al-Quran, 1: 1 - 3*

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿١﴾

Translation from Kanz al-Īmān: You alone may we worship, and from You alone may we seek help.¹

An individual seeks help from his Lord in every situation. When he is hungry, he needs food, hands, a mouth, as well as teeth. Who provides these bounties? It is Allah Almighty. When is a person not in need of the blessings of Allah Almighty? We need the help of Allah Almighty at all times. So, when we receive food, we must turn our attention to Allah Almighty. When we grasp something with our hands, we must divert our focus to Allah Almighty. When looking at the wonderful colours of the world, we must remember Allah Almighty. Always keeping in mind Allah Almighty and our dependence upon Him is known as *murāqabah*.

The Straight Path

When one has truly acquired recognition of Allah Almighty and of himself, he says:

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٢﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۗ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٣﴾

Translation from Kanz al-Īmān: Enable us to walk the Straight Path. The path of those upon whom You have bestowed favour. Not of those who were subjected to (Your) wrath nor of the astray ones.²

Meaning, O Allah Almighty! Keep me steadfast upon the straight path, and allow me to spend my entire life upon it. Do not allow me to be drawn away from it because of the Devil and my evil desires, and may I always tread the path of those whom You have favoured.

¹ Al-Quran, 1:4

² Al-Quran, 1:5 - 7

Dear Islamic brothers! Ponder! Sūrah al-Fātiḥah is the first chapter of the Quran, and it communicates to us an important lesson. We can say the first teaching of the Quran is to always remember Allah Almighty and strengthen our relationship with Him. Therefore, we must live our lives knowing that Allah Almighty is All Seeing, and that we are always dependent on our Lord.

The Virtues of being Mindful of Allah Almighty

The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gave the following advice to Sayyidunā ‘Abdullāh b. ‘Abbās رَضِيَ اللهُ عَنْهُمَا:

إِحْفَظِ اللَّهَ يَحْفَظَكَ

“Be mindful of Allah Almighty, and He will protect you.”

إِحْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ

“Be mindful of Allah Almighty, and you will find Him before you.”¹

Allamah Mullah ‘Alī al-Qārī رَحِمَهُ اللهُ عَلَيْهِ writes in the commentary of this narration, “Act upon what Allah Almighty has commanded you to do and refrain from what He prohibited you from, and He will protect you from the difficulties of this world and the punishment of the Hereafter.”

He further states, “If you become devoted to Allah Almighty, you will become beloved to Him.”²

May Allah Almighty grant us guidance and the ability to perform good deeds. If only our hearts remained in the constant remembrance of Allah Almighty and our entire lives were spent like this.

أَمِينٍ بِجَاةِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ Jāmi‘ al-Tirmidhī: 2,516

² Mirqāt al-Mafātīḥ: 5,302

Virtues of Reciting the Quran Correctly

Sayyidunā Zayd b. Thabit رَضِيَ اللهُ عَنْهُ reports that the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

إِنَّ اللَّهَ يُحِبُّ أَنْ يُقْرَأَ الْقُرْآنُ كَمَا أَنْزَلَ

“Indeed, Allah loves for the Quran to be recited in the way it was revealed.”¹

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also stated:

اقْرَأُوا الْقُرْآنَ بِلُحُونِ الْعَرَبِ

“Recite the Quran in the accent of the Arabs.”²

Faizan Online Academy

Dear Islamic brothers! اَلْحَمْدُ لِلّٰهِ Dawat-e-Islami is propagating the teachings of the Quran and Sunnah across the globe. The invitation towards righteousness is being conveyed through more than 80 departments, one of which is “Faizan Online Academy”. This was established for boys on the 19th of Rabīʿ al-Awwāl 1433 AH/2012, and in Shawwal 1434 AH for girls. Through the efforts of this department, children and adults all over the world are taught how to recite the Quran correctly and how to memorise it. They are also taught how to become pious and practicing Muslims.

Capable Islamic brothers can enrol on teaching courses where they are trained to teach the rules of Quranic recitation effectively. Along with this, a person can also choose to revise what they have previously memorised, all in the comfort of their homes, at a convenient time. There are currently over 21,992 students from 78 countries studying in

¹ Al-Jāmiʿ al-Ṣaghīr: 1,897

² Nawādir al-Uṣūl, vol. 2, p. 242

the Faizan Online Academy, and a total of approximately 31,000 students have completed the memorisation of the Quran and finished reading the Quran for the first time.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Bringing the lecture to its conclusion, I will mention the excellence of the Sunnah and some etiquettes for our lives. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Whoever loves my Sunnah, loves me, and whoever loves me will be with me in Paradise.”¹

Sunan and Etiquettes of the Call to Prayer

Dear Islamic brothers! Here are two narrations of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ regarding the call to prayer:

1. The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “The one who delivers the call to prayer with the intention of gaining reward is like a martyr covered in his blood. When he dies and enters the grave, his body will be protected from insects.”²
2. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also said, “When I entered Paradise, I saw pearl domes, and its soil was made of musk. I asked, ‘O Jibrīl! Who is this for?’ Jibril answered, ‘It is for the imams and those who perform the call to prayer from your nation.’”³
 - ◆ The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once delivered the call to prayer during a journey and said the *testification of faith* with these words:

¹ *Mishkāt*, vol. 1, p. 55, *hadith*: 175

² *Al-Mu‘jam al-Kabīr lil al-Ṭabarānī*: 13,554

³ *Al-Jāmi‘ al-Ṣaghīr lil al-Suyūṭī*: 4,179

أَشْهَدُ أَنْي رَسُولُ اللَّهِ ("I testify that I am the Messenger of Allah").¹

- ♦ The town in which the call to prayer is given is protected from the punishment of Allah Almighty for that day.²

Announcement:

The remaining sunan and etiquettes of the call to prayer will be mentioned in the study circles; please do participate in them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ *Al-Fatāwā al-Razawiyyah*, vol. 5, p. 375

² *Al-Muʿjam al-Kabīr lil al-Tabarānī*: 746