

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

# Tafseer ul-Quran Course

Teacher - Farooq Khan

Understand Al-Qur'an The Easy Way (UK)

Ramadan 2025 - Day 6

Surah al-Fatiha - Part 2

سُورَةُ الْفَاتِحَةِ

# Dua to learn the Qur'an

قُلْ رَبِّ زِدْنِي عِلْمًا

Say, 'My Lord! Increase me in the knowledge' (Ta-Ha, 114)

- ❑ First thing first – **make** a sincere Du'a to Allah to help us learn the Qur'an.
- ❑ This Du'a was taught to our beloved Prophet (sas) **by Allah (swt) in the Qur'an (Surah Ta-Ha:114).**
- ❑ **This comprehensive Du'a includes a plea for memorising the Qur'an and a desire for the ability to understand its true meaning and its implementation in our life.**
- ❑ **So, make sure to recite this Du'a regularly and with sincerity.**

# Surah Fatihah - سُورَةُ الْفَاتِحَةِ

- ❑ So, let us begin our studies of the Qur'an with Surah Fatiha, in sha Allah.
- ❑ **Remember** to submit your heart to the subject-matter of the Ayaat **you are reading**.
- ❑ **For instance, on reciting an Ayah containing a message of Mercy, the heart should be filled with delight. And on an Ayah of Chastisement, the heart should tremble with fear.**

# Surah Fatihah - سُورَةُ الْفَاتِحَةِ

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝

All the praises and thanks be to Allah, the Lord of the Worlds

Ayah – 1

# Surah Fatihah - سُورَةُ الْفَاتِحَةِ

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝

All the praises and thanks be to Allah, the Lord of the Worlds

ع ل م

ر ب ب

ح م د

أَلْعَالَمِينَ

رَبِّ

لِلَّهِ

أَلْحَمْدُ

of the Worlds

the Lord

be to  
Allah

All the praises  
and thanks

# Further Explanation of Ayah 1

## الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝

1. All the praises and thanks be to Allah, the Lord of the Worlds

- ❑ There is a difference of opinion on whether this is the first Ayah of this Surah or the second (the first being the Basmalah).
- ❑ The phrase **الْحَمْدُ لِلَّهِ** is an all-inclusive phrase. It is not merely a declaration of thanks - since thanking does not require nor imply praise - rather it contains a greater meaning.
- ❑ E.g. Ibrahim (as) thanked his father as he was leaving his home (because Allah commanded him to do so), but he did not praise him....and we see something beautiful....

# Further Explanation of Ayah 1

- Allah is the most, worthy of being praised and thanked **at the same time**. Therefore, in the phrase **الْحَمْدُ لِلَّهِ** - **Praise and Thanks** are combined together.
- Hence, an accurate translation of that part of the Ayah would be, “All praise and thanks be to Allah.”
- The praise of Allah is timeless. **It was there before we were here, it is here now and will remain here after us.**
- So, when we say, **الْحَمْدُ لِلَّهِ** we are declaring that all praises and thanks are for Allah, and they are independent of us.

# Further Explanation of Ayah 1

## رَبِّ الْعَالَمِينَ

- ❑ The next part, 'Rabb of the Aalameen,' has great implications to our lives.
- ❑ The word رَبِّ Rabb when translated as Master, is closest in meaning in the English language. (though it does not do complete justice to the context of the Quran).
- ❑ A mention of a Master would be incomplete without the mention of the slave over whom He is the Master.
- ❑ So رَبِّ الْعَالَمِينَ can be translated as Master of the Universe - The 'slaves' are mentioned as the الْعَالَمِينَ , which refers to all sorts of created beings or things in the universe, including the mankind and jinn.



# Further Explanation of Ayah 1

- ❑ A natural question would be about the relationship of the Master and slave - **If a master did not say anything to his slave, the slave might ask his master what he wants him to do, because without instructions how can a slave be a slave of his master?**
- ❑ A slave cannot be a slave without obeying his Master; and obedience is an action upon knowledge in the form of instructions from the master, and this is the **Guidance**.
- ❑ If the slave acted against the knowledge of guidance, **then they would be upon misguidance, and vice versa.**
- ❑ **An elaborate translation of this Ayah would be,** “All praise and thanks be to Allah, the Master of all things and beings created by Him.” **And Allah knows best.**

# Further Explanation of Ayah 1

- Halfway down the Surah, we declare that we are His slave and ask for His Guidance....
- So, the word رَبُّ Rabb in this Ayah is related to هُدًى which means guidance. This is logical because the first act of a slave for his master would be to ask for guidance or instructions. This is why we immediately ask for guidance after declaring Allah as our Rabb.
- In the Quran, the word Rabb is frequently mentioned in close proximity to the word guidance (هُدًى)  
e.g. اِنِّى هَدَانِى رَبِّى اِلَى صِرَاطٍ مُسْتَقِيمٍ (6:161) - 'Say, "Indeed, my Lord has guided me to a straight path...'
- In Arabic, guidance is related to هَدِيَّةٌ, which means 'gift'. To the Arabs, guidance was also a gift; for a Bedouin lost in the desert nothing is more valuable than guidance.

# Surah Fatihah - سُورَةُ الْفَاتِحَةِ

الرَّحْمَنُ الرَّحِيمُ ۝

The Most Gracious, The Most Merciful

Ayah – 2

# Further Explanation of Ayah 2

## ○ الرَّحْمَنُ الرَّحِيمُ

### 2. The Most Gracious, The Most Merciful

- After calling Himself the Master, Allah (swt) gives Himself two descriptions, in this Ayah: الرَّحْمَنُ الرَّحِيمُ
- Both الرَّحْمَنُ and الرَّحِيمُ are derivatives from the root word رَحْمَةٌ meaning Mercy. One needs to understand properly why they are different.
- Generally, when synonyms are used in the same sentence in Arabic, they are intended to join their unique qualities. This is why one needs to understand properly the difference between ar-Rahman and ar-Raheem.

## Further Explanation of Ayah 2

- ❑ The root word رَحْمَ (mercy) has also been used for the 'womb' of the mother also.
- ❑ This is from the Arab idea of mercy in the womb of the mother where the foetus has no worries and all its needs are taken care of by the mother; hence the child is under the mercy of the mother, from every angle.
- ❑ However, since الرَّحْمَن and الرَّحِيم are used together, they bring their own qualities to this Ayah.
- ❑ Let us try to understand those linguistic qualities...

## Further Explanation of Ayah 2

- الرَّحْمَنُ – ar-Rahmaan, has three features in its linguistic structure and meaning (because of أَنْ at the end of the word; as in words like عَطْشَانٌ - thirst, جَوْعَانٌ - hunger).
- 1. By definition it is something extreme, unimaginably extreme. Therefore Allah (swt) is extremely Merciful.
- 2. This structure also implies that this is something happening in the present. Allah is being merciful right now. For example, when you see someone donating money to someone needy, you call this person a generous person. This is happening in the present and the person's generosity is manifesting itself right now. When you describe that person to your friend later, you may still call that person generous, but it doesn't guarantee that the person is being generous right then. This linguistic feature is present in Arabic in the structure of the word.

## Further Explanation of Ayah 2

3. The third unique feature of this structure is transience, which means something that is not permanent. Like food takes away hunger - جوعان, drink takes away thirst - عطشان. This feature implies that this mercy of Allah is temporary, and something can take it away.
- Based on this, we understand that Allah is ar-Rahmaan meaning that He is EXTREMELY MERCIFUL to us RIGHT NOW, but He could stop being merciful to us (if we disobey Him).
- As for الرَّحِيم - ar-Raheem, it brings two other unique linguistic features to the Ayah:
  1. It implies Permanence. So, Allah is ar-Raheem and always merciful, constantly merciful, endlessly merciful, and His mercy is always going to be there.

## Further Explanation of Ayah 2

2. Secondly, it is not necessarily happening right now. That is, Allah is always merciful, and His mercy is perpetual, but He may not be merciful to us at this moment.
  - الرَّحِيمِ ar-Raheem in reality complements the meaning of الرَّحْمَنِ ar-Rahmaan. Thus, in this Ayah, Allah is describing His mercy completely.
  - Ibn Abbas (ra) described ar-Rahmaan as being merciful for all the creatures in the universe, but ar-Raheem is only for the believers - which means the perpetual mercy and reward in the hereafter is only for the believers, even though everyone and everything is able to make use of Allah's blessings in this world.



## Further Explanation of Ayah 2

- ❑ In other places of the Quran, we may find that a certain type of mercy is referred to. For e.g. in Surah ar-Rahman, Allah mentions blessings that are extremely useful, present right now, but temporary, and so He refers to His mercy by calling Himself ar-Rahman.
- ❑ But in this Surah Allah gives us a complete definition of His mercy, “He is unfathomably, extremely merciful right now, and is perpetually merciful. While His mercy is always going to be available, it may not necessarily be bestowed upon us in the present and may be taken away from us if He wills.”

## Further Explanation of Ayah 2

- Since, الرَّحْمَنِ deals with the present (what we need right now) it is mentioned first. Once our present worries are taken care of, we start to worry about the future, and then الرَّحِيمِ takes care of our worries in the Hereafter.
- Allah created us and knows best what we need and how and when we need it. This Ayah is a clear indication of that.
- In light of this, we learn how elaborate the description of Allah is, even though it is only manifested in two words.
- Az-Zamakhshari said, “that of ar-Rahman and ar-Raheem, the former is like the huge towering waves of the ocean, and the latter is like the calm sea. And one cannot imagine both together, and they cannot imagine those two names at the same time, they are beyond our imagination.”

## Further Explanation of Ayah 2

- ❑ This is the mistake made by people who try to define Allah's mercy without accounting for all those meanings, and that leads them to doubts: 'Why is there violence in the world if Allah is Merciful?' or 'Allah is extremely Merciful and will excuse us all for all our mistakes.'
- ❑ To claim to fully understand Allah's mercy is to err, that is beyond our capacity. We can only praise Allah with just the limited amount of knowledge that He has given us about His mercy through those two words and their linguistic miracle.
- ❑ Also note, that if Allah left out either one of the two, ar-Rahman or ar-Raheem, there would be chaos in the world with either the lack of the common blessings or that or accountability.

# Surah Fatihah - سُورَةُ الْفَاتِحَةِ

مَا لِكِ يَوْمِ الدِّينِ ۝

Master (of) the day (of) Judgment

Ayah – 3

# Further Explanation of Ayah 3

## مَالِكِ يَوْمِ الدِّينِ ۝

### 3. Master (of) the day (of) Judgment

- ❑ This is a follow up to the previous Ayah, **that while Allah is extremely and perpetually merciful**, He is also the Owner and the King of the day of judgement, **lest a person misuse Allah's mercy to commit sins**.
- ❑ In certain recitation of the Quran, **the first word is recited as Maalik, with an elongated 'aa' sound** - this means 'Owner'. **In others, it is recited as Malik, without an elongation** - and this means 'King'.
- ❑ These two recitations, **while conveying subtly different meanings**, cover a comprehensive description of Allah and His relation to the day of judgement. **Subhan Allah!**

## Further Explanation of Ayah 3

- ❑ This is because a King is used to describe the ownership on a massive level: like lands, countries, while Owner is used to describe ownership over smaller things: property, houses etc.
- ❑ The linguistic connection here is interesting because Allah is the King of the great things that will happen on the day of judgement, that is a great day and will last for a great amount of time, and Allah is the Owner of the people's small deeds that are going to be counted.
- ❑ The mention of the term 'Day' (يَوْم) is also important. If Allah owns the 'Day of judgement', then naturally and logically He owns whatever is going to happen during that time as well.

## Further Explanation of Ayah 3

- ❑ Also note, it is impossible for human beings (or any other created being or thing) to own time. We can claim to do so, but in reality, we have no control over what happens to us during that time, let alone what happens anywhere else in the massive universe that Allah has created.
- ❑ And so, by Allah being the Owner of the Day of Judgement, He is the Owner of whatever happens during it.
- ❑ In this world, people can pretend to be owners and kings, but on the day of Judgement there will be no owner nor king, nor sovereign, except Allah (swt).
- ❑ This Ayah has the whole concept of judgement/ accounting - a Day of Justice..

## Further Explanation of Ayah 3

- ❑ Note that, while Allah mentioned His mercy in the previous Ayah, He did not follow it up with mention of punishment, rather He described it as justice.
- ❑ This is true, one may say that there are only two types of people on the day of Judgement: Those upon whom Allah bestows His mercy, and those who are given justice.
- ❑ These three Ayaat cover everything a person needs to know about Allah (swt). This is a complete introduction to Himself. And this knowledge, just like any other, should lead to results.
- ❑ All these descriptions of Allah lead us to the next Ayah.