

the apparent meanings or likening Him to His creation, is seen in the word «Praise», as discussed above.

It affirms prophethood in the words «Guide us to the straight path», because that guidance is not possible without sending Messengers.

It affirms recompense for deeds in the words «Master of the Day of Judgement», and tells us that the recompense will be on the basis of justice, because this is the meaning of the word judgement.

It affirms the divine decree, and tells us that humans act on the basis of free will, which is contrary to the views of the Qadaris⁴ and Jabaris.⁵ In fact, it refutes all the followers of innovation [and misguidance] in the verse «Guide us to the straight path» because the straight path is knowing the truth and acting upon it, but everyone who follows innovation [and misguidance] does the opposite of that.

It speaks of being sincere towards Allah in terms of worship and seeking help, in the verse «You [alone] we worship, and You [alone] we ask for help».

Praise be to Allah, the Lord of the worlds.

This is the end of the commentary on Soorat al-Fâtiḥah.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



⁴ Qadari: follower of a theological school of thought that denied the divine will and decree, and said that man has absolute free will, therefore whatever he does is purely his choice and his will is independent of the will of Allah.

⁵ Jabari: follower of a theological school of thought that said that man has no free will, and whatever he does of good or evil is because it is decreed for him, and he is therefore compelled to do it and has no choice in the matter.