

Arabic Texts of the Qur'ānic Sūras
(with familiar English translation)
and interpretation by
Shaikh 'Abd al-Qādir al-Jailānī
(may Allāh be well pleased with him)

1. Sūrat al-Fātiḥa [the Opening Sūra]

The Opening of Sūrat al-Fātiḥa

Bismi'llāhi 'r-Raḥmāni 'r-Raḥīmi < 1 >

[In the Name of Allāh, the All-Merciful, the All-Compassionate].

al-ḥamdu li'llāhi Rabbi 'l-'ālamīna, < 2 >	[Praise be to Allāh, the Lord of All the Worlds],
'r-Raḥmāni 'r-Raḥīmi < 3 >	[the All-Merciful, the All-Compassionate].
Māliki yawmi 'd-dīni < 4 >	[Master of the Day of Reckoning].
īyyā-ka na'budu	[You alone do we worship],
wa īyyā-ka nasta'in. < 5 >	[and of You alone do we seek help].
ihdi-na 'ṣ-ṣirāṭa 'l-mustaqīm: < 6 >	[Guide us in the straight path],
ṣirāṭa 'lladhīna	[the path of those]
an'amta 'alai-him	[whom You have blessed],
ghairi 'l-maghḍūbi 'alai-him	[not of those who earn Your wrath],
wa la 'd-ḍāllīn. < 7 >	[nor of those who go astray].

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• **Bismi'llāhi** • What it signifies relates to the Singular Essence, with respect to its renunciation of that degree, since it is absolutely impossible to express it with respect to that degree, and consideration of its entirety and its comprehensiveness includes all the Divine Names and attributes, on which all the phenomena are based, as viewed by the masters of disclosure with the firm eyes, and in the language of the Sacred Law with the Preserved Tablet and the Clear Book.

• **ar-Raḥmāni** • What it signifies relates to the Singular Essence with respect to its revelations on the surfaces of the beings and their stages of evolution in the garments of necessity and possibility, and their descents from the singular degree to the degrees of normality and their particularities in intellectual and corporeal identifications, and their dyeing with the existential dyes.

• **ar-Raḥīm (1)** • What it signifies relates to the Singular Essence with respect to its affirmation of Oneness after its affirmation of multiplicity, and its integration after its separation, and its concealment after its propagation, and its raising after its lowering, and its divestment after its fettering.

• **al-ḥamdu** • {Praise} and comprehensive laudation for all the encomiums and eulogies emanating from the tongues of the fragrances of the beings turning toward their Creator obediently, confessing gratitude for their Benefactor immediately and in speech, always and forever firmly consistent. • **li'llāhi** • [Praise be] to Allāh, that is to say, to the Essence embracing all the Names and attributes appearing adorable for the worlds and what they contain in their entirety because of His being • **Rabbi 'l-'ālamīna, (2)** • and but for His training them and His providing for them for a moment, the universe would cease to exist all at once.

• **ar-Rahmāni** • The Initiator, the Originator [of the Universe] in the first genesis by the spreading of the shades of His beautiful Names and His lofty attributes over the mirror of nonexistence, from which is reflected the whole universe and its part, its visibility and its invisibility, its first and its last and its parts without disharmony. • **ar-Rahīm (3)** • The Restorer of everything in the final formation, by folding the heaven of the Names and the earth of lower nature into the source of its origin and the termination of its being.

• **Māliki yawmi 'd-dīni (4)** • [Master of the Day of Reckoning] and the parts named in the Sacred Law as the Day of Resurrection and the Great Calamity, in which the earth are crushed, in which the first and last records in the earth are folded up.

That is because in them are convulsed the opinions and thoughts, the veils and the curtains are removed, and the notables of equality and the strangers disappear, and nothing remains except Allāh, the One, the Almighty. Then, when the servant is confirmed in this position and achieves this aspiration, and he entrusts all affairs to the Sovereign, the All-Knowing, the All-Holy, the Source of Peace, he is entitled to adhere to his Lord and converse with Him without any curtain and without any barrier, perfecting the degree of worshipful servitude to the point where the letter *kāf* of the speech is removed from discord, and the *ghain* is uncovered from the *‘ain*, and thereupon the tongue utters his speech in conformity with the language of his condition.

• **īyyā-ka** • You alone [do we worship], not anyone other than You, since there is none other in existence together with You. • **na‘budu** • [we worship], we turn and implore You in the manner of humility and submission, since we have no object of worship apart from You, and no goal except You. • **wa īyyā-ka nasta‘in (5)** • That is to say, we do not seek help and enablement on the basis of worship for You, except from You, since we have no recourse other than You.

• **ihdī-na** • [Guide us] with Your kindness • **‘s-ṣirāṭa ‘l-mustaqīm. (6)** • [in the straight path], which will bring us to the summit of the affirmation of Your Oneness.

• **ṣirāṭa ‘lladhīna an‘amta ‘alai-him,** • [The path of those whom You have blessed] such as the Prophets, the Champions of Truth, the martyrs and the righteous, and excellent are those as companions!

• **ghairi ‘l-maghḍūbi ‘alai-him** • [not of those who earn Your wrath], such as the hesitators, the doubters, the deserters following the mind troubled with illusion about the clear path,

• **wa la ‘d-ḍāllīn. (7)** • [nor of those who go astray] because of the delusions of this base world and the enticements of the devils from the road of the truth and the procedure of certainty.

Amen, so be it as a response from You, O Most Merciful of the merciful!

The conclusion of the Sūra

It is incumbent upon you, O Muḥammadan directed toward affirmation of the Oneness of the Essence, may Allāh ease your business, to contemplate in the seven oceans the content of these seven sections in the mighty Qur’ān, divided according to the seven essential Divine attributes, corresponding to the seven heavens and the seven cosmic stars, and to arrange in them the truth of the arrangement, and to distinguish what is represented by them. You should escape from the seven infernal valleys hindering the attainment of the Garden of the Essence, destructive of all the additions and abundances beside it, and this contemplation and arrangement will not be made easy for you, except after your evident characterization by the Prophetic laws, the Muṣṭafan rules derived from the Qur’ānic words, and your inner being by means of his resolutions and his ethics (Allāh bless him and give him peace) adopted from their wise judgments lodged within them, for the comprehensive Qur’ān conveys the character of the Prophet (Allāh bless him and give him peace) both outwardly and inwardly, bequeathing to him from his Lord what is appointed to him.

