

Жамашев Азамат Шутбаевич
доктор PhD
старший преподаватель кафедры религиоведения и культурологии
Казахский национальный университет им.Аль-Фараби
Казахстан, г Алматы

Кожя Токтияр
студент 2 курса магистратуры
Казахский национальный университет им. Аль-Фараби
Казахстан, г Алматы
e-mail: kozha.toktiyar@gmail.com

ПРЕИМУЩЕСТВА СУРЫ ФАТИХА И ЕЕ ЛИНГВИСТИЧЕСКАЯ СТРУКТУРА

***Аннотация:** В этой статье обсуждаются хадисы о Суре Фатиха и ее преимуществах, а также ее значение. Сообщается, что Сура имеет несколько названий. Особое внимание уделяется связи между стихами суры. При этом учитывается и обсуждается лингвистическая структура суры.*

Ключевые слова: Коран, сура, сура аль-Фатиха, аяты, знания.

Zhamashev Azamat Shutbauly
PhD
Senior Lecturer of the Department of religious studies and cultural studies
Al-Farabi Kazakh National University
Kazakhstan, Almaty

Kozha Toktiyar
2nd year master student
Al-Farabi Kazakh National University
Kazakhstan, Almaty

ADVANTAGES OF SURAH FATIHA AND ITS LINGUISTIC STRUCTURE

***Abstract:** This article discusses hadiths about Surah Fatiha and its benefits, as well as its significance. It is reported that the Surah has several names. Special attention is paid to the connection between the verses of the surah. At the same time, the linguistic structure of the surah is taken into account and discussed.*

Key words: Quran, Surah, Surah Al-Fatiha, verses, knowledge

Introduction

There are two sources of Islam: one is the Holy Quran, and the other is the hadiths of the Prophet and the Sunnah. The Holy Quran is the source of all religious foundations. A science that teaches the two worlds, covering all the spiritual and material needs of man. The Holy Quran consists of 114 suras, one of which is Fatiha.

This surah of the Holy Qur'an has many unique features. First of all, the Qur'an begins with this surah, and the prayer begins with this surah, even the first surah revealed to the Prophet in its entirety. Of course, some verses of Surat al-Alaq, Muzzammil and Muddassir were revealed earlier, but were not fully recited. This is probably the reason why this surah is called Fatihat al-Kitab (The Opening of the Book).

The main part

The hadiths about the superiority of Surat al-Fatihah:

One day the Messenger of Allah, may Allah bless him and grant him peace, came to Abu Hurairah and said, "Shall I tell you a surah that does not appear in the Bible, the Torah or the Zabur?" Abu Hurairah said, "Yes," and he called it Surat al-Fatiha. In other words, if Surat al-Fatiha, the words of the Creator, which have no equal in the Torah, the Zabur, and the Bible, have such a high status, then this surah cannot be compared with any other word.

While the angel Gabriel was sitting next to the Prophet, a sound was heard from the hill as if a door had been opened. Then Gabriel raised his head and said: This is the gate of heaven. It is still closed and now open, he said. An angel, who had never been to the earth before, came down from the gate and greeted the Prophet, may Allah bless him and grant him peace, saying: You have been given two lights that have never been given to any Prophet before. It is the last part of Surat al-Fatiha and Surat al-Baqara. Whichever of these two you read, whatever you wish for will be granted!" - says [1, p. 401].

In a Qudsi hadith narrated by Abu Hurairah, Allah says (interpretation of the meaning): If he says, "Al-hamdu lillahi rabbil alamin," Allah will say, "My servant praised Me and raised Me." If he says, "Ar-Rahmanir Rahim," Allah will say, "My servant thanked Me." If he says, "Maliki Ya'umiddin," Allah will say, "My servant has

glorified Me." If my servant says, "Iyaqa nagbudu wa iyaka nastagyn," Allah Almighty says, "It is something between me and my slave, and it belongs to my slave, and I will give him what he asks for." If a slave says, "Ihdinas syratal mustaqim. Syratallazina angamta galayhim goyriil magduubi galayhim walad-doollin" said, "It is my slave and it belongs to my slave." [2, p.125].

The word "prayer" in the hadith refers to Surat al-Fatihah, and this surah is between Allah and His slave. This shows the greatness and high status of this surah.

Abu Sa'id al-Mughalla said, "Once, while I was praying in a mosque, the Prophet called me. "Before you leave the mosque, I will tell you about one surah, which is the greatest surah in the Qur'an," he said, holding my hand. Later, when he came out, I said, "O Messenger of Allah! When you said to me, "I will tell you about a surah, it is the greatest surah in the Qur'an," he said, "Praise be to Allah. These are the "as-Sabgul masani (repeated seven)" given to me and "al-Qur'anul azim (the great Qur'an)" [3, p.7].

The names of Surat al-Fatiha:

Imam Alusi in his work "Ruhul Magani" says that the scholars called Surat al-Fatiha by twenty names [4, p.37]. That is, the more names a surah has, the more important it becomes. And Surat al-Fatihah is the only surah that contains the main content of the entire Qur'an:

1. "Fatihatul-Kitab" - the preface of the book, the opener of the book. This is probably due to the fact that the Qur'an is at the very beginning and is the first surah to be recited in each prayer. In addition, this is the first complete surah of the Qur'an.

2. "Umm al-Kitab" is the mother of books. Surat al-Fatihah is so named because it contains the entire content of the Qur'an.

3. "As-Sabgu al-Masani" - seven repetitions. (Muhammad, peace be upon him) I swear! We have given you "al-Sabgu al-Masani" and this great Qur'an. (Surat al-Hijr, 87). "As-Sabgu al-Masani" is the holy surah "Fatiha" consisting of seven verses.

Explaining that Surat al-Fatihah is called "al-Sabgu al-Masani", a group of scholars say, "It is so named because it is recited repeatedly in each of the rak'ahs of prayer" [4, p.350].

Surat al-Fatiha was revealed to the Prophet Muhammad in Mecca. In verse 87 of Surat al-Hijr, it is said: The word "as-Sabgu al-Masani" in the verse " I swear! We have given you al-Sabgu al-Masani and this great Qur'an" means that this surah consists of seven verses. There is a consensus of scholars that this surah consists of seven verses [5, p. 11].

4. "Al-Wafiya" - complete. This name was given by Sufyan ibn Guyayna. It is so named because it contains the full meaning of all the verses of the Qur'an. It is also possible to recite other surahs separately in the rak'ahs of prayer, and this surah must be recited in full. This confirms Fatiha's name "complete".

5. Ad-Duga: Imam Maturidi said, "Surat al-Fatihah glorifies the individuality and greatness of Allah. Teaches you how to ask for help. And the meaning of Surat al-Fatiha is profound. At the end of it, the word "Amen" (accept!) Is different from other suras. [6, p.8-9].

6. "Surat al-Hamd al-Qusra" - the shortest surah of praise. The first of the five surahs that begin with praise is the Fatiha and the shortest (verse 7). Second: Angam (165 verses). Third: The Cave (110 verses). The fourth is Saba (verse 54) and the last is Fatir (verse 45).

7. "As-solah" - prayer. This is evidenced by the Qudsi hadith: "I divided the prayer between myself and my servant."

According to Jalal al-Din as-Suyuti, the name of Surat al-Fatihah, "Ummul Kitab" meaning "*Mother of the Book*" is derived from the fact that it contains the four main teachings of the Holy Qur'an. Here, the four basic teachings of the Qur'an are the four basic teachings of Islam. This is because Islam is based on the Qur'an, and these teachings show that Surat al-Fatiha is related to the main content of the Qur'an. [2, p. 350]. They:

I) Basic doctrine: Divided into 3:

1 - The doctrine of Recognition of God (aqida). This is found in the verses of the Surah: «رَبِّ الْعَالَمِينَ» – "The Lord of the Worlds" and «الرَّحْمَنَ الرَّحِيمَ» – "The Most Merciful".

2 - Recognition of the prophets. This is found in the verse of the Surah: "صِرَاطٌ" – It is found in the verse, "On the path of those who are blessed."

3 - Recognition of the reporting date, the place of return. This is found in the verse of the Surah: "الَّذِينَ يَوْمَ مَالِكٍ" – "The owner of the Day of Judgment".

II) The doctrine of worship. This surah: It is found in the verse "تَعْبُدُ إِلَٰهَكَ" - "We worship You alone." Such prayers include prayer, fasting, pilgrimage, good relations with relatives, marriage, almsgiving and public or secret almsgiving, justice, refraining from evil for good, caring for parents, helping the needy, and so on. It includes all the good deeds done for Allah.

III) The doctrine of education. This surah: "مُسْتَقِيمٌ إِلَّا الصِّرَاطَ اهْدِنَا نَسْتَغِيثُ وَإِلَيْكَ" – "We seek help only from You! Guide us to the right path!" occurs in the verse. This verse states that in order to guide one's behavior and nature in the right direction, as well as to acquire good moral qualities, one should always ask God for help to show that we are dependent and dependent on Him.

IV) The doctrine of stories. This surah: "عَلَيْهِمُ الْمَغْضُوبِ غَيْرَ عَلَيْهِمْ أَنْعَمْتَ الَّذِينَ صِرَاطٌ" "الضَّالِّينَ وَلَا" Not in the way of those who are angry or misguided. At first glance, the three-way path in this verse seems to be merely meant to distinguish the straight path from the negative path. In fact, the verse refers to the prophets who were blessed by God in the past and those who rebelled against them and suffered God's wrath. In general, the content of the Holy Quran consists of the teachings of the Aqida, the teachings of worship, self-education and the story of the stories mentioned in Surat al-Fatiha. Surat al-Fatihah, which contains such teachings, is directly related to the main content of the Holy Quran.

Linguistic structure in the surah

First of all, it is necessary to focus on the linguistic, i.e. linguistic structure of the verses in Surat al-Fatiha, and to describe the features of nouns, verbs and pronouns in the grammar of the language. Nouns and pronouns - do not take a certain amount of time. Verbs, on the other hand, take time. For example, the verb "go" in the phrase "student went to school" requires a certain amount of time to answer the questions of

when and where. In this regard, if we divide the Surah "Fatiha" into language classes, then the first part of the Surah, that is, three verses:

«الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مَالِكِ يَوْمِ الدِّينِ» – "All praise is due to Allah, the Lord of the worlds." Extremely caring, especially kind. The Lord of the Day of Judgment. The last third part of the Surah:

"المُسْتَقِيمَ الصِّرَاطَ اهْدِنَا" – "Guide us to the straight path." The verse refers to us and begins with a verb. In the second part of the Surah:

«إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ» – It is said of Allah and us: "We worship You and ask You for help." This verse is different from the verse in the above two sections. This is because there are both nouns and pronouns.

The first three verses of the Surah, which deal with Allah, consist of nouns and do not contain a definite tense. Because God does not depend on time and He is eternal. The last third part of the surah begins with a verb. This is because human beings are dependent on time and their nature is limited by time. In the second part of the Surah there are both nouns and verbs. This is because the names "إِيَّاكَ", "إِيَّاكَ" - "to you", "from you" are independent of time and are directly related to God. The two verbs "نَعْبُدُ" and "نَسْتَعِينُ" are time-dependent and refer to human beings.

Conclusion

In conclusion, since Surat al-Fatiha is one of the surahs of Mecca, it is clear that the Qur'an contains the following issues: the importance of belief in Allah and the principle of monotheism, the essence of worship and the moral model. The hadiths concerning Surat al-Fatihah and the fact that the surah has several names show its superiority and importance. Although Surat al-Fatiha itself is short, the connection between its verses and the linguistic structure of the surah prove that it was written as the first surah of the Holy Quran.

References:

1. Jalal ad-Din Abdurahman as-Suyuti. Ad-Dibaj gala sahih Muslim ibn Hajjaj: "Dar ibn Affan", 1996. 496 p.

2. Ahmad ibn Ali ibn Hajar al-Asqalani. Fath al-Bari bishar sahih al-Bukhari. Riad: “Dar ibn Affan”, 2001. 743 p.
3. Askar Akimkhanov, Nurlan Anarbayev. The Holy Quran. Kazakh explanatory translation, Almaty: “Kokzhiek”, 2015. 666 p.
4. Jalal ad-Din as-Suyuti. al-Itqan fi ulum al-Quran. al-Madina: “Al-Amana al-Amma”, 2005. 832 p.
5. Muhammad Ali As-Sabuni. Tafsir ayatul ahkam. Cairo: “Dar al-Sabuni”, 2007. 1266 p.
6. Bakir Topalugly. Tauilatul Quran li Abi Mansur al-Maturidi. Istanbul: "Darul Mizan", 2010. 545 p.