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## Surah Al-Fatiha as an Abstract/Preface of the Holy Quran: A Linguistic Perspective

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### Abstract

*In the tradition of writing, multiple genres have matured enough and carry universal standardization. Most captivately, the universal standard has been ideally reflected in the text of the Holy Quran. The study in hand highlights the linguistic excellence of a very small but complete genre known as abstract. It plays highly significant role in the promotion of a research paper, article, thesis or project. In the tradition of book writing, it is replaced with preface. The Holy Quran is known as word of Allah Almighty. It was revealed to the last and final messenger Hazrat Muhammad (SAW). This may be claimed as the only ideal book on the face of Erath. Present study is meant to highlight Surah Al-Fatiha as an ideal abstract through linguistic analysis and interpretation. The discussion and findings of the study may help the researchers to write a better abstract/preface.*

**Keywords:** Surah Al-Fatiha, Abstract, Preface, Linguistic, Perspective

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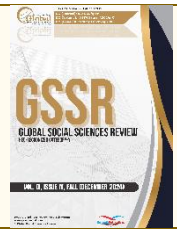
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## Title

### Surah Al-Fatiha as an Abstract/Preface of the Holy Quran: A Linguistic Perspective

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#### Abstract

*In the tradition of writing, multiple genres have matured enough and carry universal standardization. Most captivatingly, the universal standard has been ideally reflected in the text of the Holy Quran. The study in hand highlights the linguistic excellence of a very small but complete genre known as abstract. It plays highly significant role in the promotion of a research paper, article, thesis or project. In the tradition of book writing, it is replaced with preface. The Holy Quran is known as word of Allah Almighty. It was revealed to the last and final messenger Hazrat Muhammad (SAW). This may be claimed as the only ideal book on the face of Erath. Present study is meant to highlight Surah Al-Fatiha as an ideal abstract through linguistic analysis and interpretation. The discussion and findings of the study may help the researchers to write a better abstract/preface.*

**Keywords:** [Surah Al-Fatiha](#), [Abstract](#), [Preface](#), [Linguistic](#), [Perspective](#)

#### Introduction

An abstract is defined as a complete piece of writing not an auxiliary one. It is a comprehensive (all-inclusive/complete in itself) but a brief summary of a thesis, project, and research paper or research article. It makes the first impression of

your research (Warren, Cobb & Nemeth, [2019](#)). It may work like a preface of a book as well as a mirror of your research. The word mirror is highly significant here. The mirror reflects the original only; therefore, an abstract is meant to be a true representative of the relevant genre of research (Creswell, [2014](#)). It may work like a movie preview





(15 seconds). The preview is telecasted and broadcasted to attract the viewers to watch that particular movie. The most significant and important scenes as well as actions are arranged quite sophisticatedly in the preview, but it may never be something that is not part of the movie (Harris, [2006](#)). It should create a “why” for reading the paper, something feared or needed (Swales & Feak, [2012](#)). Unlike a movie preview, it should be able to stand alone and be read as a separate unit (Day & Gastel, [2012](#)). An abstract is important because it helps us to win space in conferences for paper presentations (Björk, [2004](#)). It is published in computerized databases for online access and printed (indexes/catalogs) for scholars (Jelveh, [2012](#)). Often we are cited on the basis of our abstracts only (Kearney & Hegarty, [2015](#)). It also works as an ambassador for our research (Meyer, [2014](#)). A simpler abstract should answer:

1. Why this study?
2. What did you investigate?
3. What did you do?
4. What did you find out?
5. What do your results mean?
6. So what?

These questions will be further explored in the part of the literature review.

### Research Questions

The following research questions have been formulated for the study:

1. How does *Surah Al-Fatiha* fit to be an abstract/preface of the Holy Quran by its content?
2. What significant reasons may be attributed to *Surah Al-Fatiha* being an ideal abstract/preface of the Holy Quran?

### Rationale for the Study

The Holy Quran is a word of Allah Almighty. It is revealed as an absolute guidance for the whole of humanity. It is like an operator's manual or maintenance manual of a machine (electronic or mechanical) written by its manufacturer. The Holy Quran furnishes thorough guidance encompassing all the spheres of human life for success in the present world and hereafter. It is, because, Allah Almighty is the only creator of human beings. This Book (Holy Quran) is proven to be the best literature of all time. The present study is meant to

highlight one of the minute but significant aspects of its sublime literary existence. Scholars on the face of Earth (Asian, European, American, African, etc.) have come to certain conclusions after a lot of deliberations regarding the introduction of a book, research project, research thesis, research paper, research article, etc. But human understanding can never be one hundred percent perfect until and unless it becomes or proves to be a scientific fact which ultimately results in a discovery of the whole or part of a natural phenomenon. This study will carry out linguistic analysis of the very first *Surah* of the Holy Quran which may be attributed as an abstract/preface of the Holy Book. The analysis may help understand the writer's ideal abstract which may be followed for writing abstracts of future research.

### Literature Review

Since time immemorial to the present day, written correspondence among individuals, officials, organizations, families, communities, societies, etc., of similar or different geographical origins has been a dominant part and parcel of human interaction (Ong, [1982](#)). The history of book writing is not new; it is as old as civilized humanity (Eisenstein, [1980](#)). Allah Almighty started sending His messengers for the guidance of humanity on the face of the Earth (Quran, 2:213). The story of humanity on Earth began with the arrival of Hazrat Adam (peace be upon him) (Ibn Kathir, [1998](#)). According to a popular belief amongst Muslims, although not universally accepted, approximately one hundred twenty thousand prophets or messengers of Allah Almighty were sent to humanity (Al-Mawardi, [2008](#)). They all were given instructions in the form of Holy Scriptures and Holy Books for the guidance of the people of their constituencies (Nasr, 2003). By name, only four are mentioned: 1) the *Zaboor*, revealed to Hazrat Dawood (*Alaihissalam*) 2) the *Tauraat*, revealed to Hazrat Moses (*Alaihissalam*) 3) the Bible, revealed to Hazrat Jesus (*Alaihissalam*) and 4) the Holy Quran, the last and final message of Allah Almighty revealed to the last and final messenger of Allah Almighty, Hazrat Muhammad (SAW) for the guidance of the whole of humanity till doomsday.

“Muhammad is not the father of any of your men, but (he is) the Apostle of God and the Seal of

the Prophets: and God has full knowledge of all things.” (33:40) Al-Ahzab.

“Blessed is He Who sent down the Furqan (The Distinction of right and wrong) upon His servant that he may be a Warner to the worlds;” (25:01) Al-Furqan.

All three books revealed before the Holy Quran have lost their originality. They are no longer available in their actual, real, and original forms. It is only the Holy Quran which is available in its original form. It is, because, Allah Almighty Himself has taken responsibility for the protection of its originality, and it was not promised in the case of earlier Holy Books and their teachings. The obvious logic behind this phenomenon is the status of the Holy Quran being the last and final message of Allah Almighty till doomsday for the whole of humanity (Abdullah & Asghar, 2017).

The Holy Quran is the best piece of literature on the face of Earth. It stands with all the tests of human beings being the word of Allah Almighty. In this regard, *Surah Al-Fatiha* is under consideration in the present study. There may be multiple literary aspects that need special focus but here, its status being abstract/preface of the Holy Quran is under discussion. Generally, an abstract of a research paper or thesis is meant to answer the following significant questions:

1. Why this study?
2. What did you investigate?
3. What did you do?
4. What did you find out?
5. What do your results mean?
6. So what?

Various aspects of an abstract are discussed in detail in light of the above-mentioned questions one by one in the following:

### **Why this Study?**

The age in which we are living is the age of specialization. This is the reason general disciplines have been divided into multiple sub-disciplines, for example, linguistics which is not a very old discipline has been divided into its various sub-disciplines like syntax, grammar, phonetics, phonology, morphology, semantics, pragmatics, sociolinguistics, psycholinguistics, neurolinguistics, narratology, computational linguistics, ecolinguistics, educational linguistics, forensic

linguistics, etc. Due to the impact of the cause-and-effect (scientific) approach, we have developed an attitude of looking for a cause behind an action or activity. An abstract of a study manages to answer this question. If the answer appeals to the reader as each reader reads the abstract (Landes,1951), he/she will further go to the study and read it thoroughly as per his/her vested interests, goals, or objectives.

### **What did You Investigate?**

This is the second important question that must be answered in the abstract. The existing problem that has been investigated is deemed significant to be mentioned explicitly. An abstract must truly reflect the nature of the problem which has been addressed in that particular study. A clear understanding of the issue under investigation and its true representation in the abstract is really important for the target audience, so that they may understand about which problem or issue of the society this study talks about. It is worth mentioning because genuine research always contributes to the solution of existing problems and subsequently adds some quality information to the existing pool of knowledge.

### **What did You do?**

The problem in existence may be addressed in different ways. It may have multiple aspects. It is important to mention in the abstract which theoretical framework, conceptual framework, research instruments/tools, research method, research design, or research methodology in particular has been used to address the problem. How the data has been collected and analyzed? Who were the respondents and what was the sample size, which sampling techniques were used? This all is important to be mentioned in the abstract in a nutshell in accordance with the nature of the study.

### **What did You Find Out?**

A study is also acknowledged and evaluated in terms of its findings. Concrete findings may result in workable solutions. Findings may fall in a certain scale which begins with the most significant and ends at least significant or vice versa. However, it is really pertinent to mention the essence of all findings in a nutshell in the abstract. Interesting and concrete findings may attract the readers and

they are really important for the target audience as well. Sometimes, relevant studies are targeted and sorted out by skimming or scanning through the abstract of relevant studies in certain particular areas of research.

### What Do Your Results Mean?

Some studies are general in nature and may be comprehensible to people in general. But some are quite typical for example, the research in medical sciences may not be comfortably comprehensible to researchers of engineering sciences or vice versa. It is, therefore, important to translate the results of a study into meaningful and comprehensible linguistic expressions. It would be a definite part of the study but same is equally significant to be reflected, highlighted, or mentioned in the abstract for the interest and understanding of the target or relevant audience.

### So what?

Last but not least *so what?* What will happen if the problem continues or what would be a possible loss if the problem persists? If the problem is resolved then what will be its impact on society or how society will improve if the problem is resolved? These are important questions, which are also required to be addressed in the study. They actually talk about the severity and seriousness of the issue. It is really important to answer these questions in the study. As they stand meaningful for the readers or target audience, it is, therefore, important that they must also be reflected in the abstract.

### Types of Abstract

The abstract is part and parcel of every kind of research, it may be quantitative, qualitative, or mixed-method research. In other words, it may be descriptive, analytical, experimental, narrative, ethnographic, auto-ethnographic, case study, action, participatory action, photo-voice, phenomenological, or grounded theory-based research. In the following, different possible generic types of abstract are discussed in detail:

#### Descriptive

This type of abstract is commonly used in the studies carried out in the domain of social sciences as well as arts and humanities. Information regarding research method, research design,

research instruments/tools, etc. is usually not mentioned in descriptive abstracts. Moreover, conclusions, findings, or results are also not preferred to be narrated here. It simply talks about the problem generally and specifically. It may have a sequence that is general to specific.

#### Informative

This type of abstract is usually used in the studies which are conducted in the applied sciences. It presents the information in terms of the background of the study in its first attempt. Number two, it talks about the aim, objective, or goals of the study. Thirdly, it furnishes information regarding methods that were used for the study in accordance with the nature of the study. At number four, results are communicated to the audience or readers in a nutshell, and finally, certain conclusions are depicted which require future necessary actions, deliberations, and considerations of the concerned stakeholders.

#### Structured

The third category of the abstract is denoted as structured abstract. This abstract is fundamentally divided into a series of headings. After, introducing the topic in general and specific terms, the first heading may be *objective*. It definitely reflects the intended research objectives. The second heading may be *a method*, which is meant to tell the readers about research methods used in the study in particular. The third heading may be *results*. Under this heading, the findings or results of the study are furnished in terms of their essence. At the end, the last heading is supposed to be *the conclusion*. Here, the study is concluded briefly. These abstracts may be typically found in the studies of medical literature and clinical trial reports.

#### Research Methodology

The study in hand is qualitative in nature. It falls in the category of descriptive research in which linguistic analysis of the Arabic text has been carried out. There are certain deliberations of different scholars (Warren, Cobb & Nemeth, [2019](#)) of the world regarding a good abstract, for example, the instructions that are usually passed regarding the tense of an abstract are: 1) do not use the future tense, even to say "In my presentation, I will...." if you use the future tense, some abstract reviewers

may think you haven't completed the research, 2) don't confuse verb tenses: use present tense to describe results with continuing applicability, 3) use the past tense to describe tests applied, 4) use future tense to project research and predict findings.

Here are some don'ts that are usually recommended for an abstract: 1) do not use company names, acronyms, abbreviations, or symbols in your abstract, because, you don't have the space to explain these, 2) do not refer to the abstract information that is not in the document, 3) do not tell your reader that your study has the information it does not have, 4) do not cross the word-limit, 5) do not use long sentences, 6) do not use the first person "I" or "we," in addition, whenever possible, choose active verbs instead of passive ones (ex: use "the study tested" instead of "it was tested by the study" or "I tested in the study"), and 7) Do not include references to figures, tables, or sources.

The very first *Surah* of the Holy Quran known as *Al-Fatiha* has been selected out of one hundred and fourteen *Surahs* for linguistic analysis to demonstrate that it is the best form of abstract. Some points mentioned in the above-mentioned two paragraphs or literature review may be referred to while reading the linguistic analysis.

## Discussion

There are almost more than eighty English translations of the Holy Quran on the face of Earth. (Abdullah, 2019). All translations have their own limitations and problems highlighted by critics in different time periods. The existence of multiple translations demonstrates that after a certain time period, new translations may be rendered to address or equalize the intellectual level, literary or scientific trends as well as the latest linguistic taste of the readers. In the same perspective, I have attempted to translate and interpret the meanings of the *Surah Al-Fatiha* of the Holy Quran keeping in view that no translation can be a substitute for the Quranic text at all. It may only help the reader to understand the original text. The English translation of the Arabic text of the *Surah Al-Fatiha* of the Holy Quran is appended below:

## English Translation

The English Translation of *Surah Al-Fatiha* (literal translation with lexical and syntactic expansion) is mentioned in the following:

The praise in its all manifestations is meant for Allah, Who is the Cherisher of all times (for all creatures).

1. (He is) the most magnificent, the most merciful.
2. (He is) the sole owner of the day of judgment.
3. We worship Him alone and seek His help only.
4. (Allah Almighty!) Guide us to the right path.
5. The path of those who have been blessed and rewarded by You.
6. Not of those who invited and suffered Your wrath, and (also) not of the misguided ones. We beg that our supplications may please be accepted!

## Interpretation

The first three verses of the *Surah Al-Fatiha* establish the worth of Allah Almighty in the mind of the reader for worshipping Him alone and seeking His help alone. For everything small or big we must ask Allah Almighty for help, it was narrated from Abu Hurairah (RA) that the Messenger of Allah said: "Whoever does not call upon Allah, He will be angry with him" (**Sunan Ibn Majah**-3827). In another Hadith, Hazrat Abbas (RA) narrated that:

"I was behind the Prophet (SAW) one day when he said: 'O boy! I will teach you a statement: Be mindful of Allah and He will protect you. Be mindful of Allah and you will find Him before you. When you ask, ask Allah, and when you seek aid, seek Allah's aid. Know that if the entire creation were to gather together to do something to benefit you- you would never get any benefit except that Allah had written for you. And if they were to gather to do something to harm you- you would never be harmed except that Allah had written for you. The pens are lifted and the pages are dried'" (Jami' at-Tirmidhi-Hadith 2516).

Muslims worship only and only their creator the one and only Allah Almighty. Whenever they need anything, they ask their Lord Allah Almighty only. And Allah Almighty gives us through different means. Muslims don't surrender or submit to means. They clearly know that it's Allah Almighty who is fulfilling their needs through different means. They adopt and respect means but submit



their wills only and only to Allah Almighty. Nowadays, we may realize that our connection to our Lord Allah Almighty is quite weakened. It is, therefore, deemed highly significant to establish and strengthen our connection with our Lord Allah Almighty.

Now, the first important question is, how should we worship? People all over the world worship their Gods or gods through different means. Therefore, what are the most suitable, recommended, or permitted means? The answer to this question is, Muslims, followers of the last and final messenger of Allah Almighty will ask the Prophet Muhammad (SAW). The Prophet (SAW) will teach the Muslims through his own deeds how to worship Allah Almighty. It is very clearly mentioned in the Holy Quran that the lifestyle of the Prophet (SAW) is ideal and the best for the whole of humanity in general and Muslims in particular (Al-Ahzab, 33:21). It is declared by Allah Almighty, no one else. So, the Muslims will worship only the way the Prophet (SAW) has worshipped Allah Almighty unless otherwise mentioned by the Prophet (SAW) himself.

The second question here is, how should we ask Allah Almighty for help? People all over the world seek help from their Gods and Goddesses through different means as per their belief systems. The answer to this question is also the same, Muslims will ask the Prophet Muhammad (SAW) and will learn from his actions, deeds, words, or sayings. The Prophet (SAW) will teach the Muslims all acceptable, most suitable, and authentic ways to seek help from Allah Almighty. The lifestyle of the Prophet (SAW) is ideal (Al-Ahzab 33:21). It is declared by Allah Almighty, no one else. So, the Muslims will seek help only the way the Prophet (SAW) has taught them.

The last part of *Surah Al-Fatiha* is supplication. It has a great message for Muslims too. We request our lord to guide us to the right path because human beings have adopted different paths according to their own will and wishes governed by relevant belief systems or otherwise. We Muslims submit our supplication to Allah Almighty because He is the one and only who can guide us to the right path, the path of those who have been bestowed with rewards by Allah Almighty, not of those who invited and suffered the wrath of Allah

Almighty and also, not of those who were/are misguided.

There is one important question here. Who is on the right path for us to follow being Muslims? The answer to this question is Prophet Muhammad (SAW) and his Companions (May Allah be pleased with them) are on the right path. Prophet Muhammad (SAW) is on the right path because he was directly guided by Allah Almighty and his companions are on the right path because they were guided by the Prophet (SAW) and they followed the Prophet (SAW) in true letter and spirit. Therefore, if we want to follow the right path, we have to follow the lifestyle of the Holy Prophet (SAW). How should we follow the lifestyle of the Prophet? The companions of the Prophet Muhammad (SAW) are models for us according to the Holy Qur'an. Therefore, we should follow the lifestyle of the Prophet as his companions followed him. So, for success in this world and hereafter, for Muslims in particular and the Ummah in general there is absolutely no option other than the lifestyle of the Prophet Muhammad (SAW).

Now the next important question is what is the form of the lifestyle of the Holy Prophet (SAW) in the present day? Or, what is Din in the world of today? Or what is Uswa-e-Hasana in the present day when the Prophet (SAW) is no more in this world? You may phrase it anyway but this is the basic question that disturbs most of us because Satan is always there to create confusion and misguide us. This Satan is declared enemy of humanity and usually, we don't realize it. However, this question needs a comprehensive answer. The researcher has made an attempt in the following paragraphs.

Islam is the name of two things basically 1) the Holy Qur'an 2) Uswa-e-Hasana/Sunnah/Ahadith/Traditions/lifestyle/sayings of the Holy Prophet, and the whole Muslim Ummah is agreed upon whether they practically follow it or not except a few misguided ones. Muslim brothers and sisters, this life is simply a trial of humanity. In each moment, we are under trial. You may recall the verse of *Surah Mulk*, "*Alladi Khalaq almost wal Hayata le yablowakum ayyukum Ahsano amala*". Now, for success in this trial, we have to perform "*Ahsanulaamal*" and for this purpose, Allah Almighty has provided us with "*Uswatun Hasana*". We need to be very careful

here. If according to some misguided human beings, *Uswa-e-Hasana* is not protected, then how Allah Almighty can tell us "*Laqad Kana Lakum Fi Rasoolillahe Uswatun Hasana*" Those who study the Qur'an, they know that at several places Allah Almighty has ordered us to follow the commandments of Allah Almighty and His Rasool (SAW). "*Atiullahi wa Atiurrasool*" Therefore, the lifestyle of the Holy Prophet (SAW) in the form of *Uswa-e-Hasana* is protected by Allah Almighty like He protected the Holy Qur'an. If it is not protected "*Naoodhbillah*" then this trial is meaningless, and it's more than impossible. The Holy Qur'an is the Holy Book of Allah Almighty is the only authentic manual for human beings and the lifestyle of the Prophet (SAW) is its empirical/practical reflection. Both are protected by Allah Almighty as a logical reference for the trial of humanity.

### Surah Al-Fatiha as an Abstract of the Holy Quran

The Holy Quran is a complete code of life. It furnishes the most appropriate guidance for the whole of humanity not for a particular person, group, community, society, nation, region, island, or continent, and the guidance is not specific to the success of the present world, it is equally significant for the hereafter as well. The concept of success in both worlds is based upon divine wisdom. The right path to success is waved and suggested by the creator to His the best creation. *Surah Al-Fatiha* is the essence of the complete message of the Lord sent to the whole of humanity. The message is summarized in seven verses.

The first one reflects the recognition of Allah Almighty as the Cherisher of all times and worthy to be praised for each and every blessing we enjoy consciously or unconsciously in the whole universe. The second one contains two attributes (the most beneficent and the most merciful) which further strengthen His status to be the only God and only creator of the universe. The third one confirms that He is the king of doomsday therefore, it conveys the message that success of the present world and hereafter lies in the pleasure of Allah Almighty which can be achieved through His obedience and worship in accordance with His commandments. The fourth one depicts the surrender and submission of the reciter not less than a believer or

Muslim where he/she asserts and affirms that he worships Him alone and seeks His help alone.

The fifth one refers to the supplication for collective guidance toward the right path and the sixth one determines the right path in accordance with the divine wisdom. The path of those who were rewarded by Allah Almighty because of their righteous deeds most probably. The last one further distinguishes the want for the right path as it reflects that not the path of those who were admonished, reprimanded, punished, or who invited the wrath of Allah Almighty and also, not of those who were misguided. The Holy Quran talks about the realities of both ones in great detail: those who invited the pleasure of Allah Almighty through obedience and righteous deeds and those who invited the wrath of Allah Almighty through disobedience and bad deeds.

*Surah Al-Fatiha*, the first chapter of the Holy Quran, is considered an absolute abstract of the Quran due to its comprehensive and concise nature, encapsulating the book's fundamental themes, structure, and message. Here are reasons supporting this perspective:

### Thematic Representation

1. Praise and worship (Verse 1-2): Reflects the Quran's emphasis on Allah's unity and worship.
2. Guidance and righteousness (Verse 3-5): Echoes the Quran's focus on guidance, morality, and salvation.
3. Accountability and judgment (Verse 6-7): Anticipates the Quran's discussions on accountability, heaven, and hell.

### Structural Parallelism

1. Seven verses: Mirrors the Quran's seven repetitive themes (*Tawhid*, *Risalah*, *Akhirah*, etc.).
2. Tripartite structure: Reflects the Quran's division into three main sections:
3. Allah's sovereignty (Verse 1-2)
4. Human responsibility (Verse 3-5)
5. Eschatological consequences (Verse 6-7)

### Quranic Essence

1. Summarizes the Quran's core message: Worship, guidance, and accountability.

2. Introduces key Quranic concepts: *Tawhid*, *Risalah*, *Akhirah*, and *Shukr*.
3. Sets the tone for the Quran's rhetorical style: Invocation, prayer, and supplication.

### Prophetic and Scholarly Consensus

1. Prophet Muhammad (PBUH) described *Al-Fatiha* as "*Umm al-Kitab*" (Mother of the Book).
2. Prominent scholars, such as Ibn Abbas and *Ibn Kathir*, consider *Al-Fatiha* an abstract of the Quran.

### Mathematical and Symbolic Significance

1. *Al-Fatiha's* 29 words and 7 verses mirror the Quran's 29 letters and 7 repeated themes.
2. Its unique combination of letters and words reflects the Quran's intricate mathematical structure.

While this perspective is widely accepted among Islamic scholars, some may interpret *Al-Fatiha's* abstract nature differently. However, its comprehensive and concise representation of Quranic themes and structure make it an unparalleled summary of the Holy Book.

### Conclusion

The abstract of a thesis, research project, or research paper and the preface of a book carries

manifold significance for the general reader and target audience. An abstract is a short, brief, and to-the-point summary of a research study but it is complete in itself. It talks about everything that is an essential part of the document. The Holy Quran is known as the word of God. It is meant to be an ideal discourse in terms of its linguistic and metalinguistic features. It contains all possible and holistic senses of rhetoric that an ideal discourse or text may inhabit. *Surah Al-Fatiha* stands with all the characteristics of an ideal and the best abstract linguistically as well as meta-linguistically. It is an ideal hallmark of narrative excellence. It narrates the seven different but coherent and aesthetically as well as pragmatically linked sublime but comprehensible frames of the divine message from the reciter's perspective. It may be tagged as the most probable response of the reader of the Holy Quran which may be expected from a true believer after a thorough understanding of the message. The performative utterances may be recited in the beginning without deep deliberations or understanding unconsciously but when they are recited after thorough understanding consciously, they may result in catharsis and true purgation of feelings, and subsequently drop of tears as a matter of fear or happiness. Forgone in view, it may be finally concluded that *Surah Al-Fatiha* fits to be an abstract of the Holy Quran by its content, and its linguistic as well as metalinguistic characteristics.

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