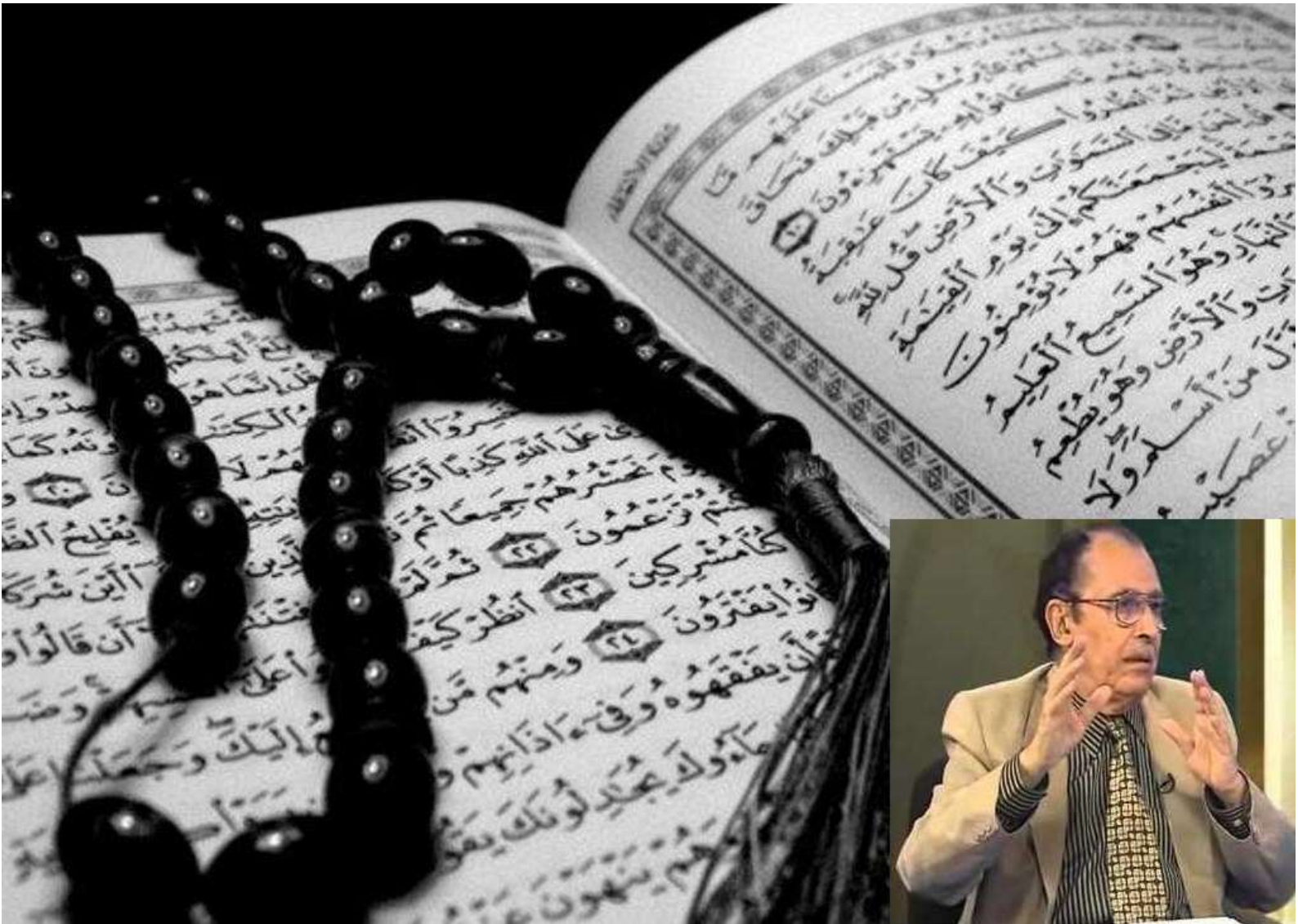


Tafseer of Sura Al-Fatiha



Dr Fadhel al Samarrai

Draft Translation

Version 1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

الرَّحْمَنِ الرَّحِيمِ

مَالِكِ يَوْمِ الدِّينِ

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

In the name of Allah, All-Merciful, Most Merciful

Praise be to Allah, the Lord of all the worlds,

The All-Merciful, the Most Merciful,

Master of the Day of Judgement.

You alone we worship. You alone we ask for help.

Guide us on the Straight Path, the Path of those You have blessed,
not of those with anger on them, nor of the misguided.

(Al-Fatiha)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

INTRODUCTION

This book contains a draft translation of Dr Fadhel al Samarrai's tafseer of the opening chapter of the Qur'an and mother of the book, Surah Al-Fatiha. Dr Fadhel is a well-known Arabic linguist whose works give an insight in to the miraculous nature of Qur'anic Arabic, with the only conclusion being that this Qur'an must have come from an unlimited, all-powerful creator, Allah (Most High).

Allah has placed a challenge in the Qur'an that if anyone doubts this book is from Him, then produce one chapter (surah) like it.

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ

كُنْتُمْ صَادِقِينَ

If you have doubts about what We have sent down to Our slave, produce another sura equal to it, and call your witnesses, besides Allah, if you are telling the truth.

(Al-Baqara, 2:23)

No human being has met this challenge, and none ever will. This is because Qur'anic Arabic breaks the natural law of language in terms of its eloquence, beauty, rhetoric, structure, rhythm, rhyme, grammar, clarity and depth which is beyond the ability of the best poets and linguistics.

I hope this draft translation of the most read chapter of the Qur'an will give readers a glimpse in to the language of this miraculous book.

A. K. Newell

PRAISE BE TO ALLAH الْحَمْدُ لِلَّهِ

1. Why Hamd and not Madh or Shukr?

The meaning of *Al-Hamd* is, the *Thana* (praise) upon a beautiful blessing or other than it with love and reverence. So *Al-Hamd* is to remember the merits of the other, whether that *Thana* was for an attribute from his intrinsic attributes like knowledge, patience, mercy and bravery, or for his giving or courtesy upon others. *Al-Hamd* will only be for the living-being with intellect.

It is well known that there is a difference between *Al-Thana* and *Al Madh*. So you may thank (*Al Madh*) an inanimate thing, and you may thank an animal but you do not praise (*Hamd*) it. Sometimes you will give a statement of thanks (*Madh*) regarding a rooster, cow, dog, gold and a pearl or other than that, but you will not praise (*Thana*) it.

It came in the tafseer of Al-Razi: *"Indeed thanks (Al Madh) may happen for the living and non-living. Don't you see that whoever sees an extremely beautiful pearl or an extremely beautiful ruby, then indeed he may thank (Madh) them but it is impossible to praise (Hamd) them. Therefore, it was established that thanks (Madh) is more general than praise (Hamd)."*

Also from what was mentioned relating to the difference between the two is:

Indeed (*Madh*) thanks may happen before the performance of any good (*ihsaan*) and it may happen after it. As for (*Hamd*) praise, it will not happen except after performance of good, because (*Hamd*) will be for that which occurs from good merits in qualities or action.

Therefore, the one who does not have characteristics which deserve to be praised (*Hamd*), will not be praised (*Hamd*), and the one who did not do any good actions will not be praised.

As for (*Madh*) you may thank (*Madh*) a person who did not do any good merits and friendly acts (*jameel*). Therefore (*Madh*) was forbidden for him as opposed to praise (*Hamd*) because it is subservient to it. The Prophet ﷺ said:

احثُوا التُّرَابَ فِي وُجُوهِ الْمَدَّاحِينَ

"Throw dust in the faces of those who thank (undeservingly)," while he ﷺ said:

مَنْ لَمْ يَحْمَدِ النَّاسَ لَمْ يَحْمَدِ اللَّهَ

“one who does not praise (*Hamd*) people, he does not praise Allah.”

With that we understand from His (swt) saying: **أُحْمَدُ اللهُ** is that Allah is living and He possesses the most beautiful attributes and beautiful acts, so we praised Him for His attributes and for His acts and kindness. If He had said: **المدح لله**, it would not have informed any of that.

There is another difference between *Hamd* and *Madh*, and it is that in *Hamd* is glorification, reverence and love, that does not exist in *Madh*. Therefore, the choice of *Hamd* was more suitable than the choice of *Madh*.

The Arabs differentiated between *Hamd* and *Shukr*, so they said: Indeed, *Hamd* includes when that blessing comes to you or to other than you. As for *Shukr*, it is specifically for a favour connected to you. So you will thank a person when a blessing reaches you. As for *Hamd*, it will not be specifically for that, so you will praise him for his favour for you or other than you. From another angle, indeed *Shukr* will happen only for a favour and will not happen for intrinsic qualities because you do not thank (*Shukr*) a person for his knowledge or his ability, although you may praise (*Hamd*) him for that.

It came in Lisan Al Arab: *'Hamd and Shukr are similar. Hamd is the more general of the two, because you praise (Hamd) a person for his intrinsic qualities and for his giving but you will not thank (shukr) him for his characteristics.'*

So the choice of *Hamd* was more suitable than *Shukr* because it is more encompassing. So you will praise (*Thana*) Him because His blessing has reached you and all creation. You praise Him because of His most beautiful intrinsic attributes even if nothing was connected from them to you. Therefore, the choice of *Al-Hamd* was more suitable than *Madh* and *Shukr*.

2. Why was it not a verbal sentence?

This is from one angle and from another angle He said: **أُحْمَدُ اللهُ** and did not say: *'I praise Allah'* **أحمد الله** or *'We praise Allah'* **نحمد الله** and what He (swt) said is more suitable from many aspects.

Firstly, that our saying "أحمد الله" or "نحمد الله" is restricted with a specified subject. So the subject of **أحمد** is the speaker (1st person) and the subject of **نحمد** are the speakers (1st person plural). Whereas the expression **أُحْمَدُ اللهُ** is unrestricted, which means you do not specify a determined subject and this is more suitable.

This is because when you say: **أحمد الله**, you are informing of your *Hamd* alone, and you don't inform of anyone other than you praising (*Hamd*) Him. Also if you say: **نحمد الله**, you are informing of the speakers (1st

person plural) and not informing that anyone other than you are praising Him. Whereas the expression **أَحْمَدُ اللَّهَ** is not restricted to a determined subject. So He is praised in a manner without restriction from you or from other than you.

Secondly, when you say: **أحمدُ فلاناً** 'I am praising (Hamd) such-and-such', it does not mean that he deserves praise (Hamd). Likewise, you may thank (Thana) a person who does not deserve thanks (Thana), because maybe a person is ridiculing a person while he does not deserve ridiculing. That is to say that a person may place praise (Madh) in other than its place and place ridicule in other than its place and he does actions which does not necessitate for him to do them. Therefore when you say: **أحمدُ الله** you are informing of your action and it does not mean that whoever you are praising (Hamd) is deserving of praise (Hamd). Whereas when you say: **أَحْمَدُ اللَّهَ**, it informs that Allah is deserving of the praise (Hamd) and it is not connected with a determined subject or doer.

Thirdly, when you say: **أحمدُ الله** or **أحمدُ الله**, it is connected with a specified time, because the verb (action and tense) is an indication of a determined time. Therefore, the imperfect verb will indicate on the present or future tense. The meaning of which is that the Hamd will not happen in other than these times in which you praise (Hamd) Him. There is no doubt that the time that a person or persons is able to praise in is limited. Therefore, every action a person performs will be restricted to time, because the most that he can do will be connected to his life, and there will be no action before or after it. Therefore, the Hamd will be less than what is necessary.

Indeed praising Allah should not be interrupted and should not be limited with a subject or time period. The expression **أَحْمَدُ اللَّهَ** is absolute without restriction to a determined time period or with a determined subject or doer. Therefore, Al Hamd is continuous without interruption.

It came in Tafseer Al Razi: "*Indeed, if He had said: **أحمدُ الله**, then it informs of the existence of that speaker who is able to praise Him. As for when He said: **أَحْمَدُ اللَّهَ**, He has informed, that He was praised before praise of those who praise, and before thanking of those who thank. So those, regardless whether they praised or did not praise, and regardless of whether they thanked or did not thank. Therefore, He most exalted, is praised before eternity to the end of time with His eternal praise and with His eternal words.*"

Also **أحمدُ الله** is a verbal sentence and **أَحْمَدُ اللَّهَ** is a nominal sentence and the verbal sentence indicates upon occurrence and renewal, whereas the nominal sentence indicates upon permanency. The nominal sentence is stronger and more permanent than a verbal sentence. Therefore, you're saying **متبصر** 'insightful' is more stronger and established than **يتبصر** 'he is insightful' and **متقف** 'cultured' is more stronger and established than **يتقف** 'he is gaining culture' and **متدرب** 'trainee' is more stronger and established than

يتدرّب 'he is getting training'. So the choice of the nominal sentence is more suitable than the choice of the verbal sentence here, because it is more indicative of continuity of praise and its continuation.

Fourthly, our saying: **أَلْحَمْدُ لِلَّهِ** praise be to Allah, means that *Hamd* and *Thana* is the right for Allah and for His kingship because He - most exalted - is deserving of *Hamd* due to the many blessings and many favours upon mankind. Therefore, our saying: **أَلْحَمْدُ لِلَّهِ** its meaning is: Indeed All praise belongs to Allah, the right which He deserves for Himself. If He had said: **أَحْمَدُ اللَّهَ** 'I praise Allah', it would not have indicated upon His existence, deserving of *Hamd* for Himself. Certainly, the word indicating upon His existence, deserving of *Hamd*, is more suitable than the expression indicating that one person praised Him.

Fifthly, *Hamd* is an expression regarding the description of the heart, and it is the conviction of the existence of the praised one who is kind and who grants favours and is deserving of glorification and veneration. Therefore, when the human being says with His tongue **أَحْمَدُ اللَّهَ**, but his heart was inattentive regarding the befitting meaning of glorification with reverence of Allah, then he is lying.

As for when he said: **الْحَمْدُ لِلَّهِ**, whether he was inattentive or attentive of the meaning of glorification and veneration, then indeed he will be truthful because of its factual meaning that *Hamd* is the right of Allah and His authority. This meaning will occur whether or not the servant was pre-occupied with the meaning of glorification and veneration. So it was established that His saying: **أَلْحَمْدُ لِلَّهِ** was more suitable than His saying **أَحْمَدُ اللَّهَ**. Another example is our saying: **لَا إِلَهَ إِلَّا اللَّهُ**, because lying does not enter it as opposed to our saying: **أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ**, because it may be a lie when he says **أَشْهَدُ** and this is because He (swt) said regarding the denial of the hypocrites:

وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ كَاذِبُونَ

Allah bears witness that the hypocrites are liars

So it was established that **أَلْحَمْدُ لِلَّهِ** is more suitable than **أَحْمَدُ اللَّهَ** 'I praise Allah' or **نَحْمَدُ اللَّهَ** 'We praise Allah'.

This is from one angle and from another angle, indeed the expression **الْحَمْدُ** is possible to be said as nominative (*rafa*) (**الْحَمْدُ لِلَّهِ**) and it is possible to be said as accusative (*nasb*), that is **الْحَمْدَ لِلَّهِ**. So which of the two expressions is more suitable?

The answer is that its recitation with nominative is more suitable than the recitation of accusative. The recitation of nominative indicates upon a nominal sentence, whereas the recitation of accusative

indicates upon a verbal sentence with an estimated *نحمد، أو أحمد، أو احمدا*. The nominal sentence is stronger and more permanent than the verbal sentence, because it indicates permanence.

It came in Al Bahru Al Muhit: *“and recitation of nominative is stronger in the meaning and due to this the seven (recitations) unanimously agreed upon it, because it is indicating upon permanence of the Hamd and its establishment for Allah - most exalted. Therefore, establishing it for Allah had been informed with the Hamd, - the most exalted, and whoever made it accusative, it is necessary for its estimated governing agent to be: أحمد الله أو حمدت الله. Therefore Al Hamd is specified to its subject and it informs on renewal and occurrence.”*

It came in the Tafseer al Baidawee: *“Turning away from it to nominative, will only indicate upon the generality of the Hamd and it’s established without its renewal and its occurrence.”*

You may say, isn’t the estimation of the command verb in the recitation of accusative not stronger than nominative, with the meaning: *‘give all praise to Allah’ احمدوا الحمد لله*, just as your saying: *الإسراع في الأمر* – *‘The hastening in the matter’* - with the meaning of *أسرعوا* – *‘you hasten’?*

The answer is no, because the recitation of the nominative is always more suitable. This is because the command of anything does not mean the one commanded with it is deserving of the action (i.e. command). So your saying: praise *امدح* Zaid, does not mean that Zaid deserved to be praised and your saying *اهج* خالد ridicule Khalid, does not mean Khalid deserved to be ridiculed.

The one commanded may not have conviction in what he was commanded with. The human being might be commanded with something while he is not convinced by it. Just as if you say: *اذكر فلاناً بخير* *‘mention such-and-such with good’*, although he doesn’t deserve to be mentioned with good, or that the one commanded does not have conviction in that. The nominative on the other hand, informs of the establishment of the thing and its continuation upon the aspect of worthiness, even if the command informs upon the aspect of permanence and continuation.

For example, *صبرٌ جميلٌ*, *‘beautiful patience’*, o youth, with the meaning of *‘be patient’*. Even then *الحمدُ لله* is more suitable than *الحمدُ لله* with accusative in the notification and the command. It is, I mean: *الحمدُ لله* is more suitable than *حمداً لله*. That is *الحمدُ لله* is a nominal sentence, just as we mentioned and *حمداً لله* is a verbal sentence and the nominal sentence is stronger and more established than the verbal sentence, just as we mentioned previously.

3. What does the prefix (ال) mean?

Indeed الحمد is made definite with the ال whereas حمداً is indefinite. The definite here informs of that which the indefinite does not. That is that ال maybe a referential (العهد) ال, so the meaning will be that the known *Hamd* is between you and Allah. Perhaps it is ال of genus (الجنس) by way of including all types of *Hamd*. Therefore, it indicates inclusion of all types of praising. Some of them preferred the first meaning and some of them preferred the second meaning with the evidence of the Prophet ﷺ saying:

اللهم لك الحمد كله

“O’ Allah for you is the *Hamd*, all of it.”

Therefore, it indicates upon the inclusion of the *Hamd*, all of it. (i.e. all types of praising.)

The strongest view in what it appears to me, is that both meanings are intended. That is the expression carries both possibilities together. Therefore, the meaning will be that the known *Hamd* is between you and Allah, and by way of inclusion and encompassing i.e. all types of *Hamd*. Therefore, nothing is removed from the individual *Hamd* nor its types.

4. Is it an informative or non-informative sentence?

There is disagreement regarding the sentence *Al-Hamd* الحمد لله. Is it an informative (أخبارية) or non-informative (إنشائية) sentence?

Most of the scholars took that it was an informative sentence, and its purpose is informing the permanent praise of Allah, just as you say: ‘*The wealth is for Zaid*’ and ‘*The book is for Khaled.*’ It was also said, it is non-informative because the purpose is mentioning the aspect of (*Madh*) thanks and glorification. Some of them said, it and its examples are informing linguistically, but the legislator has transferred it to non-informative due to the benefit of rules (*ahkham*) and some of them said, it is informing which includes non-informing.

It came in Ruhu Al Maani: “*Indeed the Hamd is informing of the good merits of the other with love, reverence and thanks (Madh). It is informing of the good merits, and due to this Hamd was informing which is including non-informative and Al-Madh was informing exclusively.*”

This is the strongest view in my opinion, because informative and non-informative are both possible for glorification. Therefore, the two meanings combine together and the expression of the mentioned *Hamd* in the chapter, I mean: الحمد لله is more suitable than إن الحمد لله from more than one aspect. That is because the situation is not a situation of doubt and rejection, therefore it does not require emphasis. Indeed, it is

directed to the believers who will establish that and they will not reject it.

5. Does it require emphasising with “Indeed” (إن)?

This is from one angle, and from another angle, indeed the expression: الحمد لله, is possible for informing and non-informing of glorification just as we mentioned, so two meanings are combined. If you said: إن الحمد لله, it would have become informative exclusively, and non-informing would not be possible. The opposite of that is supplication because it is non-informative. Therefore, when إن enters upon it, it leaves from supplication to informing, because your saying: رحمة الله عليه, and الله يغفر له is a supplication. Therefore, when إن enters upon it, you will say: إن رحمة الله عليه و إن الله يغفر له, and the speech will be informing, not a supplication. Therefore, الحمد لله is more suitable than إن الحمد لله since in it exists the two combined meanings of informing and non-informing.

6. Should the prepositional phrase be brought first?

The expression الحمد لله is more suitable here than الله الحمد from more than one aspect.

The expression الحمد لله is a specification or removal of doubt from the one claiming that *Hamd* is for other than Allah or claiming that there is an entity which shares with Him in the *Hamd*. So you bring forward the prepositional phrase (*jarr and majroor*) to remove this doubt or for the purpose of specification. When the situation is not a situation of removal of doubt, and there is no one claiming that *Al Hamd* is for other than Allah, then bringing forward the prepositional phrase is for the purpose of specification. This is from one angle, and from another angle, indeed praising in the world is not specific to Allah only. Some of the people may praise others. So the teacher, he deserves praise from the student, and the just ruler deserves praise from the citizens. In the hadith:

مَنْ لَمْ يَحْمَدِ النَّاسَ، لَمْ يَحْمَدِ اللَّهَ

“Anyone who does not praise the people, he has not praised Allah”.

The meaning of this is that you recognise for every possessor of virtue his virtue. Allah, exalted, said regarding censoring some people:

وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا

and they love to praise with what they did not do

(Aal-Imran, 3:188)

Therefore, they were praised with what they didn't do, so there is no objection in that.

It came in the tafseer of Al Razi, 'the difference between His saying: **أَحْمَدُ لِلَّهِ** and His saying: **إِيَّاكَ نَعْبُدُ**, why did He bring (Allah) first in worshipping? ... He did not bring **إِيَّاكَ نَعْبُدُ** in Al-Hamd. ... Indeed, His saying **الحمد**, carries the possibility of being for Allah or for other than Allah. Therefore, when you say **للَّهِ**, the Hamd is restricted to Allah. As for His saying **نعبد**, it would have been possible for it to be for Allah and for other than Allah, and that is disbelief.'

The point is that *Hamd* is permitted for other than Allah in a general manner, just as it is permitted for Allah. So foregrounding (bringing forward the prepositional phrase) of the *Hamd* is more appropriate. As for worshipping, since it is not permitted for other than Allah, then His saying **إِيَّاكَ** was given precedence over **نعبد** 'we worship'.

We will say to whoever rejects foregrounding and backgrounding (**التقديم والتأخير**), that it is only according to the situation. When the situation requires foregrounding, it will be brought forward otherwise it will not. In the verses of Sura Al-Jathiya, the situation of foregrounding (**التقديم**) requires it. In other words, the essence of foregrounding is deserving of *Hamd* and it will be specified with it. Sura Al Jathiya has mentioned categories of disbelievers and detailed their beliefs and their positions regarding the signs of Allah and His messengers.

It mentioned that they took other than Allah as Supporters and helpers (Ayah 10), and that they took their desires as a god for them (Ayah 23), and that they attributed life and death to time, not to Allah,

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ

and they said there is no life except the life of the world, we will die and we will live and nothing will destroy us except time

(Al Jathiya, 24)

So they did not acknowledge for Allah anything from the attributes of lordship and divinity. They did not grant to him superiority over the human being. Due to this, Allah reiterated the statement that He is the one who created the heavens and the earth and whatever is between them. He is the one who gives life and causes death and that He alone is the superior one in this existence. There is no one superior to him in reality, so He, glory be to Him, said:

وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِّنْ رِّزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا

that Allah sends the rain from the sky, and revives therewith the earth after its death

(Al Jathiya, 5)

He said:

اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لِتَجْرِيَ الْفُلُكُ فِيهِ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ *

وَسَخَّرَ لَكُمْ مَّا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ

It is Allah who subjected to you the sea so that ships may sail upon it by His command and that you may seek of His bounty; and perhaps you will be grateful. And He has subjected to you whatever is in the heavens and whatever is on the earth - all from Him.

(Al Jathiya, 12-13)

وَخَلَقَ اللَّهُ السَّمٰوٰتِ وَالْأَرْضَ بِالْحَقِّ

Allah created the heavens and earth with truth

(Al Jathiya, 22)

قُلْ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُجْمَعُكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ

Say, Allah causes you to live, then causes you to die; then He will assemble you for the Day of Resurrection, about which there is no doubt

(Al Jathiya: 26)

Allah is the one who created the heavens and the earth and whatever is in it, and no one associates with Him in that. He is the one who created the human being and He subjected to him whatever exists in the heavens and whatever exists in the earth, and He was kind enough to bestow him with blessings.

Therefore, He is the one who sent the rain and He extracted the provision from the earth and He subjected the sea and He did this and He did that. Therefore, He alone is the one who is superior with regards to the reality. He is deserving of praise by way of exclusivity and restriction. So He brought forward the essence of divinity and He restricted the praise upon him, because the situation requires that. This is opposite to Sura Al-Fatiha which is directed towards the believers who restrict their worship to Allah and seek constancy for guidance.

This is from one angle and from another angle, most expressions in Sura Jathiya happened upon the way of restriction:

هُمَّ عَذَابٌ مُهِينٌ

For they will have a humiliating punishment. (9)

مِّنْ وَرَائِهِم جَهَنَّمُ

Before them is Hell (10)

وَهُمْ عَذَابٌ عَظِيمٌ

And they will have a great punishment. (10)

هُمَّ عَذَابٌ مِّنْ رَّجْزٍ أَلِيمٍ

will have a painful punishment of foul nature. (11)

اللَّهُ الَّذِي سَخَّرَ لَكُمْ الْبَحْرَ

It is Allah who subjected to you the sea (12)

ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ

Then to your Lord you will be returned. (15)

فِيهِ يَخْتَلِفُونَ

concerning that over which they used to differ. (17)

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا

And they say, 'There is not but our worldly life' (24)

وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ

and nothing destroys us except time (24)

إِنْ هُمْ إِلَّا يَظُنُّونَ

they are only assuming. (24)

مَا كَانَ حُجَّتَهُمْ إِلَّا أَنْ قَالُوا

their argument is only that they say (25)

قُلِ اللَّهُ يُحْيِيكُمْ

Say, Allah causes you to live (26)

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ

And to Allah belongs the dominion of the heavens and the earth (27)

يَوْمَئِذٍ يَخْسِرُ الْمُبْطِلُونَ

And the Day the Hour appears - that Day the falsifiers will lose (27)

أَلْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ

Today you will be recompensed for what you used to do (28)

ذَلِكَ هُوَ الْفَوْزُ الْمُبِينُ

That is what is the clear attainment. (30)

إِنْ نَظُنُّ إِلَّا ظَنًّا

We know nothing beyond conjectures (32)

بِهِ يَسْتَهْزِئُونَ

by what they used to ridicule. (33)

وَقِيلَ أَلْيَوْمَ نَنسَاكُمْ

And it will be said, 'Today We will forget you' (34)

وَمَا لَكُمْ مِّن نَّاصِرِينَ

and for you there are no helpers. (34)

فَأَلْيَوْمَ لَا يُخْرَجُونَ مِنْهَا

So that Day they will not be removed from it (35)

وَلَا هُمْ يُسْتَعْتَبُونَ

nor will they be asked to appease [Allah] (35)

فَلِلَّهِ الْحَمْدُ

Then, to Allah belongs [all] praise (36)

وَلَهُ الْكِبْرِيَاءُ

And to Him belongs [all] grandeur (37)

Therefore, the situation determines the nature of foregrounding. The deserving of praise is from every angle in the chapter of Al-Jathiya.

7. Why was the name 'Allah' used and not one of His attributes?

Firstly, look how *Al Hamd* came with His proper name i.e. Allah. So He said: الْحَمْدُ لِلَّهِ and He did not use a substitute. So, He did not say for example, الحمد للخالق 'All praise for the creator' or the Provider (الرازق), or for the Living (الحي) or for the Capable (القادر), and so on from the attributes of Allah and His characteristics. More precisely if He had brought any description as a substitute for the word of majesty الله, that would give the understanding that *Hamd* is only deserving with this description and not deserving for other than

it. If He had said: الحمد للعليم 'All praise is for the knowledgeable', then *Al Hamd* would only be deserving with the description of knowledge, and had He said: الحمد للقادر 'All praise for the capable', that would mean that it is only deserving with the description of that ability. It's like this for the rest of His most beautiful attributes. Allah is deserving of *Hamd* due to His existence only, not any other description. Therefore, it was most suitable.

Secondly, the name الله is appropriate because in His saying: إِيَّاكَ نَعْبُدُ, the word الله is suitable for servitude, because this word is the most well-known statement taken from the word الإله, in other words the one worshipped. أَيْلَهُ means he worshiped, so the word الله was suitable for worshiping. Worshiping has been interlinked frequently with the word الله in the noble Qur'an. It has been associated with it more than fifty times. For example, His (swt) saying:

بَلِ اللَّهِ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ

Rather, worship [only] Allah and be among the grateful.

(Al Zumur, 66)

قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ

I have been commanded to worship Allah

(Al-Raad, 36)

قُلْ أَفَغَيْرَ اللَّهِ تَأْمُرُونِي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ

Say, is it other than Allah that you order me to worship, O ignorant ones?

(Al Zumur, 64)

Thirdly, if it came with an attribute other than the proper name, then it would not be understood explicitly that Allah was intended by it. Therefore, if He said: الحمد للحي 'All praise to the Living', then the living (الحي) is common between Allah and other than Him, and likewise, The knowledgeable (العليم), The Capable (القادر) and the All Hearing (السميع). Even if you bring a description other than Allah it will not be correct. So if you say for example, الحمد للبارئ or الحمد للقيوم or لفاطر السماوات والأرض or other than this, then it would not be understood explicitly that Allah was intended by it. Therefore, mentioning الله is more suitable than mentioning another

noun.

Therefore, it was clearly explained from all this that **أَلْحَمْدُ لِلَّهِ** is more suitable than:

المُدْحِ لِلَّهِ

الشُّكْرِ لِلَّهِ

أَحْمَدُ اللَّهِ أَوْ نَحْمَدُ اللَّهَ، أَوْ أَحْمَدِ اللَّهَ

الْحَمْدَ لِلَّهِ

حَمْدًا لِلَّهِ

إِنَّ الْحَمْدَ لِلَّهِ

لِلَّهِ الْحَمْدَ

الْحَمْدُ لِلْحَيِّ، أَوْ الْقَادِرِ، أَوْ الْعَلِيمِ

and so on from any of His attributes and names.

رَبِّ الْعَالَمِينَ THE LORD OF ALL THE WORLDS

1. What does Al-Rabb (الرَّبُّ) mean?

Al-Rabb (الرَّبُّ) is The Owner (المالك), The Master (السيد), The Sustainer (المربي), The Maintainer (القيّم) and The Benefactor (المنعم).

Rabbil 'aalameen (The Lord of the Worlds) is The Owner of them, Master of them, Sustainer of them and Bestower of gifts upon them. The Owner of the individual, his Master, his Sustainer, his Maintainer, and The Bestower of gifts upon him is more deserving of praise than anyone else.

It begins with Al-Rabb, because for Allah is the right of disposal of affairs in mastership, ownership and worshipping with whatever He (swt) wishes of good or evil.

Most of the attributes of Allah (swt) fall under His saying: رَبِّ الْعَالَمِينَ such as The Knowledgeable (العليم), The All Hearing (السميع), The All Seeing (البصير), The Everlasting (القيوم), The one who wills whatever he wishes (المريد), The King (المملك) and whatever resembles that, because each of these names and attributes occurs in رَبِّ الْعَالَمِينَ.

2. What does 'Aalameen (الْعَالَمِينَ) mean?

'Aalameen الْعَالَمِينَ is the plural of world (عالم). It is every existence except Allah (swt). There is difference of opinion regarding the meaning of this plural. Some preferred that it is restricted to the possessors of knowledge or those who are legally responsible المكلفين from the creation, with the evidence being His (swt) saying,

لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا

so he can be to the worlds a warner

(Al-Furqan, 1)

and His (swt) saying:

إِنَّ فِي ذَلِكَ لآيَاتٍ لِّلْعَالَمِينَ

Indeed in that are signs for the worlds

(Al-Rum, 22)

and that He (swt) is not a warner for livestock and the non-living. Some said, indeed 'worlds' are human beings with the evidence being His (swt) saying:

أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ

Do you approach males among the worlds

(Al-Shuara, 165)

and His (swt) saying:

وَأَتَاكُمْ مَّا لَمْ يُؤْتِ أَحَدًا مِّنَ الْعَالَمِينَ

and gave you that which He had not given anyone among the worlds.

(Maida, 20)

It was said that the plural of 'world' includes every genus (type of worlds) from which it has been named with. Therefore, there is the world of humans, world of animals, world of insects, and every type and every class is named a world also.

It was said that every century and generation is also named a world. So the people of every time period is a world. Therefore He (swt) gathered them, in order to include all generations and peoples of all times. It was said that the word was possibly pluralised for drawing attention of the mind with the word **العالم** to this perceptible world. This is because the world is used widely with the meaning of total like existence such as the existence in the hereafter.

Its usage was mostly used customarily with this meaning in the perceptible world because of the familiarity of the soul for the perceptible things, so it was pluralised in order to inform of inclusion absolutely.

It seems that the use of the word **العالمين** is correct for one generation or generations with the evidence of His (swt) saying regarding Banu Israel:

يا بني إسرائيل اذكروا نعمتي التي أنعمت عليكم وأني فضلتكم على العالمين

O Children of Israel, remember My favor that I have bestowed upon you and that I preferred you over the worlds.

(Al-Baqara, 47)

because this preference was specific to their time, and His saying (swt) regarding Maryam:

وَوَطَّهَّرْنَاكِ وَأَخْتَارْنَاكِ عَلَى نِسَاءِ الْعَالَمِينَ

and purified you and chosen you above the women of the worlds.

(Aal-Imran, 42)

was in her specific time and His (swt) saying:

أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ

Do you approach males among the worlds

(Al-Shuara, 165)

was specific to the males from the people of their time.

Another example is His (swt) saying:

قَالُوا أَوْ لَمْ نَنْهَكَ عَنِ الْعَالَمِينَ

They said, have we not forbidden you from [protecting] people?

(Hijr, 70)

which was regarding the men specifically of their time. It was used for a group of people of their time and He also named them (عالمين). He (swt) said:

أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ

Do you commit such immorality as no one has preceded you with from among the worlds?

(Al-Araf, 80)

This includes all peoples from the time of Adam until their time.

It may include all the legally responsible or intelligent ones throughout the generations. For example, His (swt) saying:

وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ

and Allah wants no injustice for the worlds.

(Aal-Imran, 108)

Some of the people of knowledge restricted it to those people who are legally responsible, but the response to this is His (swt) saying:

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ * قَالَ رَبُّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا اِنْ كُنْتُمْ مُّوقِنِينَ

Pharaoh said, 'And what is the Lord of the worlds?' [Moses] said, 'The Lord of the heavens and earth and what is between them, if you should be convinced.'

(al-Shuara, 23-24)

The above verse explains that رب العالمين means that He is the lord of the heavens and the earth and whatever exists between them. It is general and includes everything that is in existence not just the legally responsible.

What appears to me is that this is an opinion that has to be tested. He (swt) did not explain the word العالمين. Instead this word clarified the description of رَبِّ الْعَالَمِينَ. Perhaps, it clarified a different expression, all of which are true regarding Him.

You may say, who is the lord of this house? Then it will be said to you, a merchant or a jurist or an employee. The word 'merchant' or 'jurist' or 'employee' is not explanation for 'this house'. It is only an explanation of 'lord of the house'.

If Musa (as) responded to the question of Firawn by saying, a lord which is competent over all things, living and He does not die, nothing weakens him, He rewards good with paradise and the one who insults with hell fire, Musa would be correct, but undoubtedly this is not an explanation for للعالمين. Rather it is explanation of the description of 'lord of the worlds'.

Indeed, العالم is pluralised upon العوالم upon العالمين. What appears to me is that العوالم is used for all worlds from

the legally responsible to other than them from the inanimate and animals. However, **العالمين** is not used except for those who possess knowledge or upon those in which it combined with the intellect and other than them. Therefore, it dominated upon those with intellect. **العالمون** is not used for those without intellect. Therefore, **العالمين** is not used for the insects and birds. **عالمين** is used for human beings, or all of the people, or a generation from the people, or for the legally responsible from the creation of Allah from the humans and jinn throughout the ages as that was mentioned in the noble Qur'an. The plural of *ya* and *nun* is specific to those with intellect.

Therefore, the meaning of: **أَحْمَدُ لِلَّهِ رَبِّ الْعَالَمِينَ** will either be, lord of the humans or legally responsible, or lord of all creation predominately those with intellect among them. This specification or preponderance has its reason which is that the speech in Sura Fatiha is specific to those with intellect. Therefore, the worshipping, seeking help and request for guidance to the straight path and the classification of the creation in to those who were given favour upon them, and those are the object of anger and those who are misguided, are all specifically for the legally responsible. So, this choice was the most suitable, and if He (swt) had said: **رب العالم أو رب العوالم**, this beauty would not be improved because it would include other than the legally responsible.

This is from one angle and from another angle, indeed it is a response against those who have earned His anger, and among them are the Jews who claim that Allah is lord of the Children of Israel specifically, and He is not the lord of other creations from Mankind. So Allah refuted them with His (swt) saying. Indeed He, lord of all the worlds, includes all Mankind and those legally responsible. So the choice of **رَبِّ الْعَالَمِينَ** was the best choice from all aspects.

You may say, why did He not mention the manifestation of divinity in His explanation, just as He did in other places. For example, Allah (swt) said:

فَلِلَّهِ الْحَمْدُ رَبِّ السَّمُوتِ وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ * وَلَهُ الْكِبْرِيَاءُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ

الْعَزِيزُ الْحَكِيمُ

Then, to Allah belongs [all] praise - Lord of the heavens and Lord of the earth, Lord of the worlds. And to Him belongs [all] grandeur within the heavens and the earth, and He is the Exalted in Might, the Wise.

(al-Jathiya, 37-38)

The response is that every situation requires the mentioned expression in it. The mentioning of the

heavens and the earth and whatever is therein was repeated more than once in Sura Jathiya, and the mentioning of the manifestations of divinity was repeated for it. So He (swt) said:

إِنَّ فِي السَّمُوتِ وَالْأَرْضِ لَآيَاتٍ لِّلْمُؤْمِنِينَ * وَفِي خَلْقِكُمْ وَمَا يَبُثُّ مِن دَابَّةٍ آيَاتٌ لِّقَوْمٍ يُوقِنُونَ

Indeed, within the heavens and earth are signs for the believers. And in the creation of yourselves and what He disperses of moving creatures are signs for people who are certain [in faith].

(Al-Jathiya, 3-4)

And He said:

وَسَخَّرَ لَكُم مَّا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ

And He has subjected to you whatever is in the heavens and whatever is on the earth - all from Him. Indeed in that are signs for a people who give thought.

(Al-Jathiya, 13)

And He said:

وَخَلَقَ اللَّهُ السَّمُوتِ وَالْأَرْضَ بِالْحَقِّ

And Allah created the heavens and earth in truth

(Al-Jathiya, 22)

And He said:

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ

And to Allah belongs the dominion of the heavens and the earth

(Al-Jathiya, 27)

And He said:

فَلِلَّهِ الْحَمْدُ رَبِّ السَّمُوتِ وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ

Then, to Allah belongs [all] praise - Lord of the heavens and Lord of the earth, Lord of the worlds.

(Al-Jathiya, 36)

All these verses contain manifestations of divinity regarding the heavens and the earth.

Also He (swt) mentioned the divinity for the intelligent and the rest of other living things, so He (swt) said:

وَفِي خَلْقِكُمْ وَمَا يَبُثُّ مِنْ دَابَّةٍ

And in the creation of yourselves and what He disperses of moving creatures are signs for people who are certain [in faith].

(Al-Jathiya, 4)

And He said:

اللَّهُ الَّذِي سَخَّرَ لَكُمْ الْبَحْرَ

It is Allah who has made the sea subservient to you

(Al-Jathiya, 12)

وَسَخَّرَ لَكُمْ مَّا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ

And He has subjected to you whatever is in the heavens and whatever is on the earth - all from Him.

(Al-Jathiya, 13)

Therefore, Allah subjected the heavens and the earth and whatever exists in the heavens and the earth for human beings, and this is from the manifestation of divinity of Him. He (swt) said:

قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُجْمَعُكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ

Say, 'Allah causes you to live, then causes you to die; then He will assemble you for the Day of Resurrection, about which there is no doubt'

(Al-Jathiya, 26)

and

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّٰلِحٰتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ

So as for those who believed and did righteous deeds, their Lord will admit them into His mercy. That is what is the clear attainment.

(Al-Jathiya, 30)

This verse mentioned the divine laws which Allah revealed upon mankind and all of this is for the manifestation of divinity for the worlds. Therefore, it is in harmony with this explanation in Sura Jathiya, whereas it did not mention it in Sura Fatiha except the categories of those who are legally responsible. Then when it specified the mentioning in Sura Fatiha, the classification of creation from the intelligent, He said, رَبِّ الْعَالَمِينَ and when Sura Jathiya mentioned the heavens and the earth and whatever exists in terms of animals and humans, He (swt) said:

رَبِّ السَّمٰوٰتِ وَرَبِّ الْاَرْضِ رَبِّ الْعٰلَمِيْنَ

Then, to Allah belongs [all] praise - Lord of the heavens and Lord of the earth, Lord of the worlds.

(Al-Jathiya, 36)

Therefore, every speech is suitable for its place.

He (swt) said afterwards in Sura Al-Jathiya:

وَلَهُ الْكِبْرِيَّاءُ فِي السَّمٰوٰتِ وَالْاَرْضِ

And to Him belongs [all] grandeur within the heavens and the earth

(Al-Jathiya, 37)

Then He mentioned grandeur, in addition to praise and He did not mention anything other than praise in Sura Fatiha. That is because mentioning of arrogant people without right occurred in this Sura, so mentioning of the grandeur was suitable for Him (swt), and it is connected to Him.

He said:

وَيْلٌ لِّكُلِّ اَفَّاكٍ اَثِيْمٍ * يَسْمَعُ اٰيٰتِ اللّٰهِ تُتْلٰى عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَاَن لَّمْ يَسْمَعْهَا

Woe to every sinful liar, who hears the verses of Allah recited to him, then persists arrogantly as if he had not heard them.

(Al-Jathiya, 7-8)

And He said:

وَإِذَا عَلِمَ مِنْ آيَاتِنَا شَيْئاً أَخَذَهَا هُزُوًّا

And when he knows anything of Our verses, he takes them in ridicule

(Al-Jathiya, 9)

Ridiculing is from the manifestation of arrogance.

And He said:

أَفَلَمْ تَكُنْ تَكُنْ آيَاتِي تُتْلَىٰ عَلَيْكُمْ فَاسْتَكْبَرْتُمْ وَكُنْتُمْ قَوْمًا مُّجْرِمِينَ

Were not Our verses recited to you, but you were arrogant and became a people of criminals?

(Al-Jathiya, 31)

And He said:

وَحَاقَ بِهِم مَّا كَانُوا بِهِ يَسْتَهْزِئُونَ

and they will be enveloped by what they used to ridicule.

(Al-Jathiya, 33)

Mocking is from the manifestation of arrogance.

And He said:

ذَلِكُمْ بِأَنَّكُمْ اتَّخَذْتُمْ آيَاتِ اللَّهِ هُزُوًّا

That is because you made a mockery of Allah's Signs

(Al-Jathiya, 35)

Therefore, the mentioning of grandeur in the heavens and the earth for Him was suitable here.

3. Why did Allah choose Rabb instead of His other names?

You may say, why did Allah choose the word Rabb instead of another name or attribute from His names and attributes, just as He did in other places in the mighty book? For example, He (swt) said:

أَحْمَدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ

All Praise to Allah the one who created the heavens and the earth

(Al-Anaam, 1)

أَحْمَدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ

All Praise for Allah the one who possesses that which exists in the heavens and that which exists in the earth

(Saba, 1)

أَحْمَدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ

[All] praise is [due] to Allah, Creator of the heavens and the earth

(Al-Fatir, 1)

أَحْمَدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا

[All] praise is [due] to Allah, who has sent down upon His Servant the Book and has not made therein any deviance.

(Al-Kahf, 1)

The response is that every choice here is suitable for the context of the Sura in which it was mentioned. It is noted that these openings are perfect. Allah mentions in Sura Fatir that that He is the originator of the heavens and the earth, and He initiates and causes their existence from purely nothing. Then He mentioned that He created them i.e. He measured them and fashioned them not based upon any previous example i.e. from nothing. *Khalq* in the language means, 'it will be in the meaning of initiating, bringing out the object purely from nothing into existence, and this will be only for Allah. It is also possible for the meaning to be 'estimating, proportioning and fashioning.' This is why the maker of leather (صانع الأدم) was called 'the *Khaliq*' because of the fact that he measured and proportioned the leather.

He (swt) said upon the tongue of Isa (as):

أَبِي أَخْلَقُ لَكُمْ مِّنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ

that I design for you from clay [that which is] like the form of a bird

(Aal-Imran, 49)

Therefore, Allah is the Originator of the heavens and the earth and He is the fashioner and the estimator of them not based upon any preceding example. He is their owner and the master of what exists in them. So, after He mentioned that He is the Originator of the heavens and the earth and their creation, He mentions that to Him also belongs what exists in them. Therefore, a person may own a house but not own the furniture inside it. As for Allah, He is the owner and the owner of whatever exists in them, and He mentioned His divinity regarding them i.e. their nurturing, their protection and their maintenance after creating them and mentioning of His revelation of the Book upon his servant for guidance for the creation.

Thus, the verses were perfectly and comprehensively integrated. Therefore, He mentioned that He is their originator, their fashioner, their owner, their master, their protector and the one who is responsible over them. He revealed the Book to guide the intelligent creation of Allah to the straight path.

Therefore, every verse is integral to other verses.

The scholars said: And His saying: رَبِّ الْعَالَمِينَ encompassed all of that. So al-Rabb will include all what He mentions from the characteristics of Allah of owning and creating, and العالمين will include all that He mentioned from the heavens and the earth and whatever is in them. Therefore, Sura Fatiha is worthy of being called 'the mother of the book'.

It came in the Tafsir Al Razi: 'that He (swt) did not say: الحمد لله خالق العالمين. Instead أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. The reason for this is that people agree that occurrence of events are in need of an originator and a cause in the event of their occurrence, but they differed regarding the circumstances of their continuation. Is there a need for its continuation for the maintainer or not?

So a group said: The thing, the case of its survival is free from a cause. The Sustainer (المربي) is the maintainer for the preservation of the thing, repairing it in the case of its continuation. So His saying رَبِّ الْعَالَمِينَ is a notification that all of the worlds are in need of Him in the case of their survival. The meaning that their need for the originator in the case of their creation is a matter agreed upon.

As for their need of the Maintainer and the Sustainer in the case of its continuation, regarding which disputes have happened.

So he specified Him (swt) by mentioning, notifying upon that everything other than Allah, cannot do without Him, not in the case of its occurrence and nor in the case of its continuation.

Then He (swt) commenced four chapters after this Sura with His saying: **أَحْمَدُ لِلَّهِ**. First of them is Sura Al-Anam and it is His saying:

أَحْمَدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ

[All] praise is [due] to Allah, who created the heavens and the earth and made the darkness and the light.

(Al-Anam, 1)

Note that the mentioning here is a type from the types of His saying: **رَبِّ الْعَالَمِينَ** because the expression is dealing with everything except Allah. The heavens, earth, light and darkness are a type from the types except Allah. So, mentioning in the beginning of Sura Al-Anam, as if it is a type from the types which was mentioned in the beginning of Sura Al-Fatiha, as well as the mentioning in the beginning of Sura Al-Anam that He created the heavens and the earth, while mentioning in the beginning of Sura Al-Fatiha that He is lord of the worlds.

Secondly in Sura Al-Kahf, and it is His saying:

أَحْمَدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ

[All] praise is [due] to Allah, who has sent down upon His Servant the Book

(Al-Kahf, 1)

The aim is teaching the humans knowledge and His saying in the beginning of Sura Al-Fatiha: **رَبِّ الْعَالَمِينَ** indicates the general teaching regarding all the worlds. So the mentioning in the beginning of Sura Al-Kahf was from a type from the types that He mentioned in the beginning of Sura Al-Fatiha.

Thirdly, Sura Saba, and it is:

أَحْمَدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ

[All] praise is [due] to Allah, to whom belongs whatever is in the heavens and whatever is in the earth

(Saba, 1)

So he explained in the beginning of Sura Al-Anam that the heavens and the earth belong to Him, and He explained in the beginning of Sura Saba that all things taking place belong to Him and this is also a type

from the types which is within His saying: **أَحْمَدُ لِلَّهِ رَبِّ الْعَالَمِينَ**.

Fourthly, His saying:

أَحْمَدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ

[All] praise is [due] to Allah, Creator of the heavens and the earth

(Al-Fatir, 1)

The mentioned thing in the beginning of Sura Al-Anam is that He is the creator of them and creation is estimation, and mentioning in this Sura is that He is an Originator and Producer for their being. This is not like the first but that it is also a type from the types which is within His saying: **أَحْمَدُ لِلَّهِ رَبِّ الْعَالَمِينَ**.

Then when He (swt) mentioned in Sura Al-Anaam, that He is a creator of the heavens and the earth, He mentioned that He is the maker of darkness and light. As for Sura Al-Fatir, when He mentioned He is the originator of the heavens and the earth, He mentioned He made the angels as messengers, then in Sura Al-Anam, He mentioned after the creation of the heavens and the earth, He made the light and darkness and He mentioned in Sura Al-Fatir after Him being the originator of the heavens and the earth, He made livings beings.

This is from one angle and from another angle that His (swt) saying: **رَبِّ الْعَالَمِينَ** is suitable with His saying in what follows: **أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ**, because the first issue for the Sustainer is the guidance and due to that the guidance is connected with the word of Rabb in the Qur'an frequently. For example His (swt) saying:

قَالَ فَمَنْ رَبُّكُمَا يُوسَىٰ * قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ

[Pharaoh] said, 'So who is the Lord of you two, O Moses?' He said, 'Our Lord is He who gave each thing its form and then guided [it].'

(TaHa, 49-50)

{ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَىٰ}

But then his Lord chose him and turned to him and guided him.

(TaHa, 122)

سَبَّحَ اسْمَ رَبِّكَ الْأَعْلَىٰ * الَّذِي خَلَقَ فَسَوَّىٰ * وَالَّذِي قَدَّرَ فَهَدَىٰ

Exalt the name of your Lord, Most High. Who created and proportioned, And who destined and
[then] guided
(Al-'Ala, 1-3)

قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ

Say, Indeed, my Lord has guided me to a straight path
(Al-Anam, 161)

رَبَّنَا لَا تُرْغِ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا

[Who say], Our Lord, let not our hearts deviate after You have guided us
(Aal-Imran, 8)

وَقُلْ عَسَىٰ أَنْ يَهْدِيَنِي رَبِّي لِأَقْرَبَ مِنْ هَذَا رَشَدًا

Perhaps my Lord will guide me to what is nearer than this to right conduct.
(Al-Kahf, 24)

إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ

Indeed, with me is my Lord; He will guide me.
(Al-Shuara, 62)

وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ

And [then] he said, Indeed, I will go to [where I am ordered by] my Lord; He will guide me.
(Al-Saffat, 99)

عَسَىٰ رَبِّي أَنْ يَهْدِيَنِي سَوَاءَ السَّبِيلِ

Perhaps my Lord will guide me to the sound way.
(Al-Qasas, 22)

THE ALL-MERCIFUL, THE MOST MERCIFUL الرَّحْمَنُ الرَّحِيمُ

The All-Merciful (الرَّحْمَنُ) is on the pattern of فَعْلَان from الرِّحْمَة, and the Most Merciful (الرَّحِيمُ) is on the pattern of فَعِيل. The pattern فَعْلَان indicates upon occurrence and renewal in the same manner as the attributes thirsty, hungry and angry, and it does not indicate upon permanence. The description also informs of the attribute's fullness.

It came in the Tafseer of al Al-Qual: *"Don't you see that those who say angry, for those who are full of anger and regret, confused, drunk and worried for those who are full with that."*

The form فَعِيل indicates upon the permanence of the attribute, such as tall, beautiful and ugly or change of the attribute to that which draws near to permanence such as orator, eloquent and noble.

So the verse came with the two attributes that indicate upon Allah's established and renewing attributes of mercy. If He (swt) had described Himself with رَحِيم only, then this permanent attribute of His would have occurred in the mind, but there may come a time that He will not be merciful like the noble and the orator.

If He (swt) said رَحْمَن only, then it may be thought that this is a non-permanent attribute like anger and thirst. This attribute will change, such as the anger which goes and the thirst which disappears. Therefore with *Al-Rahma*, He combined between the two in order to indicate upon His permanent and renewed attribute *Al-Rahma*. Therefore, His mercy is lasting and does not cease. It is from the best combination between the two attributes. The description with one of the two does not convey what it conveys when they are combined.

The occurrence of these attributes after the word *Al-Rabb*, is the best position. This is because this Lord, which there is no lord other than Him, and the Master which there no is master except Him, is compassionate with His servants. Therefore the souls of the servants become happy, and their hope becomes strong by His compassion. There is also in it an indication that the Sustainer (المُرْتَبِي) is necessary to be adorned with compassion, and that He is not necessary to be harsh upon whom he sustains and guides. Also, that in it is an indication to the fact that the compassion necessitates the attribute of the *Rabb* with all that it carries of meanings.

Therefore, the Owner (المَالِك) is obliged to be merciful with what he owns and who he owns, and the Sustainer (المُرْتَبِي) is obliged to be merciful, and the Master (السَّيِّد) is obliged to be merciful and the Repairer (المُصْلِح) is obliged to be merciful, and the Maintainer (القَائِم) is obliged to be merciful. So the compassion

necessitates that the attribute of *Rabb* be with all its meanings. Allah described His messenger ﷺ with compassion, while He (swt) is the greatest caretaker and greatest repairer. He (swt) said:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

A Messenger has come to you from among yourselves. Your suffering is distressing to him; he is deeply concerned for you; he is gentle and merciful to the believers.

(Tawbah, 9:128)

MASTER OF THE DAY OF JUDGEMENT مَالِكِ يَوْمِ الدِّينِ

1. Is it recited: مَالِكِ يَوْمِ الدِّينِ or مَلِكِ يَوْمِ الدِّينِ ?

The meaning of this verse is Owner of the day of recompense (مالك يوم الجزاء). مَلِكِ is also recited instead of مَالِكِ and it is a *mutawatir* (continuous) recitation. There is difference of opinion in the first of the two recitations. Some scholars preferred the recitation of مَالِكِ and some of them preferred the recitation of مَلِكِ.

The truth is that there is no contention for preference or preponderance between the two recitations. Both recitations are *mutawatir* (continuous) from the Messenger of Allah ﷺ. Indeed Jibreel (as) brought down both of them from The Merciful (الرحمن), but we say that indeed every recitation has a meaning and such a matter is known. Every recitation necessitates certain matters that perhaps other recitations do not.

The Owner (المالك) may be a Sovereign (ملكاً) and he may not be, and the Sovereign may be an Owner and he may not be. The right of disposal of the Owner is different to the right of disposal of the Sovereign. From this it was mentioned that there is a difference between the two.

1. Ownership (الملكية) is a reason for the complete right of disposal. Therefore, the Owner (المالك) disposes of that which he controls, and the Owner disposes of that which the Sovereign does not dispose of from selling, gifting or renting and so forth, because the Sovereign cannot sell his subjects (رعايا).
2. The Sovereign (الملك) controls the subjects and the Owner (مالك) owns slaves. The slave is lesser in position than the subject, so it is necessary for coercion to exist in Ownership (الملكية) more than in domination (الملكية). Therefore, it is necessary that the Owner is more superior than the Sovereign. The creation is dependent upon Allah, and His slaves are not His subjects (citizens).
3. Indeed it is possible for the subjects to leave from being a subject by their own choice, because of the Sovereign. As for the slave, it is not possible for him to leave from bondage by his own choice, because of the Owner. Therefore, coercion in Ownership is more complete than in domination.
4. Indeed the Sovereign is obliged to provide guardianship and protection for the subject. He ﷺ said:

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

“Each of you is a guardian and each of you is questioned over his subjects.”

It is not an obligation upon the subject to serve the Sovereign. As for the slave, he is obliged to serve the Owner and he is not independent in any matter, except by the permission of his master.

5. Indeed the recitation of المالك demands more than the recitation of الملك because the most of which is sought from the Sovereign الملك is justice and fairness and rescuing of the human by him without distinction. As for the Owner المالك, the slave will seek from him clothes, food, mercy and education, as if He (swt) is saying: *“I am your Sovereign so upon me is your food, clothes, reward and your protection.”*
6. It was said, that مالك is more admirable, because it adds to that which الملك does not. For instance, the Owner of humans, birds, animals and Owner of inanimate things is more expansive in order to include those with intellect and other than them and it will not be said he is a Sovereign ملك.
7. The Owner has more authority and power to act in that which he controls than the Sovereign with respect to the subject. This means that Ownership remains in the hands of the Owner when he disposes of that which he controls by way of justice or aggression or excess, and no one is able to remove the possession from its Owner.
8. Indeed the Owner is more courteous with that which he controls than the Sovereign. This means that the Owner considers carefully matters that he controls, and he looks after his matters and he repairs their defects. Therefore, whoever from them will be sick he will cure him, and whoever is weak he will support him, and whoever is hungry he will feed him, and whoever falls into difficulty he will reduce it. Indeed, the Owner defends that which he controls and will protect and preserve it from aggression, and that is something the Sovereign will not do.

The utmost which the Sovereign will do when difficulties happen, will be to rise to establish some obligations, and if someone under his authority was sick he will wish him well and he will not take responsibility because of an obligation. As for the Owner, he will deal with it and put it right by his command.

Therefore, the recitation of مالك is more appropriate with mercy in His (swt) saying: الرَّحْمَنُ الرَّحِيمُ and appropriate for the day of judgement (يَوْمَ الدِّينِ) when the creation will be neediest at that time for the Owner of their affairs, who will protect them and show them mercy. Ruhu Al Maani said: *‘He is the most*

courteous with the guilty like me and it is appropriate with what was before it, and it (مالك) is added to the day of judgement in order to break its intensity.'

It was said, indeed the Sovereign is not only greater and more supreme than the people, but there is only one (sovereign) while all the people of the country are owners. So the Sovereign is more noble than the Owner.

What is apparent, is that the two recitations were revealed in order to combine between the two meanings of Owner and Sovereign. So He (swt) is an Owner and a Sovereign, and that is like His (swt) saying:

مَالِكُ الْمُلْكِ

Owner of all dominion

(Aal-Imran, 3:26)

All the dominion (الملك) is only for the Sovereign and not for the Owner, just as He (swt) said upon the tongue of *Firawn* (Pharaoh):

أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ تَجْرِي مِن تَحْتِي

Does not the Kingdom of Egypt belong to me, and these rivers flowing beneath me

(Al-Zukhruf, 43:51)

Here it combines the Owner and the Sovereign, and it informed that the dominion is only for Him (swt) and that does not happen with one reading alone.

2. Why did Allah restrict dominion to the day of judgement and not mention the worldly life?

The answer is that He said before this verse, رَبِّ الْعَالَمِينَ which included the worldly life. يوم الدين means day of recompense, and there is no doubt that He (swt) is the Owner of the day of recompense. He is the Owner of that which was prior to the day from the days of action, otherwise how can He recompense for that which does not belong to Him?

3. Why did Allah say: يوم الدين instead of: يوم القيامة ?

The answer is because **يوم الدين** with the meaning of recompense includes all the circumstances of the resurrection from the beginning of resurrection to the lasting eternity. In fact, it will start first with the entire creation. **يوم القيامة** does not give this understanding like **يوم الدين**.

Al-Deen (الدين) has several meanings such as recompense, accountability, obedience and coercion. So He (swt) gathered these in the meaning, so that the day is the day of recompense entirely. Therefore it is a day of accountability, a day of recompense, a day of obedience and submission to Allah. It is a day in which the people of obedience will be strengthened and the people of disobedience will be subjugated. It is a day of recompense, i.e. a day of raising of the *deen* when its affairs will be manifest just as it is said: *'today is your day'* i.e. you are its Owner and manifest therein and *'today is the painstaking day'*, and so on from the meanings the word *deen* carries. The 'day of resurrection' will not include these meanings.

It came in Ruhu Al Maani: *"Also, popular meanings of deen which are used are obedience and law. Therefore the mind of the person will go towards every acceptable opinion. It was said, some of them are from these two meanings, and the meaning at that time will be according to the estimation of the mudaf. So according to the first, the day of recompense is existing for the deen (obedience) and according to the second the day of recompense is remaining constant in the deen. It intended in the first for absolute submission in order that the day manifests outwardly and inwardly. He (swt) made the addition of يوم to the deen in the second, because between them are a close association with the word of recompense, so it did not require estimation."*

There is another issue and it is that **يوم الدين** is more appropriate because it is linked to His (swt) saying: **رب العالمين** which is for the worlds of the legally responsible as discussed previously. The *day of recompense* **يوم الدين** is definitely more appropriate when it links to the legally responsible which the sura mentions from those who were favoured, those who are the object of anger, and those who are misguided, because the meaning of **يوم الدين** is recompense, accountability, obedience and subjugation, and all of this will only happen to those who are legally responsible. Therefore, *deen* is more appropriate than the day of resurrection which cannot be understood from its meaning. The language is what gives the meaning from the day of *deen* and its inclusions upon things which are not connected with recompense. So *deen* is more suitable than the day of resurrection from every angle.

4. Why did Allah add Owner/Sovereign to the day while on that day there will be no dominion and in fact that which occurs on it will be dominated?

The answer is that this was for the purpose of generality. So the Sovereign of the day is Sovereign for whatever is in it and whoever is in it. His Ownership is an Ownership which includes the materialistic and non-materialistic matters. So the Ownership of the day is the Ownership of everything that has happened

and will occur on that day, and of everything of which exists that day, and for everyone on that day.

It came in Ruhu Al Maani: *specifying the day with the idafa despite the fact He (swt) is the Owner and Sovereign of everything in all times, is either for veneration or because Dominion and Ownership are two occurrences in the worldly life for some people. It is apparent that they will disappear, and the creator will separate them with a visible separation in the hereafter:*

وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا

And all of them are coming to Him on the Day of Resurrection alone.

(Maryam, 19:95)

He (swt) will be without parallel on that day, unmatched wherein there will be no secret. Because of this He (swt) said:

يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ

It is the Day when a self will have no power to help any other self in any way. The command that Day will be Allah's alone.

(Al-Infitar, 82:19)

لِمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ

To whom belongs [all] Sovereignty this Day? To Allah, the One, the Prevailing.

(Ghaafir, 40:16)

5. Linking this verse to اَلْحَمْدُ لِلَّهِ

The connection of the praise (اَلْحَمْدُ) with these attributes is the best connection and the most beautiful.

Therefore, Allah is praised with His essence and His attributes, because Allah is the name of the supreme being described with supreme attributes. So saying: '*All Praise to Allah*' (اَلْحَمْدُ لِلَّهِ) means that He is deserving of all praise with His essence and His attributes, and He is praised for His divinity by the worlds. Indeed from the lords are those lords whose divinity is not praised. As for Allah (swt), He is praised with all meanings of divinity, and He is praised due to Him being merciful and compassionate, even though every mercy is not praised. So, if mercy is placed in other than its place, then it will be a defect for its possessor. As for Allah being praised due to His mercy which He placed in its place, and He obliged it due to it being worthy, and due to that a group from the people was blessed and a group

was the object of anger.

He is praised on the day of recompense and praised due to his Ownership and his authority, due to that entire day.

This praise includes all times. So the praise was when Allah existed while nothing was with Him, and this is His saying All Praise to Allah (الْحَمْدُ لِلَّهِ). The praise includes when He created the worlds and when He had authority over them and when He established them, and that is His saying: *'lord of the worlds'* (رَبِّ الْعَالَمِينَ). The praise includes times when mercy will descend and will not be discontinued and that is His saying: *'The merciful and compassionate'* (الرَّحْمَنِ الرَّحِيمِ). The praise includes the entire day of recompense, and the day of recompense will not be completed because recompense is not completed. Therefore the people of paradise will be there eternally and the people of hell fire will be there eternally. Recompense of every one of them will not end. Therefore that is the day of recompense (يَوْمَ الدِّينِ). It came in the commentary of Jurjany on Al-Kashaf, *"in His saying: The Owner of the day of recompense then indeed the recompense is treatment of all the situations in the hereafter until eternity."*

Therefore, the praise was included for all times from eternity to all time, and He did not leave anything from it. So it was like His (swt) saying:

لَهُ الْحَمْدُ فِي الْأُولَىٰ وَالْآخِرَةِ

To Him is [due all] praise in the first [life] and the Hereafter.

(Qasas, 28:70)

and His (swt) saying:

وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

And it will be judged between them in truth, and it will be said, [All] praise to Allah, Lord of the worlds.

(Zumar, 39:75)

and His (swt) saying:

وَأخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

And the last of their call will be, 'Praise be to Allah, Lord of the worlds!'

(Yunus, 10:10)

Therefore, He did not leave anything from the praise except His remembrance, and He did not leave any moment since eternity to all time, whereby time was not interrupted except He included it. This chapter was indeed worthy to be named the mother of the Book.

It came in tafseer Al-Qaeem: *"in mentioning these names after the praise, and the projection of the praise upon its content and its requisites is what indicates upon the fact He is praised due to his godship (Oneness of the Divine nature), praised due to His divinity (Oneness of divine Lordship), praised due to His mercifulness, praised due to His authority, and that He is a god who is praised, lord of praise and merciful who is praised and a Sovereign who is praised."*

YOU ALONE WE WORSHIP. YOU ALONE WE ASK FOR HELP **إِيَّاكَ نَعْبُدُ**

وَإِيَّاكَ نَسْتَعِينُ

1. Why are the objects before the verbs?

The two objects of the verbs **نعبد** (we worship) and **نستعين** (we seek assistance) have been brought forward for the purpose of specification. The meaning becomes, we stipulate for you worship and we stipulate for you the seeking of assistance, and we don't worship anything except You and we don't seek assistance except from You. This is because worshiping is only for Allah, and seeking help is only with Him. It is similar to His saying:

بَلِ اللَّهِ فَاعْبُدْ

Rather, worship [only] Allah

(Zumur, 39:66)

and His saying:

قُلْ أَفَعَبَّرَ اللَّهُ تَأْمُرُونِي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ

Say, [O Muhammad], Is it other than Allah that you order me to worship, O ignorant ones?

(Zumur, 39:64)

and His saying:

رَبَّنَا عَلَيْكَ تَوَكَّلْنَا

Our Lord, upon You we have relied

(Mumtahana, 60:4)

and His saying:

عَلَيْهِ تَوَكَّلْتُ

upon him I rely

(Hud, 11:88)

and His saying:

وَعَلَى اللَّهِ فَتَوَكَّلُوا

and upon Allah, then put your trust

(Al-Maida, 5:23)

2. Why is إِيَّاكَ repeated?

The repetition of إِيَّاكَ with the verb of seeking help (نَسْتَعِينُ) specifies the seeking of help to Allah. This is because if He had said: إِيَّاكَ نَعْبُدُ وَنَسْتَعِينُ, it would specify Him with worshipping and it would not specify Him with seeking help. Also if He said: إِيَّاكَ نَعْبُدُ وَنَسْتَعِينُ it may be understood that no one draws near to Him except by combining worship and seeking assistance. Therefore, he would not worship without seeking assistance nor would he seek help without worshipping, and this is not correct. Similar to this is someone's saying, 'you alone I give and I warn'. This may be understood that warning will be combined with giving and giving will not happen independently, or warning will not happen independently, and possibly independence of the actions will be understood in giving and warning.

Therefore, if someone said, 'to you I give and to you I am warning', it will specify for him the giving and specify for him the warning from all sides whether giving and warning is combined or not.

It came in Ruhu al-Maani: "regarding the secret of the repetition of إِيَّاكَ, it is for specification upon the request of assistance from Him (swt), because had He (swt) said: إِيَّاكَ نَعْبُدُ وَنَسْتَعِينُ, it would probably inform of the request of assistance without designating from whom it should be sought from. If he had restricted upon one, perhaps he will think that he will not draw close to Allah (swt) except by combining between the two, and the truth is opposite to this. Then indeed in the repetition of إِيَّاكَ is to draw attention and power, and not that which is from omission...therefore, your saying: 'you alone I protect and you alone I care for' is stronger than 'you alone I protect and care for'."

It came in Tafseer Al-Qaeem: "so the repetition of the pronoun is from the powerful requirement not from its omission. Therefore, when you say to a king for example: 'you alone I love and you alone I fear', it will be specifically from love and fear for itself and concern by mentioning it. It will not be in your saying: 'you alone I love and I fear'."

Therefore, the repetition is required from every aspect.

3. Why is نَسْتَعِينُ not restricted to a particular type of help?

From another angle, let us consider how the verb of seeking help (نَسْتَعِينُ) was used and how it did not restrict it with anything. So He said: وَإِيَّاكَ نَسْتَعِينُ and He did not say: 'we seek help for such, or upon such', and He did not say as an example: 'we seek help for worshipping', or 'we seek help for obeying', or anything like that, which means that the verb of seeking help was intended to include everything which the human wanted and it did not specify it with anything. So he seeks assistance from Allah for worshipping and for seeking provision, and for victory against the enemy, and that his affairs become easy for him, and his needs are fulfilled for him. Therefore, it includes all affairs of the world and the hereafter.

It is said, if He specified seeking help with worshipping and obedience, then the ruling of seeking help in other than them will be unknown.

It came in Ruhu Al-Maani: *"regarding the secret of the usage of seeking assistance, then it was said: in order that it deals with every type of help in it. So the omission here is similar to their saying: such and such gave, which is an indication of generality. Also, if the aim was seeking of help for his success in the fulfilment of worshipping, then the ruling of seeking help in other than that will remain unknown in the knowledge of the mother of the book."*

4. Why was 'we' used and not 'I'?

Let us discuss from another angle, how the verse used the expression regarding worshipping and seeking help with the plural (we) and not singular (I). So He said: وَإِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ and He did not say: أَعْبُدُ وَأَسْتَعِينُ and this is to indicate the importance of community in Islam. So the Islamic religion is not an individualistic religion. Rather it is a collective religion, and many of the collective manifestations are clear like congregational prayer, which is superior to individual prayer by twenty-seven degrees, and the mosque is but a manifestation of the collective manifestations. This chapter which is repeated in every *rakah* of prayer is an indication of the importance of community, with the words: **we** worship, **we** seek help and guide **us**. The *hajj* is the biggest manifestation of collective appearance and alms and charity are from the greatest manifestation of collective responsibility, and fighting in the path of Allah is from the affairs of the community and the leader of the believers will declare it, and fasting in Islam is not purely an individualistic worship, rather it is collective worship. Therefore, it is designated with an appointed month, which all Muslim societies are bound by and it is not just the individual's desire. Therefore, no individual should be separate from collective manifestations in society. Visiting the sick is a collective matter, and other than that, are all from the collective manifestations.

It came in Tafseer Al-Razi: *"Indeed the aim from this Nun is the Nun of plurality, and it is notifying first*

that the human should perform the prayer in congregation...third aspect: Indeed the believers are brothers, so if He said: (إِيَّاكَ أَعْبُدُ), then it would have mentioned his worship and not mention the worship of than him. As for when he said: (إِيَّاكَ نَعْبُدُ) he would have mentioned his worship and the worship of all believers in the east and west, as if he is striving to restore the important matters of the believers.”

5. Why was worship connected to seeking help?

Worship is connected with seeking help in order to indicate that the human being is not capable of establishing the worship of Allah except with the help of Allah and success granted by Him. He will not ascend with it except by relying upon Allah. Therefore, it is confirmation of the weakness of carrying this heavy responsibility. If Allah did not help him, then seeking assistance with Allah is a remedy for the delusion of man and his arrogance, and both of them are two fatal diseases. “Certainly, He combined between what the servants draw close with to their lord and what they request of him, and what they need from him...”

6. Why was worship given precedence over seeking help?

Worship was given precedence over seeking assistance for several reasons, among them are:

- a. Indeed worship is the reason for the creation of man and jinn

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

I did not create jinn and men except to worship

(Adh-dhariyat, 51:56)

Indeed, it is the goal of their creation and indeed seeking help is only a means to establish it. So worship was brought first by foregrounding (التقديم) because the objective is given precedent before the means.

It came in the Tafseer al-Qaeem: “Indeed preceding of the worship over the seeking of help in fatiha is from a type of forwarding the objectives before the means, because worshipping is the objective of the servants which they were created for and seeking help is a means to that.”

- b. Worship is a portion belonging to the Lord and His right, and that seeking of help is a desire of the servant, and naturally the servant will undertake what is necessary to please the Lord and invoke His response before seeking from Him anything while he self-abases himself before Allah and submits in His presence with worship. Therefore worshipping is mostly likely where one expects response to the seeking of help.

- c. Worship is the right of Allah and His portion and seeking help is the portion of the servant, and the right of Allah deserves to come first.
- d. Worship is more suitable for recompense. I mean by this, His saying: **مَلِكٌ يَوْمَ الدِّينِ** and the seeking of help is more suitable for requesting guidance, so it placed every expression with what it will be appropriate for.

It came in Ruhu Al Maani: *“Indeed it - i.e. worshipping - is a more suitable association with the mentioning of the recompense, and the seeking of help is stronger in terms of gathering with the request for guidance.”*

- e. **إِيَّاكَ نَعْبُدُ** is connected with His divinity and His name is Allah, and **وَإِيَّاكَ نَسْتَعِينُ** is connected with lordship and his name is the Lord (rabb). So **إِيَّاكَ نَعْبُدُ** precedes **وَإِيَّاكَ نَسْتَعِينُ**, just as the name of Allah precedes in the beginning of the chapter.
- f. **إِيَّاكَ نَعْبُدُ** is the portion for Allah, so it was with the portion which is praising Allah (swt), being the most appropriate with it. **وَإِيَّاكَ نَسْتَعِينُ** is the portion for the servant so it was with the portion which is for him and it is **أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ** to the end of the chapter.

And this expression is similar to His saying (swt):

فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ

So worship Him and put your trust in Him.

(Hud, 11:123)

Worship preceded reliance. This in addition to delaying the verb of seeking help, conforms with the ending of the verses in the chapter. Therefore, bringing forward of worship was required from every perspective.

- 7. Why did He say ‘you alone we worship...’ (**إِيَّاكَ نَعْبُدُ**) with the second person address instead of ‘He alone we worship and He alone we seek help from’ (**إِيَّاكَ نَسْتَعِينُ**) ?

There is a general benefit in turning from one addressee to another, and also gives benefits which the

situation requires of it. As for the general benefits, when speech is transferred from one style to another style, then that (style) is better in terms of freshness (تطرية) to energise the listener, and to awaken listening to it from its usage over a single style.

The benefits which the situation requires are, when worthiness of the praise was mentioned which these great attributes were used for, knowledge was connected with certainty for the great matter (worthiness of the praise). The speech of the objective of submission and seeking help regarding important matters, are distinctively known with these characteristics. Therefore, it was said: '*o you alone*' (يا إياك) for the one. These are His attributes which we specify with worship and seeking help from. We don't worship other than You nor do we seek help from other than Him. Therefore, the second person address will be more indicative that worship belongs to Allah.

Another benefit is when it was described that He is lord of the worlds, it was known that He is present in every time and place and He is not absent. That is because He is lord of all the worlds. Therefore, He is not absent from them, nor are the worlds absent from Him. Therefore, when His presence is known, He was called upon with the call of the one present and addressed. Similar to this is that you mention a person characterised with important characteristics while talking about him as if he is absent, but that person is present with you. So, you say to him: '*you alone*' (إياك) which is more direct, so it will be this address which is from politeness to reach the goal, which will not happen with the word إياه.

Another benefit is that the second person address was mentioned to pave the way for the supplication in His saying: '**guide us**' (اهدنا). The request from the present is stronger than the request from the absent.

Another benefit is that the speech from the beginning of the chapter to this verse is praising and the praise in the absence is more appropriate. From this verse to the end of the chapter is a supplication, and the supplication in the present is preferred, and Allah (swt) is living and generous.

Certainly He (swt) declared regarding the praise by the method of the third person and worship with the method of the second person, presenting for each of them that which is from the agreeable arrangement.

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ GUIDE US ON THE STRAIGHT PATH

The meaning of guidance (الهداية) is counsel, indication, exposition and inspiration. The verb of guidance is sometimes transitive (with an object) such as His (swt) saying:

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا

We guided him on the Way, whether he is thankful or unthankful.

(Al-Insaan, 76:3)

and His saying:

وَيَهْدِيكَ صِرَاطًا مُسْتَقِيمًا

and He guided you on a straight path

(Al-Fath, 48:2)

Sometimes it is transitive with the preposition **إِلَى** like His (swt) saying:

وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ

and Indeed, you are guiding to the straight path

(Al-Shuara, 26:52)

and His saying:

وَأَهْدِيكَ إِلَى رَبِّكَ فَتَخْشَى

and I will guide you to your lord so that you may fear

(An-Naziat, 79:19)

Sometimes it is transitive with the preposition **لِ** like His saying:

الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا

All Praise to Allah the one who guided us to this

(Al-Araf, 7:43)

It was said that the difference between transitivity (verbs requiring an object) with a particle (*harf*) and without a particle, is that transitivity with a particle is said when guidance was not regarding him, so he will connect to guidance through the particle.

1. Transitivity without a particle

Transitivity without a particle, is said for the one who has guidance and for the one who does not have guidance.

So you will say: 'I guided him to the road' (هَدَيْتُهُ إِلَى الطَّرِيقِ) and 'I guided him to the road' (وَهَدَيْتَهُ لِلطَّرِيقِ) to the one who is not in the road. So you connected him to the road via the particle. You will say: 'I guided him (to) the road' (هَدَيْتَهُ الطَّرِيقِ) to the one who is in the road so you made him realise the road and you clarified it for him. You will also say it to the one who is not in the road so you connected him to the road. He (swt) said upon the tongue of Ibrahim's (as), saying to his father:

فَاتَّبِعْنِي أَهْدِيكَ صِرَاطًا سَوِيًّا

follow me, I will guide you to a correct path

(Maryam:43)

and his father was not on the path, rather he was far from it. He (swt) said regarding the hypocrites:

وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ أَوْ أَخْرِجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ وَلَوْ أَنَّهُمْ

فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَّهُمْ وَأَشَدَّ ثَبَاتًا * وَإِذَا لَأْتَيْنُهُمْ مِنْ لَدُنَّا أَجْرًا عَظِيمًا *

وَهَدَيْنَاهُمْ صِرَاطًا مُسْتَقِيمًا

And if We had decreed upon them, "Kill yourselves" or "Leave your homes," they would not have done it, except for a few of them. But if they had done what they were instructed, it would have been better for them and a firmer position [for them in faith]. And then We would have given them from Us a great reward. And We would have guided them to a straight path.

(An-Nisaa, 4:66-68)

and the hypocrites were not on the path.

He (swt) said upon the tongue of the Messenger of Allah ﷺ:

وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا

And why should we not rely upon Allah while He has guided us to our [good] ways

(Ibrahim, 14:12)

and they are on the path. He (swt) addressed his messenger Mohammed ﷺ:

وَيْتِمَّ نِعْمَتُهُ عَلَيْكَ وَيَهْدِيكَ صِرَاطًا مُسْتَقِيمًا

His favor upon you and guide you to a straight path.

(Al-Fath, 48:2)

and he ﷺ is proceeding upon the path.

So being transitive to itself (without the particle), is said to the one who is on the path and to the one who is not on the path.

2. Transitivity with the particle laam (ل) and the particle ilaa (إِلَى)

As for transitivity with the particle *laam* and the particle *ilaa*, it will be for the one who is not on the path, such as His (swt) saying upon the tongue of those disputants who came to Dawud (as) in order that he judges between them:

فَاحْكُم بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَأَهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ

So judge between us with truth and do not exceed [it] and guide us to the sound path.

(38:22)

And His saying:

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ

Say, are there of your partners any who guides to the truth?

(10:35)

i.e. the particle connects to the truth.

It came in the tafseer of Ibn Katheer: "Sometimes the guidance is transitive to itself, just as it is here: **'guide us to the straight path'** with the meaning of inspire us, or enable us success, or give us sustenance, or give us:

وَهَدَيْنَاهُ النَّجْدَيْنِ

we guided him to the two paths

(Al balad:10)

i.e. we explained to him the good and the bad."

3. Transitivity with the particle *laa* (إِلَى)

Sometimes it is transitive with *إِلَى* like His (swt) saying,

أَجْتَبَاهُ وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

He chose him and he guided him to the straight path

(Al Nahl:121)

فَأَهْدُوهُمْ إِلَى صِرَاطٍ الْجَحِيمِ

They guided them to the path of the fire

(al saffat:23)

and this is with the meaning of guiding and indication. Similar to this is His saying:

وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ

and indeed you guide to a straight path

(Al shura:52)

Sometimes it is transitive with *لَا* like the saying of the people of paradise:

أَلْحَمْدُ لِلَّهِ الَّذِي هَدَانَا هَذَا

All praise to Allah, who guided us to this

(Al-Araf, 7:43)

Al Lisan (dictionary) states: "I guided him to the path and to the house as guidance, i.e. I made him aware. The dialect of the people of hijaz, and other than them say: 'I guided him to the road and to the house.' Al Aqfash (grammarian) related both."

Ibn Bari states: "It was said: I guided (to) the path is with the meaning go I made him aware, so it is transitive with two objects, and it said: I guided him to the road, and for the road is with the meaning of I directed him to it. So it is transitive with a prepositional particle like I guided, he said: it was said: I guided him (to) the road with the meaning I demonstrated to him the road."

So upon this it will be: 'he guided him (to) the road' (هداه الطريق) with the meaning he made him aware of the road, and 'he guided him to the road and for the road' (هداه إلى الطريق وللطريق) with the meaning of 'I indicated it to him', and it will be said: 'he guided (li) to the road' هداه للطريق with the meaning of he demonstrated it to him also.

It seems that guidance is according to types. So the one who is misguided and furthest from the path, he is in need for a guide who will point to him the path and connect him to it. So here we use 'he guided to' (يهدي إلى) i.e. he connected to and guided to.

The one connecting to the road is in need of a guide who will make him aware of the circumstances of the road and its different stages, and whatever is in it of fears and places of disaster and safety, and make him aware of that which the traveller will require in this road. So here we use 'he guided him (to) the road' (هداه الطريق).

4. Transitivity with the particle *laam* (ل)

As for the *laam*, then it is used in the language for reason, i.e. to explain the goal of an event, and it may be used for the completion of a goal also, like your saying 'I came for the purpose of seeking knowledge' i.e. indeed the seeking of knowledge is the goal of coming and its reason, and 'I reached the house' with meaning of 'I arrived to the house'.

Laam may be used with guidance to explain the goal of the event, so the traveller of the path wants to reach a goal and the road is not a goal in itself. Therefore, it will come with *laam* when this is the goal, so

you will say: 'he guided for the purpose of such and such' i.e. he made him reach it for the purpose of it (goal). The goal therefore was the reason for his conduct and movement. The human is in need of all this guidance, so if he is misguided he will need someone who will guide him to the path. If he is to arrive (to his goal), he will need someone who will make him aware of the road. If he travels along a path he will need to reach the goal in order not to be cut off in the road. If the road was cut off, he will need someone to inform him of his goal, and make him attain his wish and guide him to it.

So you will say just like the people of paradise said, after the end of their path and reaching their goal:

الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا هَذَا

All praise to Allah who guided us to this

(Al-A'raf, 7:43)

i.e. he enabled us to reach this (paradise), eventually and it is the conclusion of guidance.

Because of this, we will not find *huda* (هدى) transitive with *laam* used in the noble Qur'an with way (السييل) or path (الصراط). So you will not find for example هداه لصراط مستقيم 'he guided him to the straight path' or هداه لسييل مستبين 'he guided him to the clear way' because the path is not the goal. Rather it is a path which leads to the goal, so it is sought for other than it. Therefore it is said: 'he guided him (to) the path' (هداه إلى) (الصراط وهداه الصراط). He (swt) said:

بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ

Rather, Allah has conferred favor upon you that He has guided you to the faith

(Al-Hujuraat, 49:17)

Therefore He made the faith an objective, that is to say that faith is from security, and it is the stability of the soul and its tranquillity, and most that which burdens the human is the loss of his psychological security, therefore its achievement is a goal from the greatest of goals.

And He said:

قُلِ اللَّهُ يَهْدِي لِلْحَقِّ

say Allah guides to the truth

(Yunus, 10:35)

and He said:

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ

Indeed this Quran guides to that which is straight

(Al-Israa, 17:9)

and He said:

الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا هَذَا

All praise to Allah who guided us to this

(Al-A'raf, 7:43)

and He said:

يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ

Allah guides to his light whoever he wishes

(An-Nur, 24:35)

The saying 'to the way' (للسبيل) or any of its methods with *laam* was not mentioned in the above verses because all of these are goals. Therefore faith, truth, that which is correct, light and paradise all of them are desired and demanded goals, and *laam* was used with them.

Note also that Allah designated this guidance - which is the guidance for the goal and completion of it - to Himself or the Qur'an. So He did not use (هدى لكذا) 'he guided for such and such' but for Him (swt) or for His book. So it is informing of the goals in contrast to (هداه كذا) 'he guided him (to) such and such' or (هداه إلى كذا) 'he guided him to such and such'. Therefore He used it for Him and other than Him. He (swt) said:

وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ

and indeed you guide to a straight path

(Al shuura:52)

and He said:

فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا

follow me, I will guide to a straight path

(Maryam, 20:43)

You may say, but the Qur'an uses the two expressions sometimes in one context. When this occurs, it indicates upon both of them with one meaning, For example His (swt) saying:

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ * يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ

الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ

There has come to you from Allah a light and a clear Book. By which Allah guides those who pursue His pleasure to the ways of peace and brings them out from darkness into the light, by His permission, and guides them to a straight path.

(Al-Maaida, 5:15-16)

then He said:

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ

Allah guides those who pursue His pleasure to the ways of peace

So he made the action transitive by itself (directly connected to object): سُبُلَ السَّلَامِ 'ways of peace'. Then

He said: وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ 'and he guides them to a straight path'. So He made it transitive with the particle إلى which indicates both with one meaning.

Another example is His saying:

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَن يَهْدِي إِلَى الْحَقِّ قُلِ اللَّهُ يَهْدِي لِلْحَقِّ أَفَمَن يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ

يُتَّبَعَ أَمَّن لَّا يَهْدِي إِلَّا أَنْ يُهْدَى

Say: 'Can any of your partner-gods guide to the truth?' Say: 'Allah guides to the truth. Who has more right to be followed – He who guides to the truth, or he who cannot guide unless he is guided?'

(Yunus, 10:35)

So He made it transitive once with *ila* and once with *laam*. So He said:

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ

Say, are there of your partners any who guides to the truth?

So He made it transitive with *laam* and then He said:

اللَّهُ يَهْدِي لِلْحَقِّ

Allah guides to the truth

Therefore, He made it transitive with *laam*. Then He said:

أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ

So is He who guides to the truth worthier to be followed?

Therefore, He made both expressions with a single meaning.

The truth is that it is not one meaning, and that here this difference is required, so it links to the first verse and it is His saying:

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى

صِرَاطٍ مُسْتَقِيمٍ

By which Allah guides those who pursue His pleasure to the ways of peace and brings them out from darkness into the light, by His permission, and guides them to a straight path.

This is because the one who follows the pleasure of Allah is not misguided and nor is he a deviant from the path, rather he is on it. Therefore, he is in need of someone to guide him on the path and make him aware of it, and he is not in need of someone to connect him to it (path). As for the one who is in

darkness, he needs someone to take him from it and point him to the path and connect him to it. Therefore, he is not on the correct path, and due to this Allah said:

وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ

and brings them out from darkness into the light, by His permission, and guides them to a straight path.

i.e. he will connect them to it. Therefore, all positions of the expression in which He mentioned it are required.

5. Transitivity without any particles

We return now to His saying (swt): أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ 'guide us (to) to the straight path'. Allah made the action of guidance transitive by itself (without a preposition), and He did not make it transitive with the particle, and that is to combine several meanings in to one. This means transitivity without a particle is said for the one who has guidance)and for the one who does not have it. Here we are seeking guidance for the one who is on the path, so He will make him aware of it and He will enlighten him regarding its issues.

As for the one who is misguided from the believers regarding seriousness, then Allah will return him to seriousness, so He included the two types of people.

The one who has belief in the oneness and praising of Allah, the meaning was seeking continuity of the guidance upon the straight path and constancy upon the guidance and increasing in it, just like His (swt) saying:

وَالَّذِينَ أَهْتَدُوا زَادَهُمْ هُدًى

those who were guided, He increases them in guidance

(Muhammad, 47:17)

This is because the servant is in need of Allah (swt) in every moment and situation. Allah makes him realise guidance and He increases him in it and He makes him continue upon it.

Therefore the meaning of 'guide us (to) to the straight path' is to make us aware of the path of truth and return us to it with a beautiful return when we are misguided or we have deviated, and make us firm upon the guidance and increase us in guidance.

It came in Al Bahr Al Muhit: *“this sentence includes the seeking of continuity of guidance to the path of those upon whom Allah has bestowed favour, because the one who declared from him the praise of Allah and he informs that he worships him and seeks assistance from him, then the guidance has happened for him, but he asks for its permanence and its continuity.”*

It came in Ruhu al-Maani: “for the establishment of the meaning of ‘guide’ are the following points.

Firstly: that its meaning is, make us firm upon the deen so that we are not shaken by doubts, and in the Quran:

رَبَّنَا لَا تُرِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا

our lord do not make our hearts waver after you guided us

(Aal-Imran, 3:8)

and in the hadith:

اللهم يا مُفَلِّبِ القلوبِ ثَبِّتْ قلوبنا دينك

“O Allah! Oh turner of hearts, make our hearts firm on your religion.”

Secondly: give us, increasing of guidance, just like He (swt) said:

وَالَّذِينَ أَهْتَدُوا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ

And those who are guided - He increases them in guidance and gives them their righteousness.

(Muhammad, 47:17)

Thirdly: the rewardable guidance, like His saying (swt):

يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ

their Lord will guide them because of their faith

(Yunus, 10:9)

Fourthly: that the purpose is Allah indicates for us the truth in furthering of our lives, just as He pointed upon it in its past.

6. Why did Allah not bring forward the object with guidance just as He did with worship and seeking help?

Why did He not say: 'us only you guide' (إِنَّا اِهْدِ) just as He said: 'to you only we worship and to you only we seek help' (إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ) ?

The reply is that it is not to correct to foreground (bringing forward the object) because restricting the request for guidance by excluding the rest of mankind is not suitable. Therefore saying: 'O Allah guide me and do not guide anyone else except for me' (اللهم اهْدني ولا تَهْدِ أحداً سواي) or 'O Allah show me mercy and do not be merciful to anyone else other than me' (اللهم ارحمني ولا ترحم أحداً غيري) is not correct. Instead you should ask for guidance for yourself and not confine it for you, so if you said: 'us alone you guide' (إِنَّا اِهْدِ), the meaning would have been: 'guide us and do not guide anyone else except us', and this is not correct.

Look from another angle, how Allah said 'guide us' (اهدنا) and He did not say: 'guide me' (اهدني). This is for many reasons.

1. It is suitable with the plural in His saying: 'you alone we worship and you alone we seek help from' (إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ), because when the speaker informs that he and those with him who are worshipping Allah and seeking help from him, are asking for guidance for him and those with him to the clear path. This is because they are guided with it so the worshipping from them is correct. Don't you see that whoever is not guided to the path which connects him to his goal, then the attainment of his goal will not materialise for him.

It came in in Tafseer al-Razi: *As if the servants saying: I heard your messenger saying: 'the group is a mercy and disunity is a punishment', then when I want to praise you, I mention all the praise, then I said: 'All Praise is for Allah', and when I mention worshipping, I mention all worship, so I said: 'to you alone we worship', and when I mention seeking help, I will mention complete seeking of help, so I said: 'you alone we seek help from'. Therefore without doubt, when I seek guidance, I seek it for everyone, so I said: 'guide us to the straight path', and when I seek emulation of the righteous with everyone, then I said: 'path of those you whom you bestowed favour upon', and when I seek escape from those who are repulsed, I escaped from all, so I said: 'not of those who have evoked [Your] anger or of those who are astray.'*

2. Supplication (*du'a*), whenever it was general then it was closer to the response.

3. In it is to love for others what you love for yourself. So he cleans what exists in the soul from the filth selfishness and tendencies of isolation with good and he spreads love of cooperation among the Muslims.
4. The spreading of the collective spirit (الروح الجماعية) between the individuals.
5. The gathering upon guidance is stable and strong, and that great numbers of walkers on the road will cause friendliness and will minimise the difficulty of the trip as opposed to being alone on the trip, which brings loneliness and attracts boredom. Indeed the human being, when there are travellers with him, he does not feel lonely, and whenever there are numerous travellers, security spreads and tranquillity is established. As for the lonely traveller, he may be lonely and he maybe become weak, and he may fall and be destroyed, and maybe the wolves will eat him. The hand of Allah is with the group, whereas the wolves will only eat the remote sheep.

This matter will happen to the one travelling on the worldly paths, and to the one travelling on the path's principles and values without distinction, and it is in the second situation most apparent and dangerous.

7. How is Allah's saying 'guide us to the straight path' أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ connected with the beginning, middle and end of the chapter?

It is connected with His saying: رَبِّ الْعَالَمِينَ 'lord of the worlds' in the beginning of the chapter, because it is from the meaning of sustaining master, and the first task of the sustainer is guidance, just as we mentioned.

It is connected with His saying: الرَّحْمَنِ الرَّحِيمِ 'The Beneficent, the Merciful', because the one who Allah guides, he has been shown mercy. Therefore, you seek from the Beneficent, the Merciful that He does not leave you misguided. Indeed Allah's mercy is denied for the one who abandons asking Him for guidance and success from misguidance and loss will be misguided and wasted.

It is connected with His saying: إِلَهِكَ تَعْبُدُ 'you alone we worship', because the worship necessitates to be on the correct path which Allah is pleased with, and worship is not realised except by guidance to the straight path. Therefore, it is not possible to worship him with true worship while you are misguided.

It is connected with His saying: وَإِلَيْكَ نَسْتَعِينُ 'You alone we ask for help' because you request from Him guidance and constancy upon it.

It is connected with His saying: **أَنْعَمْتَ عَلَيْهِمْ** 'Those You have blessed' because those who are blessed are those proceeding on the straight path.

It is connected with His saying: **وَلَا الضَّالِّينَ** 'Not (those) who are misguided' because in other chapters those who are misguided are straying from the road. The unobstructed are those serious on the truth. Guidance is opposite to misguidance. Often the Qur'an combines the opposites guidance and misguidance. He (swt) says:

يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ

He misguides anyone He wills and guides anyone He wills.

(An-Nahl, 93)

يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا

He misguides many by it and guides many by it.

(Baqara, 26)

Any many more.

8. Why was path (صراط) used?

The choosing of the word path (صراط) instead of the word road (طريق) or way (سبيل) has its reasons. Path (صراط) is on the pattern of (فعال) from صراط and it is from the patterns indicating inclusion, like connection and strength. Therefore, it will be inclusive for every traveller, and it will not be narrow for them. Therefore, it is wide and spacious as opposed to the word طريق because it is فعيل with the meaning of مفعول from طرق with a meaning of well-trodden, and this does not indicate in its form inclusion, so it may be narrow for the travellers and not contain them.

Likewise, the word way (السبيل), is like فعيل with the meaning of the passive particle (مفعول) from 'the road is lowered when its passers increased', like the judge (الحكيم) with the meaning of the arbitrator (المحكم). The much-frequented road is the well-trodden road, and is called, a much-frequented path (سبيل سابلة) i.e. a well-trodden road (مسلوكة).

Path (صراط) is singular, defined by two means of defining with *alif* and *lamm* and *idafah* (genitive construction). It is characterised with correctness which indicates a single path. There is no path other than it, because between two points there does not exist more than one straight path. So the straight path, is the path of Islam and the religion of Allah, and He described it with correctness in order to indicate that it is the shortest road. Therefore, it will not cause difficulty for the traveller. If there was any crookedness it would hinder him from the road and he will not reach the goal, because he is connected to more than one straight path between two points.

Indeed, the goal of the travellers on the path is to reach Allah (swt) just as He said:

إِنَّ هَذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا

This truly is a Reminder, so whoever wills should take the Way towards his Lord.

(Al-Insaan, 76:29)

And our Lord is upon the straight path and what connects to Him is a straight path, just as He said:

إِنَّ رَبِّي عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ

Surely my Lord is on the right path.

(Hud, 11:56)

and He said:

قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ

He said, This is a right Path to Me.

(Al-Hijr, 15:41)

So He assigned the traveller upon the path to reaching him. The meaning of reaching Him is to achieve His pleasure, because we are all returning to Him and meeting Him.

9. Why 'straight' path?

It came in the Tafseer of Al-Razi: "know that the people of geometry said: the straight line, it is the shortest line that connects between two points. So the result is that the straight path is the shortest from all the crooked lines. Therefore, the servant was saying: **'guide to the straight path'** for number of reasons:

Firstly: that it is the closest lines and the shortest of them, and I am incapable, so it is not appropriate due to my weakness except the straight road.

Secondly: that straight is one and he did not make it crooked, and some of it resembling some in distortion, so the road is dubious to me. As for the straight, nothing other than it resembled it, so it was furthest from fear and vice and nearest to safety and protection.

Thirdly: the straight path connects to the goal and the crooked does not connect to it.

Fourthly: The straight does not change while the crooked changes.

It came in Tafseer Al-Qaeem: "He mentioned that the straight path as singular which is made definite with: definite with Al and made definite with genitive construction, and that informs its designations and its specificity and that it is one path. As for paths of the people of anger and misguidance, indeed He (swt) pluralised it and isolated it like his saying:

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ

This is My Path and it is straight, so follow it. Do not follow other ways or you will become cut off from His Way.

(Al-Anaam, 6:153)

So he made the word path (صِرَاطٍ) and his way (سَبِيلِهِ) singular and he made the word ways (السُّبُلَ) plural as a contrast to it. This is because the road which connects to Allah is one, and it is what His messenger ﷺ was sent with and His book was revealed for. No one can reach it except from this road, and even if the people come from every path, and seek to open every door, the road for them will be blocked, and the doors for them will be locked except from this road only.

It is evident that the Qur'an did not bring the word path except as singular, so he did not use it as a plural or collective as opposed to the way (سَبِيلٍ), because he singled it out and he gathered it. That is because path (صِرَاطٍ) is the broadest of paths, and it is what the ways (السُّبُلَ) lead to. He (swt) said:

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ

This is My Path and it is straight, so follow it. Do not follow other ways or you will become cut off from His Way.

(Al-Anaam, 6:153)

Therefore, he made it one path and it is straight path then He said: وَلَا تَتَّبِعُوا السُّبُلَ 'and follow not (other) ways' and He said:

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ

By it, Allah guides those who follow what pleases Him to the ways of Peace.

(Al-Maida, 5:16)

So He mentioned ways as a plural and it is the paths of numerous goods. He said:

وَالَّذِينَ جَاهَدُوا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

As for those who do jihad in Our Way, We will guide them to Our ways.

(Al-Ankabut, 69)

So He made it numerous paths, whereas for Allah he made it singular and it is the straight path.

THE PATH OF THOSE YOU HAVE BLESSED, NOT OF THOSE WITH ANGER ON THEM, NOR OF THE MISGUIDED. صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

المغضوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

1. Types of people mentioned in the verse

Allah further explained and clarified the straight path, so He said:

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

The Path of those You have blessed, not of those with anger on them, nor of the misguided.

Then He mentioned that it is the path of those Allah has bestowed favours upon and saved from anger and misguidance. Allah has gathered all the types of people who are legally responsible (المكلفين) in this verse and placed them in a particular order.

So they are either people of happiness, and they are those Allah bestowed favour upon, or they are people of misfortune and they are of two types.

- One who knows the truth and goes against it, and does not act according to its requirements. They are those who are the object of anger.
- One who did not know the truth. They are the misguided ones, because whoever did not know the truth is misguided. He said:

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا * الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ

يُحْسِنُونَ صُنْعًا

Say: 'Shall I inform you of the greatest losers in their actions? People whose efforts in the life of the dunya are misguided while they suppose that they are doing good.'

(Al-Kahf, 103-104)

It came in Tafseer Al Baidawai: His saying: 'those with anger on them' المغضوب عليهم is directed at the

rebellious and the misguided ones who are ignorant about Allah. He did not remove these people from the categories of legally responsible (المكلفين). So the happy ones are the people of obedience who recognise the truth and they act according to its requirements. They are those whom Allah has bestowed favour upon them, and the wretched ones are the last two types. So he combined with the best combination and he summarised it.

It came in Tafseer Al Razi: this verse indicates that the legally responsible are three groups:

1. The people of obedience and the indication regarding them is His saying: **'you bestowed favour upon them'** أَنْعَمْتَ عَلَيْهِمْ
2. The people of disobedience and the indication regarding them is His saying: **'not of those with anger on them'** غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ
3. The people of ignorance in the religion of Allah and disbelief, and the indication regarding them is His saying: **'and not the misguided ones'** وَلَا الضَّالِّينَ

2. Why are there two groups for those rejected i.e. anger and misguidance?

In the verse there is another question: what is the wisdom (hikmah) in Allah (swt) making one group for the acceptance i.e. those whom Allah bestowed favour upon, and two groups for those rejected i.e. those who are the object of anger and those who are misguided?

The reply is that those upon whom the favour of Allah was completed, they are those who have combined between the knowledge of the truth, and knowledge of the good for the sake of acting with it. So these people, are intended with the saying: **'you have bestowed favour upon them'** أَنْعَمْتَ عَلَيْهِمْ. So if the stipulation of action weakens or becomes defective, then they are rebellious, and they are those who are the object of anger, just as He (swt) said:

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فِجْرَآؤُهُ جَهَنَّمَ خُلِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ

And whoever kills a believer intentionally, his punishment is hell; he shall abide in it, and Allah will send His wrath on him and curse him

(An-Nisaa, 93)

If the stipulation of knowledge weakens or becomes defective, then they are the misguided ones because of His (swt) saying:

فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ

what is there after the truth except misguidance

(Yusuf, 32)

It came in Tafseer al-Qaeem: *'from mentioning those who were favoured and their distinction from the two groups of anger and misguidance, the people were divided according to the knowledge of the truth and acting by it to these three types. This is because the servant will either be knowledgeable of the truth or ignorant of it, and the one knowledgeable of the truth is either acting according to its requisites or violating it. So these are the types of the legally responsible that are not removed from them (people of anger and misguidance) whatsoever. So a knower of the truth who is acting according to it, is the one who has favour bestowed upon him...And the knower of the truth who is following his desires, is the one who received anger upon him. And the one who is ignorant, is misguided, and the one with anger upon him is misguided from the guidance of action. And the misguided one is one with anger upon him because of his misguidance regarding the knowledge that requires the action. So everyone from the two types is misguided and upon him is anger. The one who left the action based on the truth after his knowledge of it, is deserving of being described with anger and most entailed with it.'*

*Indeed the sphere of weakness of the hearts and their sickness is based upon two things: corruption of knowledge and corruption of intent or goal. These two sicknesses, are the basis of all the diseases of the hearts. Therefore, guidance to the straight path is inclusive of the cure for the sickness of misguidance...and **'you alone we worship and you alone we seek help from'** is knowledge, awareness, action and situation which includes cure from the sickness of corruption of the heart and intention ...*

*Then, indeed the heart is subject to two great diseases, and if he was not cautious of them (two diseases), then they will make him fall in to ruin and there will be no escaping, and they are: showing off and arrogance. So the cure of showing off is with **'you alone worship'** and the cure for arrogance is with **'you alone we seek help from'**.*

So if he is cured from the disease of showing off with **'you alone we worship'** **إِيَّاكَ نَعْبُدُ** and from the disease of arrogance and admiration with **'you alone we seek help from'** **وَإِيَّاكَ نَسْتَعِينُ** and from the disease of ignorance with **'guide us to the straight path'** **أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ**, then he will be cured from its diseases and its sicknesses, and he will swagger in the clothes of good health, and upon him the blessing would have been completed. He would be from those who were blessed and not from those upon whom is anger. Those with anger on them are the people with corrupt intentions who knew the truth and they turned away from it, and the misguided are the people of corrupt knowledge who were ignorant of the truth, and they did not recognise it.

3. Why was the past tense verb أَنْعَمْتُ used?

Allah said: 'The Path of those You have blessed' صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ, so He expressed the blessing upon them with the past tense verb (الفعل الماضي), then He said: 'not of those with anger on them, nor of the misguided' غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ. He then expressed regarding them with a nominal sentence. As for making the verb of blessing (أَنْعَمْتُ) past tense, this is for specifying its tense in order to explain that the purpose of the path of those who the blessing of Allah is upon has been established and it was realised, and they are the prophets, the truthful, the martyrs and the righteous, just as He (swt) said:

وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ
وَالصَّالِحِينَ ۗ وَحَسُنَ أُولَئِكَ رَفِيقًا

Whoever obeys Allah and the Messenger will be with those whom Allah has blessed: the Prophets and the true, the martyrs and the righteous. What excellent company such people are!

(An-Nisaa, 69)

If He said: 'the path of those you bless' صِرَاطَ الَّذِينَ تُنْعِمُ عَلَيْهِمْ, He would have disregarded everyone who passed away from the messengers of Allah and the righteous. This is because the imperfect tense verb (الفعل المضارع) for the most part indicates upon the present, but it does not indicate that he bestowed favour upon anyone in the past.

For example, if you say: 'give me what you gave to people like me' أعطني ما أعطيت أمثالي or 'give me what you give to people like me' أعطني ما تُعطي أمثالي. The first expression informs that he gave before him to people, whereas the second expression does not inform that he gave before to anyone. Rather giving will be a beginning (i.e. start of giving). With regards to the ayah, if the present tense verb blesses (تُنْعِمُ) is used then there is a possibility that the path of the former people will not be the path of the latter people, and it does not imply continuation between groups of believers since the time of Adam (as) to the establishment of the hour, and it implies that this path is not understood. This is not the case. Rather it is a well-trodden path which the messengers and their followers proceeded on before us. Indeed 'the path of those he blesses' صِرَاطَ الَّذِينَ يَنْعَمُ عَلَيْهِمْ is less significant than 'the path of those he blessed' صِرَاطَ الَّذِينَ أَنْعَمَ عَلَيْهِمْ. This is because those Allah blessed includes the messengers of strong will, and among them are the prophets and their followers. As for whoever He blesses (يَنْعَمُ) after that, then a prophet or messenger will not be among them.

The result of using the past tense verb will mean that whenever time passes, the number of those whom Allah blessed (أنعم) will become numerous, because the present is attached to the past. Therefore, the domain of those who were blessed expands with the passing of time in contrast to saying: *'the path of those who Allah blesses'* صراط الذين ينعم الله عليهم.

4. Why was the verb أَنْعَمْتُ used instead of the noun الْمُنْعَمُ?

As for His saying: *'not (the path) of those with anger on them, nor of the misguided'* غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ using the noun, this is to include the remaining time periods.

So if you ask, why did He not say: *'the path of those who were blessed'* صراط المنعم عليهم to include remaining time periods also?

The reply is that every expression is perfect and the most beautiful in its place. So if He said: *'the ones who were blessed'* المنعم عليهم, it would not demonstrate the benefactor who blessed them, and the blessing is valued only according to the value of the benefactor. So, if the benefactor was a friend, it will differ whether he was a prince or a ruler, and from the perspective of the value of the blessing. If the benefactor was great, his favour will be great, and if he was lower than that, it will be according to the capability of its owner, and so on with respect to honouring.

So, the one who the ruler bestows favour upon is different to the citizens who bestow favour upon him. So indeed your saying: *'such-and-such, the khaleefah bestowed favour upon him'* فلان أنعم عليه الخليفة, includes glorification and honouring that is not in your saying: *'such-and-such, the head of a township or the governor has bestowed favour upon him'* فلان أنعم عليه رئيس البلدية أو المحافظ. Therefore, in His saying: **'those you have blessed'** أَنْعَمْتُ عَلَيْهِمْ is from honouring and the importance of His favour which does not exist in *'the ones who were blessed'* المنعم عليهم.

This is from one angle, and from another angle, indeed Allah (swt) attributed good and kindness to Himself, and He did not attribute to Himself evil and wickedness. He (swt) said:

وَأَنَا لَا نَدْرِي أَشَرٌّ أُرِيدَ بِمَنْ فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا

We have no idea whether evil is intended for those on the earth, or whether their Lord intends them to be rightly guided.

(Al-Jinn, 72:10)

So He made the evil for the unknown and linked the virtues of goodness to Himself. He said:

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَى بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ كَانَ يَئُوسًا

When We bless man, he turns away and draws aside. When evil touches him, he despairs.

(Al-Israa, 83)

Therefore, He attributed blessing to Himself, and He did not attribute evil to Himself. So He did not say: *'and when we touch him with evil'* وإذا مسسناه بالشر just as the Prophet ﷺ said:

والخير كله في يديك، والشر ليس إليك

“All good is in your hand, and the evil is not towards you”

The blessing (النعمة) is courtesy and goodness, so He attributed them to Himself and no one is a benefactor of any blessing in reality except Allah, just as He said:

وَمَا بِكُمْ مِّن نِّعْمَةٍ فَمِنَ اللَّهِ

and whatever favour is (bestowed) on you it is from Allah

(An-Nahl, 16:53)

and because He attributed all the blessings to Himself, and the action of blessing was not attributed to other than Allah in the Noble Quran. He said:

قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا

Allah has blessed me in that I was not there with them.

(An-Nisaa, 4:72)

and He said:

قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهيرًا لِلْمُجْرِمِينَ

He said, 'My Lord, because of Your blessing to me, I will never be a supporter of evildoers.'

(Al-Qasas, 28:17)

and He said:

إِنَّهُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ

He is only a slave on whom We bestowed Our blessing

(Al-Zukhruf, 43:59)

And the action of the blessing was not attributed to anyone other than Allah, except in His saying (swt):

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ

When you said to him whom Allah has blessed and you yourself have greatly favoured, Keep your wife to yourself

(Al-Ahzab, 33:37)

So in this ayah He attributed blessing to the Messenger ﷺ after it was attributed to Allah first, and it is a specific favour which the Messenger of Allah ﷺ bestowed upon Zaid bin Haritha who he raised, and took him in the position of his son. So the connection of the blessing and kindness to Allah is ideal and perfect.

5. Why was the noun الْمَغْضُوبِ used?

As for those who are the object of anger, Allah built it (الْمَغْضُوبِ) with the passive particle in order to generalise the anger upon them i.e. the anger of Allah, and the anger of those who are angry for the sake of Allah. He did not designate a specific angry person, so they are the object of anger from every direction. For these people, soon their sincerest of friends, and closest of companions will be angry with them. This is on a day (*qiyamat*) when the rope of every friendship in the hereafter will be severed except the rope of friendship with Allah, and every affiliation except the affiliation with Allah will be severed, just as He said:

لَقَدْ تَقَطَّعَ بَيْنَكُمْ

certainly the ties between you are now cut off

(Al-An'aam, 6:94)

And He said:

ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم بَعْضًا

then on the resurrection day some of you shall deny others, and some of you shall curse others

(Al-Ankabut, 29:25)

Therefore, some of them will be angry against others and some of them will be absolved. Even the human being will be absolved from his skin and his extremities (end part of limbs such hands and feet) which will bear witness against him. Therefore, upon them is anger from everything and from everyone.

It was said, that Allah built it (الْمَغْضُوبِ) with the passive participle because linking anger to the one from whom guidance is sought and blessing linked to, is not appropriate. This is because it's a situation of friendliness and gentleness and being humble for the seeking of goodness, and this encounter is not suitable with the description of revenge.

It came in the Tafseer of Al-Qaeem: and He added the blessing to Him and He omitted the doer (subject) of the anger for many reasons.

Firstly, that the blessing is a good and favour, and anger is from the subject of revenge, and justice and mercy overcomes anger. So He added to Himself the perfection of the two matters, and their precedence and their strength. This is the way of the Quran and attributing good and blessings to Allah, and He omits the doer in their counterparts like the easing of the believing jinns:

وَأَنَا لَا نَدْرِي أَشَرُّ أُرِيدَ مِنِّي فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا

We have no idea whether evil is intended for those on the earth, or whether their Lord intends them to be rightly guided.

(Al-Jinn, 72:10)

Secondly, indeed Allah (swt) alone possesses the blessings:

وَمَا بِكُمْ مِّنْ نِّعْمَةٍ فَمِنَ اللَّهِ

And whatever favor is (bestowed) on you it is from Allah

(An-Nahl, 16:53)

Therefore He is the possessor of the blessings and it was linked to Him, and if it was linked to other than

Him, then it will be a path to the blessing. As for the anger upon His enemies, then the anger is not specific to Allah. Rather His angels, His prophets, His messengers and His friends, they will be angry because of His anger. Therefore in the utterance **'those upon whom is anger'** **الْمَغْضُوبِ عَلَيْهِمْ** included the sharing of His followers in the anger. This indicates that He is the giver of blessings and that the absolute blessing is from Him alone. He is the possessor of it, which is not in the utterance *'the blessed ones'* (المنعم عليهم).

Thirdly, indeed in the omission of the doer of anger (فاعل الغضب) there is an indication of contempt for the one who is the object of anger. There is disdain and humiliation of his affair, that doesn't occur in mentioning the doer of the blessing (فاعل النعمة) of honouring the one who received the blessing and praising his mentioning. To raise his position is not like its omission. So when you see the one that a king honoured and dignified, and raised his position, then you will say: this is the one the sultan honoured and bestowed favour upon, and he gave him what he deserved. That is more eloquent in the praise and glorification than your saying *'this is the one who was honoured and given favour, and was dignified, and was given'* هذا الذي أكرم وخُلع عليه وشُرف وأُعطي.

6. Why were nouns used for anger and misguidance?

Look from another angle, how Allah made everyone who is the object of anger and who are misguided, a noun. This is for indicating permanence, so the anger on them is permanent and it will continue, and He also described them with misguidance from the perspective of permanence. So no good or any guidance is expected from them. Therefore He did not say *'path of those upon them was anger and they have gone astray'* يقل صراط الذين غُضب عليهم وصلوا. He made the anger and misguidance in a time without a time. Indeed this description is necessary for them until the establishment of the day of resurrection and it will continue. So, upon them is anger in the worldly life and the hereafter just as He (swt) said:

وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا

Those who are blind in this world will be blind in the Next World and even further off the Path.

(Al-Israa, 17:72)

7. Why was لا used?

Look how Allah said: **'not (the path) of those with anger on them, nor of the misguided'** **غَيْرِ الْمَغْضُوبِ** **وَالضَّالِّينَ**, where He mentioned لا between the words **الْمَغْضُوبِ** and **الضَّالِّينَ**, and He did not say *'not (the path) of those with anger on them, and the misguided'* غير المغضوب عليهم والضالين. This is so it's not understood

that the one who is combined with anger and misguidance, is liked less than the one who was not combined with them.

So when He mentioned *laa*, He differentiated between each category (anger and misguidance). This is similar to your saying: *'I don't like the one who is arrogant and stingy'* *أنا لا أحب مَنْ تكبر ويخل* or *'I don't like the one who is arrogant, nor the one who is stingy'* *أنا لا أحب من تكبر ولا من يخل*. The first sentence carries the possibility that he does not like these two attributes, and the possibility that the one who was combined with these two attributes, is liked less than the one who was not combined with them. So whoever is arrogant but not stingy, or stingy but not arrogant, then he won't fall under the ruling, as opposed to, your saying: *'I don't like the one who is arrogant, nor the one who is stingy'* *أنا لا أحب من تكبر ولا من يخل*.

Therefore you stipulated that you don't like the one characterised with either attribute from the two.

8. Why was anger brought before misguidance?

You may ask, why did Allah introduce anger over misguidance, where He said: **'not (the path) of those with anger on them, nor of the misguided'** *غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ*, and why did He not introduce the misguided over those with anger on them?

In answer to this, the situation requires foregrounding (تقديم) of those with anger on them for several reasons.

1. The one with anger on him is more severe in terms of misguidance, sin and punishment because he knew and he denied. The one who knows is not like the one who does not know, and due to that it is said in matters of creeds, a knowledgeable person who did not act according to his knowledge is tortured before the worshipper of the idols. So he is more worthy to be questioned first and to be distanced away from Allah, because when the misguided one knows the truth, then maybe he will follow and maybe he won't, so he will be from those with anger on them.
2. It came in the saheeh hadith:

أن المغضوب عليهم اليهود والضالين النصارى

“that the ones who anger is upon are the Jews and the misguided ones are the Christians.”

The Jews came before the Christians, therefore it was suitable to begin with them.

3. The ones with anger on them are attributed with the first sin which appeared in existence absolutely, and it is the sin of Iblis, who was knowledgeable of the truth and acknowledged it. Then he disobeyed his lord and went against His command. Therefore Allah was angry with him and He cursed him, so Iblis took a pledge upon himself to misguide the children of Adam, so he said:

وَلَأُضِلَّهُمْ
وَلَأُمَيِّنَّهُمْ

And most certainly I will lead them astray and excite in them vain desires

(An-Nisaa, 4:119)

It was appropriate to begin with mentioning the first sin absolutely, and to follow what Iblis pledged upon himself is to do it while he is misguided.

4. The attribute of those with anger on them, is the first sin which appeared on the earth, when the son of Adam killed his brother, after having been closely related. Allah accepted from one of them and He did not accept from the other, so the son of Adam killed him intentionally, oppressing him. Due to that Allah made it clear that the attribute of 'anger on them' *المغضوب عليهم*, is the oldest attribute from the attributes of sin. It appeared in the highest assembly and after it upon the earth, therefore it was suitable to begin with it.
5. The one with anger on him, is compared with the one who is blessed, and he is not compared with the misguided. This is because you will say: '*such and such the Khaleefah bestowed favour on him, and such and such he was angry with him*' *وفلان غضب عليه، وفلان أنعم عليه الخليفة،* and you will not say: '*such and such, the Khaleefah bestowed favour on him and such and such was misguided*' *وفلان أنعم عليه الخليفة وفلان ضل*. Therefore, the anger on them was suitable to be placed next to those Allah bestowed favour upon.
6. Foregrounding those with anger on them, is appropriate linking to the opening of the chapter and what is after it. That is to say that the one who praises Allah is knowledgeable of His characteristics, and dedicates worship and seeking help to Him alone. When he deviates, he will be from those who are the object of anger. This is because he knows and then went against it. Therefore, it was appropriate to ask Allah that he be removed from that attribute (anger) first as opposed to the one who does not know, and was misguided. Asking for guidance after that saying '**guide us to the straight path**' *أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ*, was suitable to the question of being removed from misguidance.

So when he introduced the praise and whatever is to Him, then the question was suitable for being removed from the anger, and when he sought after that guidance, it was suitable to mention after

that, the removal from misguidance.

7. It is suitable for the endings of the verses also.

It came in Al Bahr Al Muhit: *“He advanced the anger over misguidance, and if anger was from the result of misguidance, then he strayed from the truth. So He was angry with him for overstepping the favour, and the suitability of mentioning it is an indication (قرينة), because the favour is opposite to reprisal and not opposite to misguidance. So favour is the connection to good. It is also compatible with rhymed prose because His saying: ‘and not the misguided’ ولا الضالين is completion of the chapter. Therefore it was suitable with the endings of the verses.”*

9. How does this verse link to the previous verses in the chapter?

Look how His saying: **‘not of those with anger on them, nor of the misguided’** غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ was compatible with His saying **‘All praise is due to Allah, the Lord of the Worlds’** اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ. This is because the praise is absolute without any restriction of time, nor any determined doer and it is constant and permanent. While those people, upon whom there is anger and those who are misguided, are also constant and permanent. This is from one angle and from another angle, the one who does not praise Allah, he is the object of anger and misguided, and one who did not acknowledge that Allah is the lord of the worlds, then he is the object of anger and misguided.

The one who the mercy of Allah, The Merciful, The Most gracious did not reach, then he is the object of anger and misguided.

The one who did not believe in the day of recompense, where Allah is the owner of that day, then he is the object of anger and misguided.

The one who did not restrict himself to Allah with worship and seeking help, then he is the object of anger and misguided.

The one who was not guided to the straight path, the path of those whom Allah granted favour, then he is the object of anger and misguided.

So how splendid is this connection!

CONCLUSION

This chapter has gathered the foundations of the Islamic belief as follows:

1. The confirmation of Allah's existence, and for Him are the perfect attributes and He is worthy of all praise. This is because from existence and attributes, is the conformation of oneness, and His saying: **'lord of the words'** رَبِّ الْعَالَمِينَ and: **'you alone we worship and you alone we seek help from'** إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ, Therefore indeed He is lord of all the worlds, which means there is no lord except Him, and that He has been specified with the worship and seeking help from means that there is no God except Him. Therefore it contains oneness (توحيد) of divinity (الالهية) and lordship (الربوبية).
2. His saying: **'owner of the day of recompense'** مَلِكِ يَوْمِ الدِّينِ means the confirmation of the last day and the recompense.
3. His saying: **'and you alone we worship'** وَإِيَّاكَ نَسْتَعِينُ, means the confirmation of His power which there is no limit.
4. His saying: **'Guide us to the straight path - The Path of those You have blessed, not of those with anger on them, nor of the misguided.'** صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ * صِرَاطَ الْمُسْتَقِيمِ means confirmation of the messengers and whatever was revealed to them of the books.

Therefore, indeed the straight path which Allah desires, is only known from the path of the prophets and messengers. The worship which Allah is pleased with is not to be adopted except via the path of the messengers. It is not for the human to worship Allah as he desires, but rather as Allah desires and loves. Therefore, the chapter includes the foundations of the creed and its mothers. It includes the religion of Islam and its pillars, the belief and righteous actions.

5. As for the belief, its pillars have been mentioned, from belief in Allah, his messengers and the last day. As for good actions, it enters in His saying: **'you alone we worship and you alone we seek help from'** إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ until the end of the chapter.

It came in the tafseer of Razi: "So his saying **'All Praise to Allah'** الْحَمْدُ لِلَّهِ indicates upon the existence of the maker, and His knowledge, His power and His being worthy for the praise, the appreciation and the veneration. As for His saying: **'lord of the worlds'** رَبِّ الْعَالَمِينَ, it is indicating upon the fact that God is one, and that all worlds are in His dominion and possession, and there is no god except Him in the world and none to be worshipped except Him.

6. As for His saying: **'The Entirely Merciful, the Especially Merciful'** الرَّحْمَنُ الرَّحِيمُ it indicates upon one god, which there is no god except Him, and it is characterised with complete mercy, generosity, virtue and excellence.
7. As for His saying: **'owner of the day of recompense'** مَلِكِ يَوْمِ الدِّينِ, it indicates His wisdom and His mercy, that happens after this day. This is the last day in which the distinction of the doers of good from the disobedient will be made apparent, and the justice will appear in it for the oppressed from the oppressors. If this resurrection and gathering did not happen, then His existence in terms of being merciful and compassionate would have been rebuked.
8. His saying: **'lord of the worlds'** رَبِّ الْعَالَمِينَ is indicating upon his oneness.
9. His saying: **'The most merciful and the most gracious'** الرَّحْمَنُ الرَّحِيمُ is indicating upon His mercy in the worldly life and in the hereafter.
10. His saying: **'owner of the day of recompense'** مَلِكِ يَوْمِ الدِّينِ is indicating upon the perfection of His wisdom and mercy due to the creation of the home of the hereafter.
11. As for the actions which the servant performs, there are two pillars. Firstly, his performance of the worship and it is indicated with his saying: **'you alone we worship'** إِلَٰهًا تَعْبُدُ and secondly his knowledge that the performance of it is not possible except with the assistance of Allah, and it is indicated with his saying: **'and you alone we seek help from'** وَإِلَٰهًا نَسْتَعِينُ.

Therefore, this chapter is truly the mother of the book!