

خلاصة التفاسير  
تفسير سورة فاتحه

# TOWARDS

UNDERSTANDING

SURA FATIHA

(THE OPENING)

OF QURAN

Compiled By

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## **FOR THE PEACE TO THE SOULS OF**

**(Late) Rowshan Ali Muhammad Husain  
Ladhdhoo Bhai Jan Muhammad**

## **MOMINEEN-E-KARAM**

**As Salam-o-Alaikum**

It is a credit to "Aneesa Academy" that it has availed every opportunity to publicise the hollyness of Masomeen's (A.S.) life and took every step, within its means, to get the nation the awareness of their greatness in every step of humans life because our Masomeen (A.S.) are the route cause of the creature of this world and real symbol to be followed by humanity.

Similarly "Aneesa Academy" has made its goal to protect our religion. In this difficult time, we have made up our mind to take firm steps for the betterment of "Millat-e-Jafaria". In this connection we have to arrange the provision of the following for "Millat-e-Jafaria" :-

- (1) Free Ambulance Service.
- (2) Saiban-e-Ali (The house for the Millat's orphans).
- (3) The arrangements of the marriages of poor girls of our Millat.

Now, we have to purchase a piece of land to be named "Saiban-e-Ali" (The house for the orphans of our Millat) for which we need your help in the shape of currency. This work can not be done without support of Momineen who feel the necessity and goodness of the work.

To achieve our goals, written above, we will be needed your help, from time to time, and hope that you

will extend your co-operation not only by provision of currency but also by all available means at you end. We hope that you will extend your full support.

Almighty God may appreciate your all valuable steps to protect the "Millat".

Aameen.

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## AL-FATIHA

## THE OPENING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ① الرَّحْمَنِ الرَّحِيمِ ②  
 مَلِكِ يَوْمِ الدِّينِ ③ إِلَهِكَ نَعْبُدُ وَإِلَيْكَ نَسْتَعِينُ ④  
 اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ⑤ صِرَاطَ الَّذِينَ أَنْعَمْتَ  
 عَلَيْهِمْ ⑥ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ⑦

IN THE NAME OF ALLAH, THE MERCIFUL, THE COMPASSIONATE.

1. ALL PRAISE BE TO ALLAH, LORD OF THE ENTIRE UNIVERSE.
2. THE MERCIFUL, THE COMPASSIONATE. 3. MASTER OF THE DAY OF JUDGEMENT. 4. YOU ALONE DO WE WORSHIP; AND TO YOU ALONE WE ASK FOR HELP. 5. GUIDE US TO THE STRAIGHT PATH. 6. THE PATH OF THOSE WHOM YOU HAVE FAVOURED; 7. NOT (THE PATH) OF THOSE WHO HAVE EARNED YOUR ANGER, AND NOR OF THOSE WHO HAVE GONE ASTRAY.

## THE FOREWORD OF QURAN

The title "Al-Fatiha" (the opening) reflects on the content of this chapter. It introduces the subject of the Quran, and marks the inauguration of this Holy Book. It may therefore be considered the foreword, or the introduction to the Quran.

## THE SUBJECT MATTER

This chapter "Al-Fatiha" is essentially a prayer, which God, in all His mercy, teaches to all who embark upon the study of His Divine Book. Its placement at the beginning signifies that anyone who wants to benefit from the Book must first offer this prayer to the Lord of the Universe.

Starting the Quran with this chapter is a sign that God urges man to read this Book with the aim of discovering the right course in life, i.e., the straight path, and, to study it with the earnestness of a seeker of truth, and never to forget, that the real source of true knowledge is God Himself. The student of the Book must therefore begin it by making a humble petition to Him for true guidance.

Al-Fatiha is a prayer from men, and the rest of the Quran is God's response to this prayer. Man prays to God that He may show him the right path, and in response to this prayer, God offers the Quran as the true guidance - the straight route that man has sought and prayed for.

*(Tafsheem, Tafseer-e-Kabeer, Fasulul-Khutat)*

### TITLES OF THE CHAPTER:

1. Mother Book (Ummul-Kitaab) and the Base (Asaas) -

This Surah is the foundation of the Holy Quran.

2. The Cure -

The Prophet (A.S.) said: "This chapter is the cure of every disease except death".

3. The Seventh -

This Chapter contains seven verses.

4. Two Times -

This chapter was revealed twice, and is recited at least twice in every prayer.

5. Praise (Al-Hamd)

This chapter is in praise of Allah.

6. Complete

It is recited in full in every prayer.

7. Sufficient

The chapter in itself is sufficient in a non-obligatory prayer (nafal).

(Tafseer-e-Kabeer, Tafsheem, Majmaul-Bayan, Ameearun-Najaf, Majidi)

### THE EXCELLENCE OF THIS CHAPTER

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**Imam Ali (A.S.)** said, "The knowledge of all the Book (Quran) is contained in this chapter"  
(*Yanabial Muaddat, Khazeenatul Jawahir*)

Straightforward and concise, yet it is a wonderfully comprehensive prelude to the Holy Writ. Its beauty, grandeur and self-sufficiency simply defy comparison.

"A vigorous hymn of praise to God.... The thoughts are so simple and need no explanation, and yet the prayer is full of meaning."  
(*Encyclopedia Britannica XV*)

This chapter starts with God's attribute "Rahman", i.e., the Possessor of the utmost degree of mercy and compassion. The term "Rahman" is only expressive of God's love to man, and not of man's love to man, or to Him – it is too intense to be used for man. It sums up God's relation to man – the relation par excellence of love, sympathy, concern, solicitude, compassion, and mercy. This in itself is sufficient to confound those who depict the God of Islam as a Deity cruel and wrathful. The God of Muslims – Allah – is the Compassionate and the Merciful.  
(*Al-Mizan, Tasfeem, Majidi, Imam Raghib*)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

IN THE NAME OF ALLAH,  
THE MERCIFUL, THE COMPASSIONATE

One of the many virtuous practices taught by Islam is that its followers should begin all their activities in the name of Allah. This principle, if adhered to, will inevitably yield two beneficial results:

1. One will be able to restrain oneself from many a misdeed. The habit of pronouncing the name of God is bound to make one wonder – when about to commit an offence – how such act can be reconciled with the saying of God's holy name.
2. If a man declares the name of God before initiating any good and legitimate talk, this act will guarantee that both his starting point and his mental orientation are sound.

(Tafheem, Majidi, Tafseer-e-Kabeer)

### SAYINGS AND TRADITIONS OF THE PROPHET AND THE IMAMS (A.S.)

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**Imam Ali ibn Musa ar-Raza (A.S.)** quoted the Prophet (A.S.) regarding the phrase, 'In the name of Allah', as saying:

"It means I mark my soul with one of the marks of Allah, and it is (His) worship". The Imam was asked what that mark is. He replied, "The brand".

*(Ayunal-Akhbar ar-Raza, Maaniul Akhbar)*

This meaning emanates from the explanation given earlier that the preposition 'in' herein connotes 'beginning'. As the servant - the true worshipper - marks his worship with the name of Allah, he brands his soul with one of the divine marks.

*(Tafseer-al-Mizan)*

**Imam Jafar Sadiq (A.S.)** said:

"This verse is nearer to the Greatest Name of Allah than the iris of the eye is from its white".

*(At-Tahzib, Uyun Akbar-ar-Raza, Tafseer al-Ayashi)*

**Says Hazrat Ali (A.S.) :**

"This verse is from the chapter of 'The Opening'; and verily the Apostle of Allah used to recite it and count it as one of its verses, and he used to say, The Opening of the Book is the seven oft-repeated verses."

*(Uyun Akhbar ar-Raza, Darul-Qutini)*

**Ibn-e-Abbas (R.A.)** says,

"Verily, the Apostle of Allah did not know the separation of a chapter and end of a chapter until it came down to him: 'In the name of Allah, the Beneficent, the Merciful'".

*(Abu Dawud)*

**Imam Jafar Sadiq (A.S.)** said,

"Allah is God of everything, the Beneficent (ar-Rahman) for all His creations, and the Merciful (ar-Rahim) especially for the believers".

*(Al-Kafi, Al-Tahzil, Maaniul-Akhbar, Tafseer-Ayyashu)*

**Imam Sadiq (A.S.)** further said,

"The Beneficent (ar-Rahman) is a special name with a general attribute, and the Merciful (ar-Rahim) is a general name with a special attribute".

*(Al-Kafi)*

**The Holy Prophet (P.B.U.H.)** said,

"Bismillah (In the name of Allah) is a 'shield' against the fire of Hell".

**The Quran** says that,

"Nineteen angels have control over the Hell fire."

*(Surah Al-Muddasir - 30)*

There are nineteen letters in this very verse.

Therefore, in recitation of Bismillah, every letter redeems us from the Hell fire.

*(Tafseer-e-Kabeer)*

Hazrat Ali (A.S.) used to recite this verse loudly before reciting every surah in his prayer.  
(*Tafseer-e-Kabeer, Imam Raza*)

The Imams of the house of the Prophet (A.S.) believed that this verse, 'In the name of Allah.....' is the part of every chapter (Surah) of Quran, except Surah Tauba. The most prominent scholars of Kufa, and the followers of Imam Shafai are also of the same opinion.  
(*Gharaibul-Quran Nayshapuri, Vol 1, pg.28*)

### THE MEANING

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Regarding the meaning of this verse, Imam Ali (A.S.) remarks,  
"I seek the help of Allah in all affairs of my life".  
(*At-Tawheed Shykh Sadooq*)

The name 'Allah' is a proper noun, and the first names of Allah, which comprehend all of His attributes - 'Ar-Rahman' (the Beneficent) and 'Ar-Raheem' (the Merciful) - are the most important attributes of Allah. It expresses the force and intensity of Mercy.  
(*Majmaul-Bayan*)

'Ar-Rahman' – the Beneficent – can only be attributed to Allah, whereas 'Ar-Raheem' – the Merciful – can also be attributed to anyone other than God.

*(Imam Raghib Isphahani)*

A great Christian scholar says:

"It is most important that the first attribute mentioned in Quran right after the proper name of 'Allah' is His being Beneficent and Merciful. While Christians mention trinity after His name, saying, "In the name of father, son and the holy spirit". Hence the puzzling lock of trinity comes up in the very beginning, which is incomprehensible until one gives up his wits and does away with his reason and logic."  
*(Lane Pole)*

The form of the word 'Rahman' connotes intensity. Yet God's mercy and beneficence towards His creatures is so great, so extensive and of such infinite nature that no one word, however strong its connotation, can do it full justice. The epithet 'Raheem' was therefore added to that of 'Rahman'.

# الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

## 1. ALL PRAISE BE TO ALLAH, THE LORD OF THE ENTIRE UNIVERSE.

Whenever we praise someone, we do so for two reasons: firstly, because his excellence calls for his praise, irrespective of whether that excellence has any direct relevance to us or not; and, secondly, we praise one whom we consider to be our benefactor. In the second case, our praise arises from a deep feeling of gratitude. God is worthy of praise on both counts. It is incumbent on us to praise God not only in recognition of His infinite Excellence, but also because of our feeling of gratitude to Him, arising from our awareness of the blessings He has lavished upon us. *(Tafseem, Tafseer-e-Kabeer, Majidi, Anwar-un-Najaf)*

Further, it is important to note that what is said here is not merely that 'Praise be to God', but that 'All praise be to God alone'. Whenever there is any beauty, any excellence, any perfection - in whatever thing or in whatever shape it may manifest itself - its ultimate source is none other than God Himself. Where excellence exists, it is a gift from God. *(Tafseer-e-Kabeer)*

Thus, if there is anyone at all whom we ought to adore and worship, to whom we ought to feel indebted and grateful, towards whom we should remain humble and obedient, it is the Creator of all excellence, rather than its possessor.

(Majmaul-Bayan)

Gratitude does not mean to praise, instead it means to acknowledge His favours and to appreciate His blessings, whether it be verbally or through actions. If this acknowledgement is verbal, one should say, "All praise be to Allah, the Lord of the entire Universe".

(Majadi)

In Arabic, the word '*rabb*' has three meanings:

1. Lord and Master;
2. Sustainer, Provider, Supporter, Guardian and One who nourishes; and,
3. Sovereign Ruler - He who controls and directs.

God is '*rabb*' of the universe in all the three meanings  
(Imam Raghīb Isfahānī)

Further, '*rabb*' shows that God's beneficence, mercy and blessings are continuously coming to us each and every moment.

(Imam Razi)

**Imam Mohammed Baqar (A.S.)** quoted the Prophet (A.S.) saying:

"God has created thousands and thousands of worlds as well as thousands and thousands of Adams".

*(Khisal Shaykh Sadooq)*

According to modern research,

"Our sun is just one of millions and millions of suns, and the distance of one sun from the other is of a number of light years whose time span is of thousands and thousands of years".

*(Journal of World and Life)*

**Imam Jafar (A.S.)** says,

"A mule of my father was lost. He said, 'If Allah brought it back to me, I would thank Him with praises. He would be with his saddle and rein (in fact). When he sat on it, and arranged his clothes, he raised his head towards heaven and said, 'All praise be to Allah'. He said nothing more. Then he said, 'I did not omit, nor did I leave out anything, I have declared that all praises for Allah, Powerful and Great is He, because there is no praise but it is included in this.'"

*(Tafseer Al-Mizan)*

**Says Imam Ali Raza (A.S.),**

"Allah has explained to His servants broadly some of His bounties on them, as they cannot know all His bounties in detail - they are beyond enumeration and description. Therefore God said: 'All praise is for Allah', on what He has bestowed upon us."

*(Ayun Akhbar ar-Raza)*

In short, 'Hamd' is not only praise but it "also implies admiration and it implies the magnifying and honouring, and lowliness, submissiveness in the person who offers it".

*(Imam Raghib)*

Further, it is Allah alone Who is the recipient of all praise; the Praise-worthy, the Praised One.

'Rabb' signifies not only Sovereign, but also the Sustainer, the Nourisher, the Regulator, and the Perfector. God is not a mere 'father'.

'Aalameen', i.e. 'universe', signifies "all sorts of created beings or things; or the beings of the Universe, or the whole world's".

*(Imam Raghib)*

الرَّحْمَنُ الرَّحِيمُ

## 2. THE MERCIFUL, THE COMPASSIONATE

These words have been explained previously here:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

IN THE NAME OF ALLAH,  
THE MERCIFUL, THE COMPASSIONATE.

مَلِكِ يَوْمِ الدِّينِ

## 3. MASTER OF THE DAY OF JUDGEMENT

The description of God as Lord of the Day of Judgement following the mention of His benevolence and compassion indicates that we ought to remember other aspects of God as well - namely that He will

judge us all, and that He is so absolutely powerful, that on the Day of Judgement, no one will have the power either to resist the enforcement of punishments that He decrees, or to prevent anyone from receiving the rewards that He decides to confer. Hence, we ought to love Him not only for nourishing and sustaining us and for His compassion and mercy towards us, but we must also be awed of Him because of His justice, and should not forget that our ultimate happiness or misery rests completely with Him.

*(Tafheem)*

The only true attribute of the Universe is that it is created and owned by Allah. Nothing in the creation can hide the divine presence, nor looking at these things should make one forgetful of Allah.

He is ever present as He has said,  
 "It is not sufficient as regards your Lord that He is a witness over all things" Now surely they are in doubt as to the meeting of their Lord; now surely He encompasses all things".

*(Al-Quran 41: 53-54)*

إِيَّاكَ تَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

**4. YOU ALONE DO WE WORSHIP,  
AND TO YOU ALONE DO WE TURN FOR HELP.**

The true worship, therefore, is that in which the worshipped and the worshippers both are present. Allah should be worshipped as the One Who is present before the worshipper, and that is why the third person of the preceding verses has been changed to the second person in this verse ("You alone do we worship...."). The worshipper should be present before his Lord, not only with his body but also with his soul, otherwise the worship would be one of body without soul, a form without life. He should not divide his attention between his Lord and someone (or something) else, neither openly - as the idol worshippers do, nor secretly - like the one whose mind is on something else while worshipping Allah, or the one who worships Allah because he wants to enter the Gardens or to save himself from Hell. All these diversions are various facets of polytheism. Allah says, "Worship Allah, being sincere to Him in religion".

*(Al-Mizaan, Tafseer-e-Kabeer)*

The term '*ibadah*' is used in three senses -

1. worship and adoration;
2. obedience and submission; and,
3. service and subjection.

In this particular context, the term carries all these meanings simultaneously. In other words, we say to God that we worship and adore Him, that we are obedient to Him and follow His will, and that we are His servants. Moreover, man is so bound to none save God, that none but He may be the subject of man's worship and total devotion of man's unreserved obedience, of man's absolute subjection and servitude.

*(Tafheem)*

When we as a servant describe the worship as our own act, it could create an impression that we thought to be independent in existence, power and will, while in fact, we are only a slave. And a slave owns nothing. However, the second sentence, "and to You alone do we turn for help." removes this possible misunderstanding. It means we ascribe the worship to ourselves and make this claim only with Your help; we are never independent of You. In other words, the complete verse, "You alone do we worship, and to You alone we turn for help", gives a single meaning, and that is 'worship with purity of intention'.

*(Tafseer al Mizaan)*

This verse proves that help should only be asked from Allah, because He is the real Helper. But, if we ask for help from people taking them as a means, not the source, it can be allowed, as Hazrat Isa (A.S.) asked for help from his associates, saying: "Who in the cause of Allah will help me?"  
(*Surah Al Imran, Al Quran*)

Even God Himself asked for help from the believers saying,  
"O believers! If you help Allah, then Allah will also help you"  
(*Surah Mohammed, Al Quran*)

Hence, it is valid to ask for help from common people taking them as a means, and not the real source.  
(*Faslul Khitab, Anwarun-Najaf, Majmaul-Bayan*)

One who is thirsty asks for help from water, but deep in his heart is the feeling that Allah is the real source, Who has provided the ability to the water to quench his thirst. That is why a Muslim, after drinking water says, "All praise be to Allah". These sources have been created and provided by Allah Himself, while Allah is the real source of help.

Says Imam Jafar Sadiq (A.S.) on the authority of his grandfather, Prophet Muhammad (A.S.),

"When a Muslim recites this verse in his prayer, all the barriers between Allah and his servant are removed. He finds himself before Allah. Hence he addresses Him saying, 'You alone do we worship, and to You alone do we turn for help'"  
(Noorus Saadaly)

Not only do we worship God, but also our relationship with Him is such that we turn to Him alone for help and succor. We know that He is the Lord of the whole Universe, and that He alone is the Master of all the blessings and benefactions. Hence, in seeking fulfillment of our needs, we turn to Him alone. It is towards Him alone that we stretch forth our hands when we pray and supplicate. It is in Him that we repose our trust. It is therefore to Him alone that we address our request for guidance:

The pronoun in **إِنَّا** is placed before the verb for the sake of emphasis, and a very strong one is intended by prefixing the pronoun with **إِنَّا**. It proves that there is no place in Islam for any son-, prophet-, or angel-worship. However, "the church never ceased to offer prayer to Christ with the Father".  
(ERE, I, P.104, Majadi, Tafseer-e-Kabeer)

**Imam Jafar Sadiq (A.S.)** said, regarding worship,

"Worship is of three kinds:

- (1) some people worship Allah because they fear Him - so it is the worship of slaves;
- (2) and a group worships Allah to seek His rewards - so it is the worship of hirelings;
- (3) and a group worships Allah because of (His) love (and gratitude) - and this is the worship of the noblest one, and it is the most excellent worship."

*(Al Kafi)*

Says **Imam Ali (A.S.)**,

"Some people worshipped Allah being desirous of His rewards - so this is the worship of traders; and some people worshipped Allah fearing (of punishments) - so it is the worship of slaves; and a group worshipped Allah in gratitude to Him - so this is the worship of the noblest ones".

*(Nahjul Balaghah)*

It has been narrated through Sunni chains that **Imam Jafar Sadiq (A.S.)** explained the verse,

"We do not ask from You (Allah) other than You, and we do not worship You by substitute and replacement, as do those who are ignorant of You".

*(Tafseer-e-Kabeer)*

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

## 5. GUIDE US TO THE STRAIGHT PATH.

Guiding to the straight path has much wider significance than showing the way. What the supplicant is asking for is not merely that the way be pointed out or verbally indicated to him, but that he may, by Divine grace, be actually led on to his goal; the Guide (Allah), as if accompanying the guided, and leading him on and on.

*(Daryabadi)*

We beseech God to guide us in all walks of life to a way that is absolutely true, which provides us with a properly based outlook and sound principles of behaviour; a way which will prevent our succumbing to false doctrines and adopting unsound principles of conduct; a way that will lead us to our true salvation and happiness. This is man's prayer to God as he begins the study of the Quran. It is, in short, to illuminate the truth which he often tends to lose in a labyrinth of philosophical speculation; to enlighten him as to which of the numerous ethical doctrines ensure a sound course of conduct; to show which of the ways and by-ways is the clear, straight and open road of sound belief and right behaviour. *(Tafheem)*

**Imam Ali Raza (A.S.)** quoted the **Prophet (A.S.)** as saying,

"This verse teaches us to pray for three things:

1. to guide towards the religion of Allah,
2. to provide us with the means to reach close to God,
3. to help us understand the being of God and the excellence of His Greatness".

*(Tafseer-e-Burhan V. I)*

**Imam Hasan Askari (A.S.)** said,

"*Ahlenu* : 'guide us' means to please keep your blessings on us in future, the blessings through which I have been obedient to You till today. This means those blessings through which the servant of God has managed each of his successes. However, it should be remembered that to keep on the straight path would still be his individual action and decision".

*(Tafseer Noor-us-Saqalayn)*

**Imam Jafar Sadiq (A.S.)** quoted **Prophet Muhammad (A.S.)** as saying,

"The 'Straight Path' means:

1. The path that leads to the love of God;
2. The one that will lead to God's heaven (Paradise);
3. The path that will stop us from those things through which we will give into our egoistic desires and will be surrounded by problems and difficulties, and will destroy ourselves by following our own thoughts and ways;

4. The path that will lead us to the knowledge of God;
5. It also means 'the Imam' whose obedience has been made obligatory by God, i.e. the path of recognizing and following the Imam - the divinely appointed leader".

(Maaniul-Akhbar, Tafseer Ali ibn Ibrahim)

**Imam Ali (A.S.)** said,  
 "The 'Straight Path' means the path which is less than the high extreme, but higher than the low".

**Imam Ali (A.S.)** said regarding the meaning of the verse,  
 "Continue for us Your help with which we obeyed You in our past days, so that we continue to obey You in our coming days also".

(Nahjul Balagha)

The author of *Al-Mizan* says that this tradition points to two aspects - the prayer for guidance, addressed by a person already guided aright, is trying to obtain a thing in hand. Further it looks at the difference in the grades of guidance.

(Tafseer Al-Mizan)

**Imam Ali (A.S.)** says,  
 "The straight path, in this world, is that which stops short of excesses and raises above shortcomings, and remains straight; and, in the next world, it is the path of the believers leading them to the Paradise."

(Maaniul-Akhbar)

Actually all these meanings are only different versions of the same meaning.

(Al-Mizaan)

**Imam Raza (A.S.)** quoted the **Prophet (A.S.)** through his forefathers, saying,  
 "Allah has said, 'I have divided this chapter - opening of Book between Myself and My servant; so its half is for Me, and the other half is for My servant. And My servant shall get what he asks for'".

When a servant of Allah says,  
**'In the name of Allah, the Beneficent, the Merciful'**,  
 Allah says,  
 "My servant has started with My name, hence it is incumbent upon Me that I should complete his work for him, and bless him in his affairs".

And when the servant says,  
**'All praise is due to Allah, the Lord of the Worlds'**,  
 Allah the Great says,  
 "My servant has praised Me, and he knows that the bounties that are with him are from Me, and that the misfortunes that have been averted from him were so averted by My grace; (O my angels) I appoint you all as My witnesses that I shall go on adding for him My favours of the next world to those of this world, and will avert from him the calamities of the next world".

And when he says,  
**'The Beneficent, the Merciful'**,

Allah, in all His Glory says,  
 "My servant bore witness for Me that I am the  
 Beneficent, the Merciful. I make you all My witness  
 that I will most surely augment his share in My  
 mercy, and I will most certainly increase his portion  
 in My bounties".

And when the servant says,  
**'The Master of the Day of Judgement'**,  
 Allah, the High, says,  
 "I make you all (the angels) My witnesses that, as he  
 (the servant) has acknowledged that I am the Master  
 of the Day of Judgement, I will most certainly make  
 his reckoning easier for him on the Day of Reckoning,  
 and I shall most certainly accept his good deeds, and  
 overlook his sins".

And when he says,  
**'You alone do we worship'**,  
 Allah says,  
 "My servant tells the truth. He worships Me alone.  
 Be my witness that I will most surely give him a  
 reward which will be the object of envy to all who  
 opposed My servant when he worshipped Me".

And when the servant says,  
**'And to You alone do we turn for help'**,  
 Allah, the Almighty says,  
 "From Me alone has My servant sought help, and in  
 Me alone has he taken refuge. Be My witness that I

will most certainly help him in his affairs, and will help him in his difficulties, and will keep him away from calamities".

And when he says,

'Guide us to the right path',

Allah says,

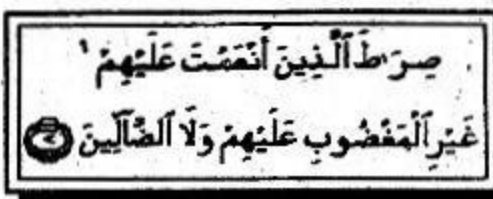
"This part is for My servant, and he shall have what he asks for; and I will answer (the prayer of) My servant, and will give him what he hopes for and will protect him from what he is afraid of".

*(Uyun-e-Akhbar ar-Raza, Tafseer Al-Mizan)*

It will not be out of place to compare the beauty, glory and spirituality of this chapter with the Lord's prayer used by the Christians in their prayer:

"Our Father which art in heaven Hallowed by Thy name. Thy kingdom come. They will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, and we forgive our debtors. And lead us not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, forever. Amen."

*(Matthews 6:9-13)*



6. THE PATH OF THOSE WHOM YOU HAVE FAVOURED;  
7. WHO DID NOT INCUR YOUR WRATH,  
WHO ARE NOT ASTRAY

This verse defines the "Straight Path", which we ask God to open to us. It is the way that has always been followed by those who have enjoyed God's favours and blessings. This is the way that has been trodden from the beginning of time by all those individuals and communities who have unfailingly enjoyed God's favours and blessings.

Further, it makes clear that the recipients of God's favour are not those who appear, briefly, to enjoy worldly prosperity and success; all too often, these people are among those whom God has condemned because they have lost sight of the true path of salvation and happiness. This negative explanation makes it quite clear that "In'am" (favour) denotes all those real and abiding favours and blessings which one receives in reward for righteous conduct through God's approval and pleasure, rather than those apparent and fleeting favours which the

Pharaohs, Nimrods and Korah (Qarun) used to receive in the past, and which are enjoyed even today by people notorious for oppression, evil and corruption.

*(Tafheem)*

#### TRADITIONS -

**Imam Jafar Sadiq (A.S.)** quoted the **Prophet (A.S.)** as saying,

"(The straight path) is the path to the knowledge of Allah. And there are two paths, one in this world and the other in the next. As for the path in this world, it is the Imam whose obedience is obligatory; whoever knows him in this world and practically follows his guidance, he shall proceed on the path which is the bridge over the hell in the next world; and whoever does not know him in this world, his foot shall slip (over the bridge) in the next world, and he shall fall down into the fire of the hell".

*(Ma'aniul-Akhar)*

**Imam Jafar Sadiq (A.S.)** said,

"We (the Imams of Ahlul Bait) are the gates of Allah, and we are the straight path, and we are the treasure of His knowledge, and we are the interpreters of His revelation, and we are the pillars of His Oneness, and we are the place of His secrets".

*(Ma'aniul-Akhar, Tafseer Al-Mizan)*

**Hazrat Ibn-e-Abbas (R.A.),** the great scholar of the Muslim world said about this verse, 'Guide us to the straight path',

"Say O group of the servants of Allah: Lead us to the love of Muhammad (A.S.) and his family-members".  
(*Ibn-e-Shahar Ashob, Tafseer Al-Mizan*)

### CONCLUSION -

Top experts have reached the following conclusions:

1. For guidance, Quran, the Book, is not sufficient. Hence, the Prophet (A.S.) said,

"I am leaving behind two valuable things,

(1) the Quran - the Book of Allah; and

(2) my family members - the Ahlul Bait.

Till you follow them both, you will not go astray and these two will never be separated from each other, till they return back to me at the Fountain of Kawser (in Paradise)".

(*Sahih Muslim Sharif*)

2. The second conclusion is that Divine favour (*naimat*) does not mean wealth of this world. It means guidance and blessings, which will be with those who are obedient to God.

(*Tafheem*)

3. The favoured ones are the coordinators between God and his servants. If this was not so, God would not have mentioned them between His servants and Himself.

Murshid Thanwi – the great Sunni authority, writes,  
 “The Straight Path can never be obtained without emulating and following the followers of the Straight Path. Hence for this to follow pages of the Book (Quran) is not at all sufficient”.  
 (Murshid Thanwi, *Tafseer Majdi*)

#### WHO ARE THOSE WHOM GOD FAVOURED –

God has identified these people in His Book, the Quran as,  
 “He that obeys Allah and the Messenger, shall be with them whom Allah has blessed from among the Prophets, the saints or the truthful, the martyrs, and the righteous. Excellent are these as a company.”  
 (Surah Nisa – 69, Al-Quran)

Guidance does not only mean to be closed to the blessed ones. One has to move away and cut links with those who cause us to deviate from the straight path. This linking up with the blessed ones is known as ‘Tawwalla’, i.e. to have cordial links, taking them as our patrons; and the cutting of links with the

people who are cursed and have gone astray, is known as 'Tabarra'.

**Imam Jafar Sadiq (A.S.) said,**

"The words 'those who incur Your wrath' mean the curse of God on them. It refers to those people who show their enmity to the Prophet (A.S.) and his family, and the words 'those who have gone astray' refers to those who are in doubt and are not close to the true Imam."

*(Tafseer Ali ibn-e-Ibrahim)*

According to some traditions, those upon who incur the wrath of Allah are the Jews, and those who have gone astray refers to the Christian in the first sense.

*(Tafseer-e-Kabeer)*

Among those who are favoured, first are the Prophets, who brought God's message and delivered it. Second are the truthful, who are true in their words and deeds. They perform every action with sincerity and truthfulness. Their leader is Hazrat Ali (A.S.) who never bowed his head to anyone except Allah, and was so truthful in his words and deeds as the Prophet (A.S.) said regarding him on the occasion of the war of Khyber,

"Tomorrow I shall give the banner to him who befriend God and His Prophet, and God and His Prophet also consider him a friend".

*(Sahih al-Bukhari)*

The whole Islamic world even today calls Ali '*karm-allah wajhu*', i.e. the one who has never bowed his head to anyone except Allah. Hence, Ali (A.S.) is truthful in the true sense.

However, anyone can be truthful to the degree in which he is truthful and sincere in his words and deeds. It is therefore that the Prophet (A.S.) said, "Man go on speaking the truth till such time as God writes (counts) him among the truthful".  
(Bukhari)

Especially in money matters and politics, if one always speaks the truth, he is really truthful, because he may incur loss by speaking the truth.

The third category makes up the martyrs. They give their lives in the way of God. They prove their faith by shedding their blood in the way of Allah. Those who give sacrifices of their wealth, bodies and time for the sake of righteousness are included in this category.

The fourth category of the favoured ones is the righteous. Among them are those whose good deeds overcome their bad ones, as God says in His Book Quran,  
"Those whose good deeds overcome their bad ones will be in (an eternal) life in which they will be happy".  
(Al Quran)

The leader of the Prophets is Prophet Mohammed (A.S.). The leader of the truthful is Imam Ali (A.S.). The leaders of the martyrs are Imam Hasan (A.S.) and Imam Hussein (A.S.), because the Prophet has referred to them as the 'leaders of the youth of Paradise'.

*(Sahih al-Bukhari)*

Their innumerable sacrifices are obvious.

Allah says,

"You will never reach piousness till you spend 'something' out of that which is dear to you".

*(Al-e-Imran - 92, Al-Quran)*

Imam Hasan (A.S.) and Imam Hussein (A.S.) did not sacrifice 'something', but they sacrificed 'everything' in the way of Allah. Hence, their sacrifice was greater than the criteria set down by Allah Himself.

The leaders of the righteous of the entire Muslim community are the twelve Imams from the family of Prophet Mohammed (A.S.), since their purity has been certified by Allah Himself, when He says:

"Allah only desires to keep away the uncleanness from you, O' people of the House! And to purify you a thorough purifying."

*(Surah Al-Ahzab (verse 32-33), Al-Quran)*

## THE EFFECTS OF THIS CHAPTER ON CHARACTER BUILDING

1. One who starts his actions with the name of Allah proclaims his pure conscience, intentions, and objectives. In this way, he loves the unity of God, and keeps away from polytheism.
2. One who says, 'In the name of Allah', meaning that he seeks the help of Allah, abandons all the powers and help, and relies wholly on Allah's help and blessings. Whatever he then achieves, he remains content, and offers his thanks to God for it.
3. By saying Allah the Lord of the whole universe, one looks at the universe through Allah. In his eyes, the entire creation is then Allah's family. Hence, besides God's friend, he also becomes a model of humanity and promoter of human rights. This keeps him afar from human groupings, injustices and differences. To him, all creation becomes a sign of Allah.
4. By calling Allah the Compassionate and Merciful (the most significant attribute of Allah), he develops mercy as his dominant attribute by way of helping others. When the will to serve and love is developed in man, the element of anger and hatred vanishes.

5. By professing Allah again and again 'the Master of the Day of Judgement', a vision of God's Law awakens in man, through which, he develops his sense of responsibility. Then each and every step in his life is taken carefully. He cannot even think of committing any injustice against anyone. This way, his vision of life broadens.
6. By praying 'You alone do we worship, and to You alone do we turn for help', a man's pride disappears, because worshipping God is a denial of self-ego. Besides, by seeking the help of Allah, he becomes free of dependency of everything and everyone. He will then be self-confident, and will have confidence in God and strength in faith. Then the prostration before God (that some people consider a bondage and burden) frees man from a thousand other prostrations. Further, by asking for help to Allah, man develops confidence and faith in Allah, Who is the greatest Power of the Universe. Then man does not think himself to be alone and helpless. Even death becomes easy for him because he knows that he shall remain in the protection of Allah, the Almighty, the Great, and hence, he has no fear.
7. By asking Allah, 'Guide us to the straight path', man looks for Allah's guidance. By acting upon God's directions, he moves closer and closer to Allah. This way, he reaches the zenith of

piousness. He then refrains from the path of his low desires, and prays for remaining on the right path on Allah's strength.

8. After praying for the straight path, he knows that the greatest blessing is God's guidance, i.e. following the Prophets (P.B.U.H.) and the truthful leaders (Imams). Hence, he assumes as his model the sayings and actions of the Prophets (P.B.U.H.) and the truthful Imams, the martyrs and the pious, because these are the blessed ones. His model can never be a minister, a great businessman, a player, an actor, etc. His objective in life becomes to strive for the love and closeness of the Prophets (P.B.U.H.) and the truthful Imams. In this way, excellent means are provided to improve his deeds and the path to follow into the next life.
9. Since a Muslim considers the guidance as God's given religion, he develops a feeling of thankfulness after performing each and every good deed. With the result, God increases His favours by blessing him so that he could go on undertaking good deeds and could shelter himself from evil, and from the pride of piousness which wastes all good deeds like the case of *Iblis* who was arrogant of his good deeds.

10. By reciting '...and not the path of those inflicted by Your wrath, nor of those gone astray', one stops violating the Divine Law, i.e. the *Shariat* - rules of Islam. Praying for detaching oneself from the people who came under God's wrath and those who have gone astray, man guards himself from bad deeds. He starts hating those who are unjust and harsh. He starts loving good people. He announces struggle (*Jihad*) against the evil.
11. For furthering the cause of the Prophets, the truthful, the martyrs and the pious, he can sacrifice everything, even his life. Says Prophet Mohammed (A.S.),  
 "The most excellent struggle (*Jihad*) is to raise the voice of righteousness in the face of an unjust ruler".  
 Such a strong character can only be developed through hatred of the evil, the evildoers, and the unjust, which is the spirit and the zenith of this chapter (*surah*).

According to almost all the commentators and top experts, God's condemnation is synonymous with the evil consequences which man brings upon himself by willfully rejecting God's guidance and acting contrary to His injunctions. Imam Ghazali, the great Muslim scholar explains this last verse 'the way of those upon whom You have bestowed Your blessings,

not those who have been condemned, nor those who go astray' in other words. He says that they have deprived themselves from His grace - they are those who have become fully cognizant of God's message and having understood it, have rejected it, and those who go astray are the people to whom the truth has either not reached at all, or to whom it has come in so garbled and corrupted form so as to make it difficult for them to recognize it as the truth.

*(Tafseer Al-Mizaan)*

The pious ones described in this verse are not those who possess only some of those qualities and not the others, but those who possess all the traits together. In our sincere search for such ones, we find only the Holy Prophet (P.B.U.H.) and his pious 'Ahlul Bait', and no other in the Islamic world as a whole. The Holy Prophet (P.B.U.H.) has testified to this fact in his famous *hadith* or tradition. He also compared his *Ahlul Bait* to the Arc of Noah thus,

"The likeness of my *Ahlul Bait* is like the Arc of Noah, whosoever got into it saved himself, and whosoever turned against it was drowned and lost."

- *Hadith, Tafseer-e-Kabeer Imam Razi, Tafseer Majmual Bayan, etc.*

Thus, in the first sense, the prayer will mean 'to be guided to the path of the Holy Prophet and his *Ahlul Bait*, i.e. the twelve Imams, and to remain steadfast on it'.

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