

## Exegesis of the Opening Chapter of the Qur'aan Al Faatihah

In the Name of Allaah, Most High, The Most Gracious, Most Merciful

This is how the Companions (men and women around the Messenger Muhammad (p.b.u.h)<sup>1</sup> began the Book of Allaah.

The scholars agree that the verse Bismillah (in the Name of Allaah) is a verse of the Chapter of The Bees, Qur'aan, Ch. 16.

Although there is disagreement whether this is considered an integral part of the beginning of each chapter.

Or is it not a verse by itself, but a means to separate one chapter from another?

The scholars amongst the pious predecessors (1st three generations of muslims) & later generations have disagreed on this matter & the details of this disagreement are present.<sup>2</sup>

In the Sunan of Abu Dawood with authentic chain of transmission, Ibn Abbaas (May God be pleased with Him) has narrated: " The Prophet (p.b.u.h) didn't know the separation of chapters until the verse 'bismillaah' ( in the Name of God) came down."

This narration is also in Haakim in the form of a mursal<sup>3</sup> narration from Sa'eed Ibn Khudri (may God be pleased with him)

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<sup>1</sup> After muslims mention prophets they send peace and blessings upon them. After the mention of Prophet Muhammad here peace be upon him as instructed in the Qur'aan chapter 33 verse 56

<sup>2</sup> ie in other texts.

<sup>3</sup> a narration from a student of the companions, not directly from a companion

<https://islamqa.info/en/130686>

In Saheeh Ibn Khuzaymah, Umm Salama (may Allaah be pleased with her) says: "The Prophet (peace be upon him) included the Basmallaah (In the Name of Allaah formula) in the beginning of the Faatihah (The Opening Chapter) and considered it a verse, but one narrator (in this chain of narrators of the Prophetic words) is weak<sup>4</sup>.

On this subject is another narration from Abu Hurayrah (may Allaah be pleased with him) Ali (i.e. Ali Ibn Taalib the fourth caliph), Ibn Abbaas, Abdullaah Ibn 'Umar (Abdullaah the son of 'Umar). Abdullaah Ibn Zubayr and Abu Hurayrah (may Allaah be pleased with them all), 'Ataa, Tawoos, Sa'eed Ibn Jubayr, Makhool and Az Zuhri (students of the companions, may Allaah be Merciful to them) are of this opinion that bismillaah is at the start of every chapter (of the Qur'aan) except Soorah Bar'aa (Chapter 9).

In addition to these companions and students of the companions, Abdullaah ibn Mubaarak, Imam Shafi'ee, Imaam Ahmed and Ishaq Ibn Ruhuiyah and Abu Ubaydah Quasim Ibn Salaam (may Allaah be Merciful to them) also hold this opinion.

However Imaam Malik, Imaam Abu Haneefah and their companions say the Basmallaah is a verse of The Faatihah (The Opening chapter) and not of any other chapter.

Indeed Imaam Maalik, Abu Haneefah and their peers say the Basmallaah is neither a verse from The Opening (Chapter) or any other verse.

There is also a saying from Imaam Ash Shafi'ee that the Basmallaah is a verse of The Opening (Al Faatihah) but not of any other chapter.

There is also a saying from him that it is a part of each chapter but this is also {cited as a strange<sup>5</sup> saying}.

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<sup>4</sup> In Hadeeth Methodology (the science of transmitting Prophetic narrations) **'a man who committed many mistakes in transmitting the hadith (narration) is weak'** [Muhammad Mustafa Azami, Studies in Hadith Methodology and Literature, p.44).

My note:

**'...to be a man whose transmitted materials are accepted, the narrator must fulfill both requirements: moral and literary. Moral weaknesses cannot be compensated, though in certain cases literary shortcoming may be overcome'** [ibid p.44]

<sup>5</sup> In Hadeeth Methodology **'A Hadith is termed gharib ('scarce/strange') when only a single reporter is found relating it at some stage of the isnad (chain).'**

<http://www.islamic-awareness.org/Hadith/Ulum/hadsciences.html>

(Abu) Dawood says each chapter doesn't start with the Basmallaah (In the Name of Allaah formula) as a continuous verse. This is also a saying from Imaam Ahmad bin Hanbal (may Allaah be pleased with them).

Abu Bakr Razi also presents this as an opinion of Abu Hasan Karkhi, who was an associate held in very high regard by Abu Haneefa.

Thus precedes the discussion of whether the Basmallaah was a verse of The Opening Chapter or not.

[Translators note: The true opinion seems to be that wherever this noble verse occurs in the Holy Qur'aan it is a verse in its own right, in each Chapter.

And God Knows Best]

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Now there is also a difference (amongst the scholars of the past) about whether this verse should be read loudly or quietly?

Those who do not consider it to be included as a verse of Soorah Faatihah (The Opening Chapter) are also not of the opinion that it should be read loudly. In the same way those who consider it to be a separate verse (in its own right) also hold the opinion that it should be recited silently.

Leaving those who say it (The Basmallaah formula) is the starting verse and part of every chapter. There is debate amongst them. Imaam Ash Shafi'ee holds the opinion that it should be recited audibly before The Opening Chapter and every chapter.

(Many of) The companions students of the companions and Imaams (leaders) of the muslims from the first to the last and their followers hold this opinion<sup>6</sup>

Those companions who recited it in a loud voice were Abu Hurayrah, Ibn Umar, Ibn Abbaas, Mu'awiyah (may God be pleased with them).

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<sup>6</sup> Indicates the author Ibn Kathir favours this view.

Bayhaqi and Ibn Ubaid al Barr also reported this from ‘Umar and ‘Ali (may God be pleased with them).

And the Imam Khateeb al Baghdadi also transmitted this from the Four Rightly Guided Caliphs but the chain is ‘strange’ (ghareeb)<sup>7</sup>

From the students of the companions, Sa’eed Ibn Jubayr, Ikramah, Abu Qalaba, Az Zuhri, ‘Ali Ibn Hasan’s boy- Muhammad, Sa’eed Ibn Musayib, ‘Ataa, Tawoos, Mujahid, Saalim, Muhammad Ibn Ka’b Qarzi, Ubaid, Abu Bakr Muhammad Ibn Umroo Ibn Hazm, Abu Wa’el Ibn Seerin’s captive - Zaid Ibn Aslam, ‘Umar Ibn Abd al Aziz, Arzaq Ibn Qais, Habib Ibn Abi Thaabit, Abu Sha’sha, Mak’hool, Abdullaah Ibn Ma’qal Ibn Makran; and from transmitted from Bayhaqi, Abdullaah Ibn Safwaan, Muhammad Ibn Haneefah, Abdul Bar Umroo Ibn Deenar: Each and every one of them, in those prayers which are read aloud, would also say ‘Bismillaahir Rahmaanir Raheem’ ( In the Name of Allaah, Most Merciful, The Giver of Mercy) in a loud voice.

There is an evidence that since this is a verse of Surah Faatihah (The Opening) it should be read in a loud voice. thus it has been related in the Sunan of An Nisaï, Sahih Ibn Khuzaimah, Saheeh Ibn Hibbaan, Haakim:

Abu Hurayrah (may God be pleased with him) prayed (according to the Prophetic Guidance<sup>8</sup>) and in his recitation recited ‘Bismillaahir Rahmaanir Raheem’ (In the Name of God, Most Merciful, The Giver of Mercy) loudly and after the completion of the prayer said. ”I have been present in more prayers lead by the Prophet (peace be upon him) than any of you.”

This narration has been designated authentic by Dar Qatni, Khateeb (Al Baghdadi) and Baihaqi.

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<sup>7</sup>In Hadeeth Methodology ‘**A Hadith is termed gharib (‘scarce/strange’) when only a single reporter is found relating it at some stage of the isnad (chain).**’  
<http://www.islamic-awareness.org/Hadith/Ulum/hadsciences.html>

<sup>8</sup> See The Prophet’s Prayer Described, by Shaykh Al Albani

It has been related by Ibn Abbaas by Abu Dawood and Tirmidhi:

The Prophet (peace be upon him) would start the prayer<sup>9</sup> with Bismillaahir Rahmaanir Raheem (In the Name of God The Most Merciful, The Giver of Mercy).

Imaam Tirmidhi comments this narration isn't too authentic.

From him (Imaam Tirmidhi) is a narration from Haakim that he (i.e. the Prophet peace be upon him) would recite Bismillaahir Rahmaanir Raheem (In the Name of Allaah The Most Merciful, The Giver of Mercy) in a loud voice.

Imaam Haakim has confirmed this narration as authentic.

### **The Manner of Recitation of the Messenger of Allaah (peace be upon him)**

In Saheeh Bukharee it has been related that Anas (may God be pleased with him) was asked how the Qur'aanic recitation of the Messenger of God (peace be upon him) was.

He responded that: 'He would elongate every accentuated word. Then he recited Bismillaahir Rahmaanir Raheem (In the name of Allaah The Most Merciful, The Giver of Mercy) with the elongated vowels (called madd in the Arabic science of Tajweed, Qur'aanic recitation). In Musnad Ahmed, Sunan Abu Dawood, Saheeh Ibn Khuzaimah and Haakim, it has been related from Umm Salamah (may God be pleased with her) that the Messenger of Allaah (peace be upon

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<sup>9</sup> Worship, in Islaam includes all actions God loves and is pleased with (i.e. Those that are approved in the Qur'aan and Prophetic Methodology (Sunnah (plural Sunan): in the methodology of narrations is **'any saying, action, or attribute whether physical or moral, ascribed to the Prophet peace be upon him...'** [www.sunnah.org/fiqh/usual/meaning\\_sunnah.html](http://www.sunnah.org/fiqh/usual/meaning_sunnah.html)), **his silent approvals and what he didn't object to that was done in his presence.**) As my notes and books have been lost I will verify this when I am able. God Willing.

So prayer, giving the obligatory alms, fasting, the greater pilgrimage to His Holy House, peaking truthfully, fulfilling one's trust, treating one's parents kindly, and with respect, upholding ties of kinship, maintaining one's word, enjoining what is proper and forbidding the improper, striving to make His word highest, being kind to orphans, one's neighbours, the poor, travellers, animals, people in captivity (in those days slavery was allowed), supplication to The Lord from one's heart, reading Qur'aan, remembrance of God upon ones tongue, etc, all come under the heading of worship. (Al Uboodiyah, Being a True Slave of God, Shaykh al-Islam Ibn Taymiyyah. Translated by Nasiruddin al Khattab. Taha publishers)

Similarly piety (having loved, and hope in God, as well as protecting oneself from doing actions and having intentions which displease Him), repenting to Him for shortcomings, sincerity towards Him, accepting His rulings, being thankful for His blessings, contentment with His Decree, trusting Him, hope in His Mercy, fear of His punishment .... are all encapsulated in the concept of worshipping Allaah (ibid.)

He, The Most High, says in the Qur'aan 'I have only created the jinns and men that they should worship Me.' Qur'aan (chapter 51: verse 56)

him) would stop at each and every verse, and his Qur'aanic recitation would be pearly separated, that is, he would recite Bismillaahir Rahmanir Raheem (In the Name of Allaah, Most Merciful, The Giver of Mercy), then pause, then (recite) Alhamdulillahilalaha Rabbi alameen (All praise is for Allaah Lord of the worlds), then pause, then (recite) Maaliki yawmiddeen (Master of The Day of Judgement).

Daar Qatni calls it Saheeh (authentic).<sup>10</sup>

Imaam Shafi'ee and Imam Haakim have narrated from Anas (may God be pleased with him):

Mu'aawiyah led the prayer in Madeenah and did not recite bismillaah (in the Name of Allaah) so the emigrants ( muhaajiroon - those companions of Muhammad pbuh who emigrated from Makkah to Madeenah) objected to that. Thereafter when he led them he would recite bismillaah.

So these traditional from the Prophet pbuh and his companions are sufficient as proof of this opinion.

(i.e. For saying bismillaah (in the Name of Allaah) loudly).

It follows that quotations from the narrations of the Prophet (peace be upon him) and sayings of the companions, their chains of narrations, interpretations, their weaknesses and relevance should be stated. These are mentioned in detail elsewhere.

The other [scholarly] opinion is that in the prayer bismillaah (in the Name of Allaah) should not be recited loudly. This opinion seems to be favoured by the four caliphs (leaders after Muhammad peace be upon him: Abu Bakr, Umar Ibn al-Khattab, Uthmaan, and Ali Ibn Abi Taalib (may Allaah be pleased with them), Abdullaah Ibn Mu'qal the students of the companions and all those who came after them<sup>11</sup>

Imam Abu Haneefah, Sufyaan ath Thawri, and Ahmed Ibn Hanbal hold this view (may His Mercy be upon them).

Imam Maalik's view ends (with the opinion that) the bismillaah shouldn't be read, neither quietly, nor loudly. His proof is the narration transmitted by A'isha (the Mother of the believers, may Allaah

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<sup>10</sup> Although I don't have the full version of Ibn Kathir's Urdu exegesis of the Qur'aan, I have a copy of the work Tafseer Ibn Kathir, Mutarjam (translated from Arabic to Urdu by Maulana Mawlana Muhammad Sahib Jawnagardhi).

Which I am using for now. He Decrees what He Wills in purpose and Wisdom. This must be the easiest perusal for you and myself

Due to my books having been lost I'm unable to use sources to introduce to you the Last Messenger of God Muhammad Ibn Abdullaah (peace be upon him), the descendent of Prophet Abraham (peace be upon him). Once I have gathered a good collection of books I will briefly state his eminence, perfect character and give further references for in depth study.

<sup>11</sup> The Pious Predecessors, the first three generations of muslims.

be pleased with her), that 'The Messenger of Allaah (peace be upon him) would start the prayer with 'God is the Greatest' and recitation with 'All praise is for Allaah, Lord of the Worlds'.

In Saheeh Bukharee and Sahih Muslim<sup>12</sup>, Anas Ibn Malik (may God be pleased with him) says:

I prayed behind the Prophet (peace be upon him), Abu Bakr, Umrah and Uthmaan, (may Allaah be pleased with them all), they would start the prayer with 'In the Name of Allaah, The Most Beneficent, Most Merciful' (bismillaahir rahmaanir raheem).'

In (Sahih) Muslim, it occurs that the bismillaah recited, neither in the beginning nor in the end.

This has also been related in the Sunan from Mu'aqil.

Bear in mind that this difference in opinion is not a major difference and people who hold one opinion can pray behind those who have an opposing practice.

[Translators' (Mawlana Mohammad Jonagardhi) note: Not reciting the bismillaah is incorrect. It can be read loudly or silently. It seems that (evidence for) quiet recitation of bismillaah seems to be stronger.]

### **The Evidence of the Excellence of Bismillaah - In the Name of Allaah, (In the Name of God)**

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<sup>12</sup> Over time, and once I have the books I will also give a brief description of how the Qur'aan was revealed and recorded, and also how narrations of the Prophet Muhammad (peace be upon him) were collected and verified.

In Tafseer Ibn Haatim, it occurs that:

Uthmaan ibn Affaan, may God be pleased with him (the third Caliph) asked the Prophet (peace be upon him) about the bismillaah. The Prophet (peace be upon him) said 'It is the Name of Allaah (God) Most High. Between this and the eminent Names of God Most High<sup>13</sup> is closeness as the black of the pupil is close to the whiteness of the eye.' [It is also said that the Name Allaah encompasses all the other Names of God Most High FM]

This has also been related in Ibn Marwiyya. Ibn Marwiyyah also relates that the Prophet (peace be upon him) said, 'When the Prophet Jesus's (peace be upon him) Mother sat him with his teacher he said ' Write bismillaah'. So Jesus (peace be upon him) enquired 'What is the meaning of bismillaah?'

The teacher answered that he didn't know.

So Jesus (peace be upon him) said, 'It refers to the loftiness of Allaah Most High, and His Praise, that is, (glorifying) His Light. And from its meanings is His Sovereignty, that is, His Kingship. And Allaah says the object of devotion of devotees. And Ar Rahman implies the One Who is Merciful in this world and the next, and Who is Merciful (Raheem) in the Hereafter.

The One Who is Beneficent and Merciful in the Hereafter.'

This same narration is in Ibn Jarir the chain is marfu'<sup>14</sup>, it may be related from a companion. It may well be a narration from the Children of Isra'eel (Jacob), (i.e. a Jewish narration) and therefore not a marfu' narration<sup>15</sup>

Allaah Knows Best

It has been cited in Ibn Marwiyya that:

The Messenger of Allaah (Muhammad, peace be upon him) said 'I received a verse that came from above, that no other Prophet except Sulaiman (Solomon peace be upon him) received. That

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<sup>13</sup> There is a narration that 'Abu Huraira reported: The Messenger of Allaah (peace and blessings of Allaah be upon him), said, 'Allaah has ninety nine names and whoever preserves them will enter Paradise'. (From Saheeh Muslim). This has it's conditions see:

<http://dailyhadith.abuaminaelias.com/2011/11/10/hadith-on-99-names-of-allah-whoever-memorizes-and-acts-upon-them-will-enter-paradise/>

<sup>14</sup> Marfu' is the Arabic term used in the sciences of narrations to denote a hadeeth in which words, actions, approval or a description are attributed to the Prophet (peace and blessings of Allaah be upon him). [www.islamqa.com](http://www.islamqa.com)

<sup>15</sup> Please note, not all narrations in Ibn Kathir's Exegesis are authentic, nevertheless I've chosen this short version of the Exegesis of The Opening Chapter, Al Faatihah, as this exegesis allows us to appreciate the beauty of His Book. I think the journey is just as important as the destination, and later will introduce books explaining the science of Prophetic narrations too. He had narrations available to him at his time and places he visited and where he lived, that he used. Ibn Kathir's (d. 774 AH/1373 CE) work has been preserved and is widely regarded as a reference point for the exegesis of the Qur'aan. Another good exegesis from a classical scholar translated to English is by At-Tabari (d. 310 AH/ 923 CE) but I no longer have it in my possession although it's available online.

The aim of my humble efforts is to translate and explain, as much as I am able, to the layperson who doesn't have prior knowledge of the topics, with recommended reading.



verse is Bismillaahir Rahmaanir Raheem (In the Name of Allaah Most Merciful (to all) Ever Merciful (to the believers also in the Hereafter)).

Jaabir (may God be pleased with him) narrates when this verse Bismillaahir Rahmaanir Raheem descended, the clouds moved to the East. The winds became scattered. The ocean stood still. And the ears of the animals pricked up. Meteors fell on the satans from the sky, and the Cherisher of the Worlds swore by His Majesty and Power that whatever object is invoked by this Name of Mine<sup>16</sup>, will surely be blessed.

## 2. Unity of Allaah's Names and Attributes

This aspect of Tawheed **'means to describe Allaah according to the Names and Attributes by which He has described Himself in the Qur'aan or by those which the Prophet Muhammad**

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<sup>16</sup> As we familiarise ourselves with the Opening Chapter, I think it is timely to discuss God and His Oneness (Unity) or Tawheed worshipping God in His Oneness, thus acquiring His Pleasure **'...Islamically, Tawheed means to believe that Allaah is the one and Only God in all of the things we do to please Him.'** (Islamic Studies Book 1 Abu Ameenah Bilal Philips)

This applies, in three manifestations:

### 1. Unity of Lordship

The acceptance that since He is Al Khaliq, The Creator, so nothing existed before He brought it into being. Subsequently **'He is the One Who gave all things the power to grow, to move and change, so He is Ar-Rabb'** ibid., The Cherisher and Nurturer.

In Chapter 113 of the Qur'aan He describes Himself. The chapter ends with Allaah telling us **'there is nothing like Him'**.check. Thus He, Most High Al Baseer, the All Seeing, from above the heavens, He sees more than the outer expanse of the ever expanding Universe, indeed, whatever may be beyond it, to it's core. He can see beyond the tiniest existing scale of existence and beyond the grandest proportion. Nothing escapes His grasp.

Clearly nothing in Creation is capable of that.

In Chapter 113, He, Most High also tells us He is Eternal, Absolute.

Mankind has been given the choice and power to do good and evil by Allaah, in His Perfect Wisdom, and as a test, to see which one of us does good, or evil. **'When someone does evil, we recognise that it was Allaah who gave him a mind to do evil, a body able to do it, and that it was by Alllaah's permission that he was able to put his bad idea into practice. We should not say that Allaah caused (man) to do evil, because man chooses evil by himself.'** ibid.

Thus He is Lord, the rest of His Creation cannot compare in Lordship to Him.

**(peace be upon him) used to describe the Qur'aan or Allaah....His Names are called al-Asmâ al-Husnâ' (The Best or Most Beautiful Names). Allaah said in the Qur'aan:**

**'Allaah, there is no God but He. To Him belong the most Beautiful Names.'**

(Qur'aan Chapter 20: Verse 8)

In the Bible (of the Christians) and Torah (of the Jews) they have written that Allaah spent the first days creating the universe then He slept on the seventh. This taking Saturday or Sunday as a day of rest. But in making Allaah tire, like humans, they have ascribed partners in worship to Him, as He says in the Qur'aan:

**'...Allaah, there is no God besides Him. The Ever-Living, the Self-Subsisting. He does not become tired nor does He sleep...'**

Qur'aan Chapter 2: Verse 255. *ibid.*

### 3. Unity of Worship

This is a branch of Tawheed (worshipping Allaah in His Oneness) that means we direct all our prayers only to Allaah without anyone acting on our behalf.

Rather than, if someone wants to meet royalty, or a CEO, they go through many levels of the organisation to reach the top; to pray to Allaah, one needs only to call upon Him directly.

Later on in exegesis of The Opening, (Al Faatihah) we will study the verse:

**'You alone we worship, and Your aid we seek.'**

Qur'aan Chapter 1: Verse 4

There is no one in between yourself and The Most High. Just you and Him. You pray to Him, He answers you.

Allaah says in the Qur'aan:

**'And your Lord said, 'Call on Me (in prayer) and I will answer you.'**

Qur'aan Chapter 40: Verse 60

Hence praying to God through a saint, hoping that prayers will be answered through the saint is actually ascribing partners to The Almighty. The greatest of all sins.

He is As Sami', The All- Hearing<sup>17</sup>. He, Mighty and Majestic can hear the footstep of an ant or smaller creature, and every sound that exists, simultaneously.

He is also Al Aleem, The All-Knowing<sup>18</sup> and knows what is deep in the human heart, and what is best for each worshipper. So at times our prayers are answered and the desire of the one who asks is fulfilled. At other times prayers aren't answered immediately, or soon but at a time that's best for the one who asks. And sometimes, if in His perfect Knowledge, He Knows a thing we ask for isn't good for us, He wards off something bad because of that prayer, and/or gives us

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<sup>17</sup> The Muslim's Supplication Throughout the Day and Night, Siddiqah Sharafuddeen

<sup>18</sup> *ibid.*

something better in its place. Perhaps if none of these reasons apply to a prayer not being answered, that prayer will be used as something that will save the one who asks on the Day of Resurrection<sup>19</sup>.

The Prophet (peace and blessings of Allaah be upon him) said, “I saw over thirty angels who were rushing.”

The Prophet (peace and blessing be upon him) said this when a man said ‘فِيهِ مُبَارَكًا طَيِّبًا كَثِيرًا حَمْدًا الْحَمْدُ وَلَكَ رَبَّنَا’ Rabbana wa lakal hamd, hamdan katheeran tayyiban mubarakun feeh ‘

(Oh Lord all praise is due only to You, praise which is abundant, excellent and blessed)<sup>20</sup>

“Then over thirty angels descended”.

Corresponding to this, bismillaahir rahmaanir raheem (in the Name of Allaah, i.e. In Arabic) has thirty letters.<sup>21</sup>

In Musnad (the collection of) Ahmed, it states: The Prophet (peace and blessings of Allaah be upon him)’s riding beast stumbled, so I said, ‘May the Satan be ruined’.

The Prophet (peace and blessings of Allaah be upon him) was riding (i.e. On an animal) and behind him was a companion, who says, ‘The camel stumbled slightly so I said “May the satan be ruined.”

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<sup>19</sup> <https://islamqa.info/en/9619>

<sup>20</sup> An additional, non-obligatory supplication said when rising from rukoo’ (perpendicular standing position) during the prayer. In the prayer, which must be said in Arabic are supplications some must be said, others are extra and gain the one asking extra benefits and rewards.

<sup>21</sup> The full narration is, “One day we were praying behind the Messenger of Allaah (peace and blessings of Allaah be upon him) when he (peace and blessings of Allaah be upon him) raised his head from the position of ruku` (bowing position), he said: “Sami Allahu leman hamidah’ – “Allah hears the one who praises Him’. A man from behind added: “Rabbanna wa la kal hamd – hamdan katheeran tayyiban mubarakan fih’ – “Our Lord, all praise is due only to You, praise which is abundant, excellent and blessed. ‘When we finished [the prayer] the Prophet (peace and blessings of Allaah be upon him) said: ‘Who spoke? ‘The man said, ‘I did’. He (peace and blessings of Allaah be upon him) said, ‘Indeed I saw some 30 angels all scuffling to see which one of them could record it. ‘[Muslim]

Basically, for every letter in Arabic that that person recited in rising from the ruku`, an angel came down from heaven to record it. So for over thirty Arabic letters in this invocation, over thirty angels descended in a rush to record the good deed.

The Prophet (peace and blessings of Allaah be upon him) responded, "Don't say that, the satan puffs up with that and thinks that you slipped due to his power. But if you say Bismillaah, (in the Name of Allaah), he becomes small like a fly".<sup>22, 23</sup>

An Nisa'i in his book, The Deeds of the Night and Day, and Ibn Marwiyya in his exegesis have also stated this (narration) and named the companion and say it was Usama ibn Umayr.

Note from FM<sup>24</sup>

Statement of belief in knowledge and actions affirming the Oneness of Allaah. Notes from FM.

Taken from the first part of Ibn al Qayyim's poem An Nooniyah.

In accepting in ones' self, the knowledge of the Oneness of Allaah, and in a statement testifying to that, we affirm:

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<sup>22</sup> This narration is basically saying that when someone slips, or their transportation has glitches, and for small mishaps in general, a person shouldn't blame satan but invoke Allaah with bismillaah to correct the situation.

<sup>23</sup> It is not Satan that causes harm or benefit. If we find good, we praise Allaah if we find other than that we blame our own shortcomings and display the attitude that everything happens in His Wisdom and if we are patient, in time, the test will pass, and we will be rewarded.

<sup>24</sup> As this is a classical text that is being translated, the language is old-fashioned (in an old style) and I will provide explanations where I feel they're needed. I want to remain as true to the original Urdu translation as much as possible whilst providing simplicity for the reader. I hope the reader will benefit. Many other classical texts the reader may come across later, will be written with similar language.

1. All that Allaah, Most High, has described Himself with, all of the beautiful Names, lofty attributes and Wise actions, some of which we heard in Ibn al Qayyim's poem.

2. At the same time we negate all imperfections so that absolute perfection is affirmed completely for Allaah.

Then and only then is our affirmation in belief and statement on our tongues, confirming the Oneness of Allaah complete.

This negation has two parts.

i) We disassociate ourselves from the belief that weaknesses found in created beings can be attributed to Allaah.

For example, Allaah has negated the negative attributes of slumber, sleep and tiredness from Himself, because these aren't reflective of His reality and perfection.

He tells us, '**...Slumber and Sleep do not seize Him..**' (The Noble Qur'aan Chapter 2:Verse 255)<sup>25</sup> these attributes of tiredness and sleep are found in the Creation '**...His Footstool extends over the heavens and the earth and He feels no fatigue in guarding and preserving them...**' (ibid.)

Additionally, death, oppression, being confused, anything escaping His Knowledge and Power, Allaah doing things in jest without purpose, forgetting, needing food or provision, none of this can be ascribed to Allaah (none of these failings of created beings can be associated with Him).

So, in negation, no imperfection or defect can be associated with Allaah, God, Most High.

We can't compare His Attributes or Names, to anything in Creation.

**'...There is none coequal or comparable to Him...**' (Qur'aan Chapter 112: Verse 4).

ii) Secondly, belief that none of creation can be given the power that He, the Mighty and Majestic God Alone, possesses.

Ibn al Qayyim gives the following examples:

- a) A created thing cannot be given power or partnership in the control of the Universe or in the right to be worshipped.
- b) A created thing being given the role of helper for Allaah in creating or controlling anything in the Universe or any of Creation.
- c) A created thing interceding with Allaah on behalf of any of the creation without the permission of Allaah.

This is written in the Qur'aan Chapter 34:Verses 22-23.

- d) Ascribing a partner or wife or children to Allaah
- e) Claiming anyone can be similar to Allaah or comparable thus setting up rivals to Him.
- f) Claiming that there is a guardian or ally for us besides Allaah that is capable of causing us benefit or protecting us from harm.

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<sup>25</sup> The Noble Qur'an

After this Ibn al Qayyim mentions and affirms a few of the many Attributes and Names of Allaah, God, Most High.<sup>26</sup>

<https://youtu.be/sZNLf7pvzYQ>

Above is the link to some of Ibn al Qayyim's poem Nooniyah.

The believer knows and acts on this belief.

Translation of Ibn Kathir's exegesis continues:

In it (the hadeeth) is the notion, By the blessings of saying bismillaah (in the Name of Allaah), the Satan becomes disgraced.

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<sup>26</sup> The reason why I mentioned the qualities of the Most Merciful first, is that where I live, God isn't mentioned much, and a significant number are sceptics in accepting His very existence. So for greater impact, I thought it was pertinent to affirm first. However the best and classical way is to negate any imperfections being attributed to Allaah, denying creation has any partnership in His actions, then affirming His Pure and Noble Names and Attributes, described above and in the poem An Nooniyah of Ibn al Qayyim (may Allaah be Merciful to him).

That's why before every action and everything, it is 'recommended'<sup>27</sup> to recite bismillaah (in the Name of Allaah).

One should say bismillaah at the start of a sermon.

In the narrations of the Prophet (peace and blessings of Allaah be upon him), it says that:

An action that isn't started with the saying (of) bismillahir rahmaanir raheem (In the Name of Allaah Most Gracious, Most Merciful) is without blessing.

One should even say Bismillaah (In the Name of Allaah) before entering the toilet<sup>28</sup>.

In the traditions of the Prophet (peace and blessings of Allaah be upon him) it also says this should be recited before performing the ablution<sup>29</sup>.

In the collection of Ahmed (Musnad Ahmad) and Sunan of Abu Hurayrah, it has been related from Sa'eed Ibn Zayd and Abu Sa'eed (may Allaah be pleased with them) that,

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<sup>27</sup> In Islamic legislation every action falls into five categories

**Obligatory** - (fared/wajib, a person is rewarded for doing it, punished for leaving it

**Recommended** - mustahhab, a person is rewarded for doing it, no reward or sin if they don't do it

**Permissible** - mubah, a person is neither rewarded nor punished for doing it or abstaining from it, although this action can move into other categories if the intention behind it legislates this.

**Hated** - makrooh a person earns no reward for doing this, but gets reward for staying away from it

**Prohibited** - haraam, a person is punished for doing it and rewarded for abstaining

<http://www.ilmfruits.com/2006/five-categories-of-everything/comment-page-1/>

I don't yet want to get into details here yet, as more important is to Know Allaah (God, Most High).

<sup>28</sup> The hadeeth (narration) confirming this act: It was narrated from Zayd ibn Arqam (may Allaah be pleased with him) that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: "These toilets are haunted (inhabited by devils), so when anyone of you goes to the toilet let him say, *'A'oodhu Billaahi min al-khubthi wa l-khabaa'ith* (I seek refuge Allaah from the male and female devils)." Narrated by Abu Dawood, classed as saheeh by al-Albaani in Saheeh Abi Dawood.

<https://islamqa.info/en/83393>

A visual and audio aid:- <https://youtu.be/amqOlhFaCKk>

<sup>29</sup> The wudoo is the ritual cleansing which is done following the guidance of the Prophet Muhammad (peace and blessings be upon him), before any of the daily Islamic Prayers which are performed five times a day. Again, the purpose here is to translate and explain His Book, to find out more about God, not to teach the Islamic obligations.

“Whoever does the ablution (wudoo, prescribed cleansing of hands face and feet, before the daily prayers) without invoking the Name of Allaah, his ablution isn't complete.

This is a hasan<sup>30</sup> hadeeth<sup>31</sup>.

Some scholars say when beginning wudoo' (the ritual purification/washing before prayer), saying Bismillaahir Rahmaanir Raheem (in the Name of God, Most Gracious, Most Merciful) is mandatory (wajib).

Some say it is an obligation in all circumstances.

It is also recommended (mustahhab) at the time of slaughtering an animal. Imaam Shafi and a group hold this view.

Some say (it should be said) when one remembers, and others, that it is an obligation in all circumstances. The detailed explanation will follow shortly, God Willing.

Imaam Razi has given many evidences from the Prophetic narrations on this verse in his exegesis.

In one, he says: 'When you go to your wife, and you say Bismillaah (in the Name of God) and God grants you an offspring, then that child's every breath will be written as a good deed on your record.'

But this narration is without basis I haven't come across it in any reliable book.

It is also recommended (mustahhab) to say this at the time of eating.

In Saheeh Muslim it says: The Messenger of Allaah (peace and blessings of Allaah be upon him) said to 'Amr Ibn Salamah ('Amr the son of Salama- who was being raised by The Messenger of Allaah (peace and blessings of Allaah be upon him) but was the son of Umm Salamah, the Mother of the Believers' former husband), that "Say Bismillaah (in the Name of God) and eat from your right hand from that which is closest to you."<sup>32</sup>

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<sup>30</sup> Basic Categories of Hadeeth (Prophetic narrations): For a brief overview,

please refer to <https://islamqa.info/en/126978>

<sup>31</sup> God Willing in the next instalment or soon after, depending on the delivery of books, I will compile a brief summary on the revelation and compilation of the Qur'aan, closely followed by a few words on God's final Prophet to mankind, Muhammad Ibn Abdullaah (Muhammad the son of Abdullaah), Peace and blessings of God be upon him.

<sup>32</sup> Here I feel it may be apt to mention that through small acts of obedience, one can achieve lofty rewards. And be raised many stations in Paradise, his or her Eternal Home.



Some scholars say it is an obligation (waajib) at this time.

When uniting with one's wife one should also recite 'Bismillaah' (in the Name of Allaah).

It has been narrated from Ibn Abbaas (may God be pleased with them) that the Prophet (peace and blessings of Allaah be upon him) said, "When one of you intends to conjugate with his wife, he should recite

'Allahumma jannib nashaytana wa jannibish shaytana ma razaqtana'

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On the authority of Abu Hurayrah (may Allaah be pleased with him), who said that the Prophet (peace and blessings of Allaah be upon him) said:

**Allah the Almighty said: I am as My servant thinks I am. I am with him when he makes mention of Me. If he makes mention of Me to himself, I make mention of him to Myself; and if he makes mention of Me in an assembly, I make mention of him in an assembly better than it. And if he draws near to Me an arm's length, I draw near to him a cubit, and if he draws near to Me a cubit, I draw near to him a fathom. And if he comes to Me walking, I go to him at speed. It was related by al Bukharee (also by Muslim, at-Tirmidhi and Ibn-Majah).**

‘O Allaah save us and what You grant us from satan’

He (peace and blessings of Allaah be upon him) said, “If this meeting results in a pregnancy, the satan won't be able to harm this child.”

Here one also derives the function of the ‘b’ of bismillaah, grammarians have two opinions on this, and both are close to the same conclusion.

[Arabic grammar notes on the bismillaah, I will add later, God Willing]

Standing, sitting, eating, drinking, when reciting Qur’aan (the last and final message of God to mankind), performing the ablution (ritual cleansing before prayer), in the prayer itself, at the start of all these actions, to attain blessing in these actions, one needs help, for this, and for the acceptance of the deed, it is necessary to invoke the Name of a God, Most High.

& Allaah Knows Best.

[Ibn Jareer and Ibn Abee Haatim relate Ibn Abbas (may God be pleased with him), said:

When initially Jibreel (the Archangel Gabriel) may the peace and blessings of God be upon him, brought revelation to Muhammad, ( peace and blessings of Allaah be upon him), he said, ‘Muhammad, say, I seek refuge in Allaah, All Hearing, All Seeing, from the Satan who is cursed. Then say bismillaahir rahmaanir raheem.<sup>33]</sup>

Thus, it is intended to say, when getting up, sitting down, reading, in all of these actions, one should start with bismillaah (In the Name of God).

[More grammar notes on p.11-12 which I intend to explore later.]

Now if you care to listen about the word Allaah.

Allaah is the specific Name of the Rabb, ( Lord and Cherisher, Nourisher and Nurturer).

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<sup>33</sup> Although this is stated in the exegesis, some narrations occur in it which aren't verified. As mentioned when books are available I will briefly explain how the Qur'aan was revealed and later, briefly, how narrations are verified so that the incorrect ones are sifted and out by those learned in the sciences of narrations, muhaddithoon. Ibn Kathir was an expert in Qur'aanic exegesis.

It is said that this is the Greatest Name because it is indicative (and encompassing) of all the other Names and Attributes.

As it says in the Qur'aan:

**He is Allaah, besides Whom La ilaaha illa huwa (none has the right to be worshipped but He), the All Knower of the unseen and the seen. He is the Most Gracious, Most Merciful.**

**He is Allaah beside Whom La ilaaha illa huwa (none has the right to be worshipped but He), the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme, Glorified is Allaah! (High is He) above all that they associate as partners with Him**

**He is Allaah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the Almighty, the All Wise.**

Qur'aan Chapter:59, Verses 22 to 24<sup>34</sup>

In this verse all His Names are Attributes and all are Attributes of the word Allaah, that is, the encompassing Name is Allaah.

In other places He has said:

**And (all) the Most Beautiful Names belong to Allaah, so call on Him by them...**

Qur'aan Chapter 7: Verse 180<sup>35</sup>

And He says:

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<sup>34</sup> The Noble Qur'aan Summarised in One Volume by Dr. Muhammad Muhsin Khan, Dr Muhammad Taqiuddin al-Hilali, Darussalam Publishers

<sup>35</sup> ibid. i.e. Same source as above

**Say (O Muhammad, peace and blessings of Allaah be upon him): Invoke Allaah or invoke the Most Gracious (Allaah), by whatever Name you invoke Him (it is the same), for to Him belong the Best Names....**

Qur'aan Chapter 17: Verse 110.

In Bukharee and Muslim, Abu Hurayrah (may Allaah be pleased with him) relates the Prophet (peace and blessings of Allaah be upon him) said, 'Allaah, Most High, has ninety nine Names, one less than a hundred. Whoever memorises them enters Paradise.'<sup>36</sup>

In (the books of narrations of) Tirmidhi and Ibn Maajah there is an in depth explanation of these Names and in both their narrations, some words are changed, some added (that is, they amount to the same explanations).

'Allaah' is solely the Name that belongs to no one but Allaah the Almighty and Glorious and no one else.

[ A grammatical explanation follows.]

In the Qur'aan in one place, occurs:

**Allaah to Whom belongs all that is in the heavens and in the earth<sup>37</sup>**

[Grammatical explanation]

Some people say this is an ancient word. But Razi called this opinion weak. And it is indeed weak. Razi states that creation can be divided into two categories. One that has reached the enlightenment of the Lord (the One other than whom none is worthy of worship) and the other group who are not in this position. Those who are in the deep trenches of ignorance, who have not used their intellectual capability and are lost in spiritual incompleteness.<sup>38</sup>

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<sup>36</sup> Narrated Abu Hurayrah (may God be pleased with him), 'Allaah has ninety-nine Names, i.e. One hundred minus one; and whoever believes in their meanings and acts accordingly, will enter Paradise; Saheeh al Bukhaari ...footnote of Chapter 7:Verse 180 The Noble Qur'aan Summarised in One Volume by Dr. Muhammad Muhsin Khan, Dr Muhammad Taqiuddin al-Hilali, Darussalam Publishers

<sup>37</sup> The Noble Qur'ân, Dr Muhammad Muhsin Khan, Dr Muhammad Taqiuddin al-Hilali, Darussalam

<sup>38</sup> recent and ongoing events dictate I digress from the noble purpose and intent of this work. It is a repeated piece so you will have come across the better version. My activities are being monitored and I am being followed. Although I have incredulously been hinted at to reveal further details of the origins of some aggressive watchers over me I won't. That's not my mess.

Nevertheless it is the same origin of that of my dads colleagues, Mr Chandler and Mr Clifton, I leave it to those in the know to resolve their origins. I have been at the receiving end of their torture for many a year and will definitely reveal their methods in further footnotes. Get off my back. And everything will be JUST FINE.

But those in the journey of enlightenment, who have reached the vast gardens of delightful vision, who marvel at the Vastness of His Power, and those who, having reached this illuminated station are 'astonished by His Magnificence' (yet still unable to comprehend Him fully). That is, all of Creation is not fully capable of beholding His Eminence and is therefore void of that light, desolate.

On reflection, following on from the above analysis, His Glorious being is named Allaah. All of creation is dependent on Him, submitting to Him, in need of Him. Due to this reality He is named Allaah.

Just as the beloved (intimate friend) of God Ibraheem (Abraham, may the peace and blessings of God be upon him) says in Arabic proverbs, every high and mighty thing is called لا ه Laah. When the sun rises, it is called لا هت اشمس  
The rising sun. The One Who Nurtures the Universe is the Loftiest of all thus He is called Allaah.

The Arabic word Ilah اله (The One deity of worship) denotes the Worshipped One and تاله ta'aala Most High, means the One Who reigns Supreme, the Lord of the Universe Who is worshipped and in Whose Name sacrifice is made, hence He is called Allaah.

[ A short lexical analysis follows]

So that is the Exegesis of Allaah.<sup>39</sup>

## **The Meaning of Most Gracious, Most Merciful (Ar Rahmanir Raheem)**

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<sup>39</sup> It is beyond the scope of this work to translate and explore the grammatical and linguistic contexts of words, so these paragraphs of the Exegesis have not been presented. Perhaps with access to an Arabic grammarian this will be possible, one day.

Both these names are derived from the word 'Mercy'. Both emphasise (Mercy) Ar Rahman (Most Gracious) has more emphasis on Mercy than Ar Raheem (Most Merciful). Ibn Jareer, the respected scholar also comes with this understanding, thus there is agreement.

Some of the pious predecessors, in their Exegeses, say the same and the Prophet Jesus (may the peace and blessings of Allaah be upon him) also said 'Ar Rahman (Most Gracious) means He is Merciful in this world and the Hereafter, and Ar Raheem (Most Merciful) refers to His Mercy in the Hereafter.

....Ubroo says it (Ar Rahman Most Merciful) is an ancient name and not Arabic.

In his Meaning of the Qur'aan' Abu Ishaq Zajjaaj relates that Ahmed Ibn Yahya says Raheem (Merciful) is an Arabic word and Rahman is ancient, both mentioned here together.

But Abu Ishaq comments that his heart isn't inclined to this opinion.

The Prophet (peace and blessings of Allaah be upon him) said 'Allaah Most High proclaims, "I am Ar Rahman (The Gracious), I have created the womb (رحم) (rahm) and have derived its name from My Name (Ar Rahman). The one who joins the womb (i.e. Blood relations), I will join them; and I will sever the one who cuts off these relations".

Qurtubi says the evidence of this word being a derivative can be found in this authentic narration from Tirmidhi<sup>40</sup>.

With this clear narration there is no scope to criticise or deny this. The disbelieving Arab denies this Name, this is just a facet of their ignorance.

(...Grammatical notes.)

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<sup>40</sup> There are six main books of narrations: Saheeh Bukhari, Saheeh Muslim, Abu Dawood, Tirmidhi (Jami Al Tirmidhi), Al Nisa'i, and the sixth being either the Muwatta of Imam Malik or Sunan Ibn Majah, depending on varying opinions.

Also 'Ali Farsi says Ar Rahman encompasses all Mercies (to the believers and disbelievers) and is associated solely with Allaah.<sup>41</sup>

Ar Raheem (Most Merciful) is associated with His Mercy towards the believers alone, as in the verse.... He is Merciful to the believers. Qur'aan Chapter 33: verse 43.

Ibn Abbaas (the companion of the Prophet Muhammad peace and blessings of Allaah be upon him) says they both entail Mercy, one is tied more closely to the word Mercy than the other.

Allaah, Most High, is benevolent, the intimate friend, The Appreciative. He likes those who show gentleness to others and due to this gentleness, He grants Mercies to those who show it, that He doesn't grant to those who show harshness.

Ibn al Mubaarak says, 'The One called Ar Rahman (The Most Gracious) is the One Who, when He is asked, He gives, and Ar Raheem is the One Who when He is not asked, He becomes Angry.

A hadeeth in Tirmidhi says, 'Allaah is Angry with a person who doesn't ask Him.'

Some poets have said:

If you do not ask of Allaah, Most High, He is Angered

& if you ask of the children of Adam, they are annoyed.<sup>42</sup>

'Azramee says Ar Rahman (The Gracious) means the One Who has Mercy on all created beings and Ar Raheem (The Merciful) means the One Who is Merciful to the believers.

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<sup>41</sup> That is, the Name Ar Rahman manifests His Mercy to the believers and disbelievers alike.

<sup>42</sup> Children of Adam, all of the people who are born from the Prophet Adam peace and blessings of Allaah be upon him.

Contemplate on two verses:

**‘...and then He rose over (Istawa) the Throne (really in a manner that suits His Majesty)’**

Chapter 7:Verse 54

**‘The Most Gracious (Allaah) rose over (Istawa) the (Mighty) Throne (In a manner that suits His Majesty).’**

Chapter 20:Verse 5<sup>43</sup>

With ‘Rose’, He mentioned Ar Rahmaan (The Gracious), so that His Mercy is common upon all creation and with the mention of believers, He mentioned Ar Raheem (The Merciful), but in a prayer (from the Prophetic narrations), it says:

O Ar Rahmaan (The Gracious) in the life of this world and Ar Raheem.

Ar Rahmaan is also a Name of Allaah that is exclusive. Except Him, no other is called by this Name.

As He has declared:

**Say (O Muhammad peace and blessings of Allaah be upon him) “Invoke Allaah or invoke the Most Gracious (Allaah), by whatever name you invoke Him (it is the same), for to Him belong the Best Names.**

Chapter17:Verse 110

In another verse:

**And ask (O Muhammad (peace and blessings of Allaah be upon him)) those of our Messengers whom We sent before you: “Did We ever appoint ālihah (gods) to be worshipped besides the Most Gracious (Allaah)!”**

Chapter 43:Verse 45<sup>44</sup>

When Musaylmah the Liar began to call (to a false religion) and called himself Ar Rahmaan al Ayamaah (Most Gracious) then the Nurturer and Cherisher (Rabb, Lord) dishonoured him and vilified him. He became known for his treachery and lies. Today he is known as Musaylmah the Liar and every proclaimer to falsehood is associated with his kind.

Every village dweller and town dweller, one in a temporary house (less affluent) and one in a permanent (more affluent) house, knows this.<sup>45</sup>

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<sup>43</sup> The Noble Qur'aan by Dr Muhammad Muhsin Khan and Dr Muhammad Taqiuddin al-Hilali

<sup>44</sup> ibid. (As above)

<sup>45</sup> An expression to denote this is common knowledge amongst rich and poor alike.



Notes, FM

We affirm faith in Allaah to believe in what Allaah has described himself by in His book and what the messenger of Allaah peace and blessings upon him has described him by without:

Denial, (Ta'teel): change actual Names and Attributes e.g. Mutazilah denied Allaah speaks and that Allaah spoke to Moses. Changed the word in the Qur'aan for Allaah spoke to Moses peace be upon Him. But Allaah has preserved book and sunnah from changing wording, but people have changed meaning. ii recite ar rahmaan alal Arsh istawa. But described it as Allaah conquered istawla the Throne.

The saved sect describe Allaah literally, as He has described Himself in Qur'aan and as the Prophet peace and blessings of Allaah be upon him has described him in sunnah. Without distortion. We believe in the literal meaning of the Names.

Ta'teel literally means to deny, negate. We believe, without distorting the meanings and without denying these Attributes.

Takyeef, saying how Allaahs' Names and attributes are. We believe in Allaahs Names and Attributes without saying how. 'They do not encompass Him in Knowledge'. All we know about Allaah swt is what He has told us in the Qur'aan and Sunnah. We can't say how Allaahs Names and Attributes are. just as with other matters e.g. Expansion of grave as far as eyes can see, and compression for the disbelievers' grave if we dug it it would seem both graves are the same size, but these are beliefs in the unseen. What happens is in barzakh, the place of the grave, between this world and the afterlife. It's impossible for us to know how the grave is expansive or compressed. Similarly we don't know how Allaah's Names and Attributes are, we don't know how.

Imaam Malik to someone asking how Allaah rises upon His Throne 'We don't know how Allaah rises upon the Throne and to ask how is an innovation.'

Tamtheel Allaah, Most High says there is nothing like Him Allaah doesn't resemble His creation so Allaahs Hearing is in a manner which befits Him, and His essence May He be Exalted, Most High. Human beings hear in a manner which befits them. Similarly He Knows and Hears as is fit for Him.

Tashbeeh, resemblance. That's is, we don't say or believe the Attributes of the Creator resemble that of the creation. So when He describes Himself as having a Face and Hand, we don't create a resemblance with His Face and Hands to any among creation.<sup>46</sup>

In summary, we describe Allaah Most High as He has described Himself by with out distortion of text and meanings, without denying that or saying how and without likening Allaah to His creation.

Excerpts taken from Alī Al Tamimis lecture Sharh of Aqīdah al-Wāsiyyah, (i.e. The understanding of the text: The Creed of Wāsiyyah written for a questioner from Wāsiyyah) [www.kalamullah.com](http://www.kalamullah.com)

I have taken excerpts from Ali al Tamimi's talk but am not an expert in this. I wanted to convey the basic beliefs and mannerisms of how to understand Allaah Most High's Names and Attributes correctly.

I feel Aqīdah al Wāsiyyah by Shaykh ul Islam Ibn Taymiyya (may Allaah have Mercy upon him) is a very appropriate treatise for our times in which Muslims are persecuted to varying degrees in many places, may Allaah, Most High, free them.

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<sup>46</sup> I added this category. Not mentioned in talk.

Some say Raheem (Gracious) has depth and stresses the meaning, more than Rahmaan (Merciful). Raheem emphasises the phrase and the word emphasising a characteristic has holds more power [in the phrase].

In answer to this it can be said that emphasis is not the function of the word, Raheem here functions as an Attribute and Attributes do not have this principle.

It is enough that Allaah's Name has been mentioned and in this Name there is no associate. First His Attribute Rahmaan is presented and others aren't even allowed to keep this Name as it is said...

**“Call Allaah, or call Ar Rahmaan, which ever Name you call Him by He has the most beautiful names, and many (of them).”**

Chapter 17: Verse 110

Musaylmah (The Liar) overstepped the worst limits but aside from his wretched, misguided companions, his words didn't settle in anyone's heart.<sup>47</sup>

Allaah has characterised others with the attribute of Raheem (merciful).

He says:

**‘Verily there has come to you a Messenger (peace and blessings of Allaah be upon him) from amongst yourselves it grieves him that you should receive any injury or difficulty. He (Muhammad peace and blessings of Allaah be upon him) is anxious over you to be rightly guided, to repent to Allaah and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the pit of the Hellfire, for the believers, he, (Muhammad peace and blessings of Allaah be upon him) is full of pity, *merciful*.’**

Chapter 9: Verse 128

In this verse He calls his Prophet (peace and blessings of Allaah be upon him) raheem, merciful, similarly He has given others names which characterise His perfect attributes, such as:

**‘Verily We have created man from Nutfah (drops of semen), in order to try him, So We made him hearer, seer.’**

Chapter 72:Verse 6

In this He called mankind hearing and seeing.

Thus we learn that certain names of His can be applied to His creation, and certain others cannot, such as Allaah, Ar Rahmaan, Creator, Sustainer and so on. That's why Allaah

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<sup>47</sup> Ibn Kathir is referring to 'Musaylma The Liar' calling himself Rahmaan

added His Attribute Ar Rahman (Most Gracious) to His Name first. Because compared to Raheem, Rahman is more widely known and used. The principle is this, the more honoured Name is taken first, then the next special, then the next special.

If it is said, Rahman (Most Gracious) has more emphasis than Raheem (Most Merciful), then he hasn't there been a discussion of that?

So in response to this, the saying of 'Ataa Khurasee can be presented. As he said strangers to this characteristic were called rahmaan, which is why the Name Raheem has been mentioned so that there is no element of doubt in this, (ie no doubt that Bismillaahirahmaan nirRaheem, In the Name Of Allaah Most Gracious Most Merciful applies only to Allaah).

Ibn Jareer has also agreed to this statement.

Some people say that in The Times of Ignorance, arabs did not know the term Rahman, until the verse:

**Call upon Allaah or call upon Ar Rahman (by whatever Name you call Him it is the same, for to Him belong the best Names...)**

**Chapter Al Isra, 17: Verse 110**

proved them wrong.

In the year of Hdaybiya when the Messenger of Allaah (peace and blessings of Allaah be upon him) told Ali (may Allaah be pleased with him) '..Write Bismillaahir Rahmanir Raheem, then the disbelievers said "We don't know Ar Rahmanir Raheem".'

This event is recorded in Saheeh Al Bukharee. In some other transmissions it says the disbelieving arabs said 'We know rahmaan Yamama<sup>48</sup> don't know any other Rahman.'

Similarly in the Qur'aan it says,

**And when it is said them 'Prostrate to the Most Gracious, Allaah. They say 'And what is the Most Gracious? Shall we fall down prostrate to what you Muhammad**

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<sup>48</sup> A false prophet.

**(peace and blessings of Allaah be upon him), command us?’ And it increases them only in aversion.**

### **Qur’aan Chapter 25/The Criterion/Al Furqaan:Verse 60**

The truth is that these evildoers only denied this Name Rahman due to their pride, headstrong-ness and enmity.

As in the Times of Ignorance this Name is present in their poetry, and can be seen in their poets couplets, for example Salama and other poets.

(Ibn Kathir continues with an expansion of this assertion).

He continues....

Allaah is Kind and All Encompassing, if He Wishes, He bestows Mercy And if He Wishes, He bestows His Wrath. He is very distant from them (ie a warning to the deniers in the verse mentioned above, FM) and at the same time, very strongly gripping them, all the Names of His imply (unlimited Power and Magnificence) <https://youtu.be/Yw7kTK2Wj3A> <sup>49</sup>

Hasan says: It is forbidden to use the Name Rahman (Merciful) for others. The Names that refer to Allaah may not rightfully be used by other than Him.

[Ibn Kathir then explains linguistic rules and how some consider Bismillaahir Rahmanir Raheem (in the Name of Allaah Most Gracious, Most Merciful) And Alhamdulillahil rabbil aalameen (All praise is due to Allaah Lord of the worlds) one verse and others regard them as two separate verses.]

To follow up on my promise in the tweets I will now add the explanation of the verse of the Angels Harut and Maroot (peace and blessings of Allaah be upon them) who were sent to

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<sup>49</sup> Speech by Shaykh Ibn (son of) Uthaymeen, student of the Eminent Scholar Shaykh Ibn Baz May Allaah have Mercy on them both and raise their status eternally. Ameen.

test mankind with black magic. Due to copyright I will summarise the concepts taken from the English translation of Ibn Kathirs' exegesis.

I have some questions pertaining to this and will return here later, God Willing.

## **All Praise is for Allaah, Lord of the Worlds.**

All Praise is for Allaah, Most High, Who is the Sustainer of all the worlds.

Grammatical explanation follows, .... (for this I don't have access to a grammarian).

Ibn Jareer says:

'Alhamdulillah, (all Praise is for Allaah) means the following:

Thanks only belongs to Allaah, none is worthy of this except Him, whoever he may be from creation, because of Him are all the blessing, they are so many that we can't even count them, no one other than the King/Owner (Allaah, Most High) can even enumerate or count His blessings and they all are from Him.'

He has provided us with all the means to obey Him and establish His worship.

So that we can fulfil our obligatory duties to Him, He has given us all our bodily blessings and faculties.

Over and above this, He has given us all the blessings of this world, and without us having any right, has bestowed on us the many blessings we need to fulfil all our needs in this life, without us having even to ask.

Given His unending favours, how then can we attain the eternal, sanctified place in His Paradise?

He has even taught us this, so due to this we say every first and every last Praise is for Him, the King/Owner, and His sanctified Being And He alone is deserving of every gratitude, praise and thanks.

Alhamdulillah is the word that encompasses this Praise.

Allaah has praised Himself, and in this vein, has commanded us that we should say

Alhamdulillah,

All Praise (and thanks) is for Allaah.

Some say that saying alhamdulillah extolls and sanctifies all His eminent Names and Attributes.

And saying 'Thanks Oh Allaah' thanks Him for His, Most High's, blessings and graces upon us.

But his saying is incorrect.

As scholars in the Arabic language know that all scholars are united in the opinion that 'hamd' (praise) is the same as (that is , equivalent to saying) thanks.

Jaafar Saadiq, Ibn Ataa Sufee also says this.

Ibn Abbas (may Allaah be pleased with Him) says the ones who thank say alhamdulillah.

...additional Arabic phrase explained.

Actually the scholar Ibn Jareer says there is debate about this claim and that the early scholars of Islaam agree famously that 'hamd' refers to Praise.

Grammatical explanation follows.

Arab poets in their poetry also prove the above principle but there is disagreement whether ' hamd' is commonly used for thanks or praise.

The conclusion is that generally, Praise falls under the broader category of thanks. And Allaah Knows Best.

Abu Nasr Uthmaan bin Hamad Johari says that Praise, is for example, when a good doer extends his support or assistance and to praise him is act of thanks or gratitude.

Grammatical explanation follows.

## **The Exegesis Of ‘Hamd’ according to the pious predecessors.**

The companion Umar Ibn al khataab may Allaah be pleased with him once said ‘ I know the meaning of SubhaanAllaah (Glory be to Allaaah), Laa ilaaha ilAllaah,(There is no deity worthy of worship but Allaah) And in some narrations Allaahu Akbar (Allaah is Great) but what is the meaning of Alhamdulillah (All Praise is for Allaah)?’

‘Alee Ibn Abi Taalib responded, ‘Allaah Most High has chosen this word for Himself.’

And in some narrations it says that Allaah likes that this is said.

Ibn Abaas May Allaah be pleased with him says, ‘This Word is gratitude in response to it, Allaah, Most High replies, ‘My servant has praised Me.’

In this phrase there is gratitude and in addition to that an acknowledgement of His (God, Most Highs’) guidance and favours.

Ka’b Ibn Ahbaar says this expression is the praise of Allaah, Most High.....

In a narration of the Prophet Muhammad peace and blessings of Allaah be upon him, he says, ‘When you say ‘All Praise is for Allaah, Lord of the worlds’, you thank Allaah, Most High and thereafter, Allaah will give you blessings.

Aswad Ibn Seerin once mentioned ‘May I recite some praise (in poetry) of Allaah, Most High, which I have composed?’ So the Messenger of Allaah, peace and blessings of Allaah be upon him responded ‘Allaah, Most High, loves to be praised.’

In Tirmidhee, An Nisaï, and Ibn Jaabir (collections of prophetic narrations) Jaabir Ibn Abdullaah narrates, The Messenger of Allaah (peace and blessings of Allaah be upon him) said, The best remembrance is that there is no deity worthy of worship but Allaah and the best prayer (supplication) is all Praise is for Allaah.

Imaam Tirmidhee classifies this narration as Hasan Ghareeb.<sup>50</sup>

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<sup>50</sup> There are six main books of narrations of the Prophet Muhammad peace and blessings of Allaah be upon him: Saheeh Bukhari, Saheeh Muslim, Abu Dawood, Tirmidhi (Jami Al Tirmidhi), Al Nisaï, and the sixth being either the Muwatta of Imam Maalik or Sunan Ibn Majah, depending on varying opinions.



A hadeeth Of Ibn Maajah is 'Whoever says upon receiving a blessing from Allaah, all Praise is due to Allaah, then that statement of His is more valued than the favour (blessing) itself'.

A narration says that 'If from my nation, a man is given the entire world by Allaah, Most High And He says 'All Praise is due to Allaah' then the statement of praise is greater than everything he had been given.'

Qurtubi explains that the world in its entirety is not a blessing as great as saying the phrase 'All Praise is due to Allaah' (Alhamdulillah).

That is, the phrase alhamdulillah, 'All Praise is due to Allaah' is worth more than the world and everything in it, as the world is finite but the reward for saying 'All Praise is due to Allaah' is everlasting.

As Allaah says in the Qur'aan:

**Wealth and children are the adornment of the life of this world.  
But the good righteous deeds that last, are better with your Lord for reward  
And better in respect of hope.**

#### **Qur'aan Chapter 18/The Cave/Al Kahf. Verse 46**

In Ibn Maajah it is mentioned that Ibn Umar (may Allaah be pleased with them both) said, 'The Messenger of Allaah (peace and blessings of Allaah be upon him) said,

'A man once said a phrase, 'Oh Allaah to You be Praise as much as the Sanctity And Magnificence Of Your great Face, Your Majesty'

So the angels are concerned as to what reward they should assign to this man for saying this phrase. They took the matter to Allaah, Most High, saying 'A man said this phrase and we don't know how to reward him.'

Despite the fact that nothing escapes his knowledge, He, Most High, said 'And what did he say?'

So they presented his words to Allaah, Most High. Allaah said 'Record it as he said it, I will reward him for it Myself, when I meet him.'

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Qurtubi, the exegete (one who wrote Qur'aanic exegesis died 1273 CE Christian Era 671 AH Hijri calendar), following one group of scholars:

Alhamdulillah rabbi alameen All Praise is for Allaah, Lord of the Worlds is greater than even laa ilaaha illallah, There is one deity worthy of worship except Allaah, as it contains both the Oneness of Allaah and His praise.

Other scholars says the expression laa ilaaha illallah there is no deity worthy of worship but Allaah, is superior because it is the distinction between belief and disbelief. The disbelievers are fought because of their denial of saying this statement.

As in the prophetic narration Of Saheeh al Bukharee and Saheeh Muslim it says,

In the marfoo' hadeeth:

'Of all I and all the other prophets have said, the most superior is laa ilaaha illallah wahduhu laa shareeka lahu'

There is no deity worthy of worship except Allaah alone without partner (or associates).

A marfoo' narration from Jaabir (may Allaah be pleased with him) that has preceded is that the best remembrance is laa ilaaha illallah there is no deity worthy of worship except Allaah, and the best prayer (supplication) is alhamdulillah, all Praise is due to Allaah.

Tirmidhee has called this narration Hasan in its chain.

Grammar:

Alhamdulillah All Praise is for Allaah, has in it silent or tacit confirmation that every type of praise and all thanks are for Allaah, God, Most High and there is proof that of that as in the narration:

'Oh Creator, Exalted in Might, Most High, all Praise is for You and Yours is the entire creation. All good is in Your Hand and every action returns to You.'

The Owner is called Rabb (Lord and Cherisher, Nurturer) And is an absolute term in the language. It's use is also for the One who leads and who changes things for the better and all these meanings are trustworthy and suitable for The Exalted in Might, Most High.

The word Rabb, 'Lord, Cherisher And Nurturer' cannot suitably be used for other than Allaah, Most High. If it's use is descriptive, that is another matter. Like rabb of the house, owner of the house.

Some say Rabb Lord, Cherisher And Nurturer, is Ism Azam, the Greatest Name Of Allaah.

### **The Meaning Of Aalameen**

Aalameen is the collective for worlds, that is, everything that is created. Everything other than the Eternal Creator, Allaah, Most High. All the creation is Aalameen.

The word aalam is also a plural, it isn't singular. The creation that lives or roams in the sky, and the creation that live in water, are multiple worlds or realms.

Similarly, each period of era or time, over the centuries can be referred to as a separate world or aalam.

It has been related by Ibn Abbas in the exegesis of this verse (...Lord of the Worlds):

It refers to all of creation whether in the skies, or earth, or in between them, whether known to us or unknown [...]

It (aalam, Worlds) has also been used to refer to the race of Jinn<sup>51</sup> and humans.

Sa'eed Ibn Jubayr, Mujahid And Ibn Jubayr also say this.

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<sup>51</sup> The Jinn are a hidden race or species about whom a chapter has been revealed in the Qur'aan, Chapter 72: Jinn

This has been related from Ali the fourth caliph of Islaam with an untrustworthy chain of transmitters.

The proof of this saying is in the following verse of the Qur'aan:

**That he be a warner to the Worlds (Aalameen i.e. Mankind and Jinn).**

**Qur'aan Chapter: The Criterion (25), Verse 1**

He who imposes awe among the two Aalam or Worlds, realms, that of Humankind and Jinn.

### **The meaning of Aalameen continued....**

...Abu Zubair says Aalam, world or realm, refers to those who have understanding. Hence Mankind, the Jinn, Angels and the devils can each be called a world or realm in their own right, but animals can't.

Zaid Ibn Aslam, Abu Muhais says every creation with a soul can be called Aalam, world, realm.

Qataadah says every type (or species...?) is called an Aalam, world, realm.

Ibn Marwan Ibn Hakam, also Ja'd; who was a caliph of his time, says:

Allaah, Most High, creates 17,000 realms or aalams. One realm, aalam in the skies, one in the earth and others known only to Him alone, and the rest of the creation are unaware of them.

Abu Aaliyah says:

All of mankind is one realm, aalam, all of the Jinn are one realm, other than them, there are 18,000 or 14,000 realms.

There are angels on all four corners of the earths expanse in each corner are 3,500 realms. Allaah, Most High has created these realms for the angels to worship Him.

[The author Ibn Kathir comments: This is a weak opinion and until evidence for this can be brought it cannot be said to be correct.]

Collective opinion (of those with Knowledge) holds there are 1,000 nations, 600 in the wetness or water and 400 on dry land.

This has also been related by Sa'eed Ibn Musayyib.

Wahab ibn Munda says, 'There are 18,000 Worlds all of this worlds' creation is just one of these.'

Abu Sa'eed al Khudri says, 'There are 40,000 creations, or worlds, of which this world is just one.'

Zujjaj says 'Whatever Allaah has created new this world and the Hereafter is included in the word aalam, world, all His Creation.

Qurtubi says this is correct as aalameen is a comprehensive word that encompasses all the worlds.

As when the Pharoah said '**And Who is the Lord of the Worlds?**'

So Moses peace and blessings of Allaah be upon him said,

**'The Lord of the heavens and the earth and all that is between them.'**

**Qur'aan Chapter 26 The Poets Verse 24**

The world aalam, world, symbolises The Creator because the aalam, that is, the existence of Creation is a sign of the existence of The One Who created them and is a sign of His Oneness.

As Ibn Mu'taz the poet has said,

*I am astonished at how Allaah is disobeyed,*

*And at the manner in which He is denied,*

*Yet in everything is a sign of His reality,*

*That points to, and gives evidence of His Oneness.*

xxxX \_\_\_\_\_ XxxX  
xxxX XxxX

## **Ar Rahmanir Raheem**

### **Most Gracious Most Merciful**

The exegesis of this has passed, more exploration isn't needed.

Qurtubi says, 'After the definition of **Rabbil Aalameen, Lord of the Worlds, follows Ar Rahmanir Raheem Most Gracious, Most Merciful.** That is, after a warning comes hope.

As He said:

**Declare O Muhammad to My slaves that I am Oft-Forgiving  
the Most Merciful**

**And that My Torment is indeed  
the most painful torment.**

**Qur'aan Chapter 15 The Rocky Tract, Verses 49-50**

And He has said:

**Indeed Your Lord is Swift in retribution and  
He is Oft Forgiving, Most Merciful**

**Qur'aan Chapter 6, The Cattle, Verse 165**

In the word Rabb, Lord, Master there is a warning, and in ArRahmaan and ArRaheem Most Gracious, Most Merciful, there is hope.

In Saheeh Muslim there is a narration from Abu Hurayrah that the Messenger of Allaah peace and blessings of Allaah be upon him said. 'If the believer fully knew of God's Anger and strong punishment, then the hope of Paradise would leave his heart. And if the disbeliever fully knew of God Most High's bounties and Mercies, then he would never lose hope.'<sup>52</sup>

## **Maaliki yawmiddeen Master of the Day of Judgement**

He is the

### **Owner/Master of the Day Of Recompense Qur'aan Chapter The Opening: Verse 3**

Some reciters Of Qur'aan say King or Ruler, maliki and others say it is Owner or Ruler maaliki and both methods of recitation are correct both (opinions) with multiple chains of narrations.

And of the seven recitations Of Qur'aan..... grammar<sup>5354</sup>

It has also been recited as Maleeki and Malakee

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<sup>52</sup> It has been said that the believer flies on the wings of hope in Allaah on one side and fear on the other. The body of which is love. So this bird, the believer's soul, flies towards it's Lord, on wings of hope and fear, driven by love. Seeking His Forgiveness, Mercy And His countenance in this flight of life.

The imperfect from creation, myself and mankind, seeking the Forgiveness Mercy bounty and favour of The Perfect Creator, far from any defect, High above the heavens, Lord of the Great Throne. And ultimately His Pleasure, bliss in this fleeting life and unending bliss in the gardens of delight which He has promised His upright slaves in the Hereafter.

<sup>53</sup> I will correct when I get help with the Arabic grammar, God Willing

<sup>54</sup> There are seven recitations of the Qur'aan we know this as all seven recitations have reached us today. The following is the hadeeth/Prophetic narration, in Saheeh al Bukharee Vol.6 no. 513, 'Narrated 'Abdullaah ibn Abbaas: Allaah's Apostle May the peace and blessings of Allaah be upon him said: "Gabriel recited the Qur'aan to me in one way. Then I requested him (to read it in another way), and he recited it in several ways till he ultimately recited it in seven different ways." This doesn't mean there are seven different ways to recite Qur'aan but that some words can be recited in different ways, these are different dialects which were around at the time. I will explain in detail how the Qur'aan was revealed in my series of Faith in Islaam.

The first two pronunciations, in light of their meaning, are given priority and both are authentic and good as well.

Zamakhshi has given priority to Maliki, King or Ruler as this is the recitation of the reciters Of the Haramain (Holy Mosques in Makkah and Madeenah).<sup>55</sup>

And in the Qur'aan, Allaah says:

**Whose is the Kingdom this Day?  
Qur'aan Chapter The Forgiver 40: Verse16**

And

**...His Word is Truth. His will be the Dominion on the Day the  
trumpet will be blown...  
Qur'aan Chapter The Cattle :Verse 73**

Imam Abu Haneefah... omitted Arabic grammar

Aboo Bakr bin Dawood has presented a weak/strange report that the Messenger Of Allaah May the peace and blessings of Allaah be upon him, and the three caliphs, and Mu'aawiya and his boy read Maaliki.

Ibn Shilan says Marwaan read Maliki before anyone.

I say Marwaan knew the authenticity of his recitation and the narrator of this hadeeth (prophetic narration) Ibn Shihaab didn't know it. And Allaah Knows Best.

Ibn Marduya has said with several chains of narrations that the Messenger of Allaah may the peace and blessings of Allaah be upon him recited Maaliki.

The word maaliki is said to originate from mulk, or Kingdom,

...In the Qur'aan it says:

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<sup>55</sup> ie this is what the reciters who lead prayers at the two Holy Mosques in what is now Saudia Arabia recited at the time. In those days, at the time of Ibn Katheer the area was known as the Hijaaz.



**Verily We will inherit the earth and whatsoever is thereon.  
And to Us they shall all be returned.**

**Qur'aan Chapter Mary (19): Verse 40**

And He has said:

**Say I seek refuge in the Lord of mankind.  
King/Ruler of mankind.**

**Qur'aan Chapter Mankind (114) : Verse 1,2**

And the word maliki also comes from mulk as He has said:

**“...Whose is the Kingdom this Day...”**

**Qur'aan Chapter The Forgiver/The Believer (40):Verse 16**

And He has said:

**...His Word is Truth. His will be the Dominion on the Day when the trumpet will be  
blown...**

**Qur'aan Chapter The Cattle (6): Verse 73**

**The sovereignty on that Day will be the true sovereignty belonging  
to The Most Merciful (Allaah), and it will be a hard Day for the  
disbelievers (those who disbelieve in the Oneness Of Allaah -  
Islaamic Monotheism).**

**Qur'aan Chapter The Criterion (25): Verse 26**

Don't think that with the order given in the Verse above, that its appropriateness can be questioned, nor that no other qualities of Allaah<sup>56</sup> are apparent that Day. The definition of the Lord of the Worlds has preceded, for this attribute both this world and the Hereafter are included.

On The Day Of Judgement it has been said for this attribute (Master of The Day Of Judgement) that He will be Owner/Ruler on that Day and no one else can hope to have dominion. Rather, on that Day no one will have permission, nor be able to move their tongue without the Permission of the One True Master/King/Owner.

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<sup>56</sup> Allaah has 99 Names and Attributes, Abu Hurayrah reported Prophet Muhammad, may the peace and blessings of Allaah be upon him, said. 'Verily there are ninety-nine Names of Allaah ie one hindered excepting one, he who memorises them will get into Paradise. Saheeh Muslim

As He has said:

**On that Day ar -Ruh (The Spirit, Gabriel/Jibreel, or another angel) and the other angels will stand forth in rows, they will not speak except him whom The Most Merciful (Allaah) allows, and he will speak what is right.**

**Qur'aan Chapter The Great News (78): Verse 38**

In another place it says:

**On The Day mankind will follow strictly (the voice of ) Allaah's caller, no crookedness, (that is, without going to the right or left) of that voice will they show Him and all voices will be humbled for The Most Merciful (Allaah) and nothing will you hear but the low voice of their footsteps.**

**Qur'aan Chapter Ta-Ha (20): Verse 108**

And He said:

**On the Day Of Standing, when it comes, no person shall speak other than with the permission of Allaah. Some will be wretched, others will be blessed.**

**Qur'aan Chapter (Prophet) Hūd (11):Verse 105**

Ibn Abbas says, On that Day Of Ruling, no one shall have Kingship, although they were given the authority in this world.

It has been said

1. The yawmul Deen means the Day Of Judgement on the Day when all bad deeds and good deeds will be recompensed, if the Lord overlooks, then He has the right to command that.

The companions, their students and the pious predecessors also relate this.

2. Some have also said this means that Allaah is able in completion to establish Judgement Day.

Ibn Jareer has said this opinion is weak but it isn't apparent that either saying negates the other. However the first narration more clearly supports this opinion, that He is Owner/Master/Ruler Of the Day Of Judgement.

As He has commanded:

**'The sovereignty that Day will be the True Sovereignty belonging to  
The Most Gracious (Allaah)'  
Qur'aan Chapter The Criterion (25):Verse 26**

And the second opinion has been derived from the following verse:

**He will say: "Be!" And it is! His Word is Truth. His will be The Dominion on The Day  
the Trumpet will be blown."  
Qur'aan Chapter The Cattle, 6:Verse 73**

The True King, in reality is Allaah. As He has said:

**He is Allaah, other than whom there is none who deserves to be worshipped,  
The King, The Holy, The One free from all defects  
Qur'aan Chapter: The Gathering (59) :Verse 23**

In the two Saheehs<sup>57</sup> it has been related from Abu Hurayrah, that the Messenger Of Allaah May the peace and blessings of Allaah be upon him has said:

*“The very worst of the names in the sight of Allaah is that of the person who calls himself the King of Kings, as The True King, in all right, is Allaah.”*

And in another narration:

*“Allaah will hold the Earth in One Hand and the Heavens in His right Hand, then He will say “Where are the kings? Where are the proud kings of the Earth?”*

In the Noble Qur’aan, it says:

**[nothing that Day will be hidden from Allaah]<sup>58</sup>**

**“Whose is the Kingdom this Day? (Allaah Himself will respond):**

**It is Allaah’s; The One, The Subduer.”**

**Qur’aan Chapter The Forgiver/ The Believer: Verse 16**

The title ‘king’, given to any other than Him is merely to describe their authority, as with the Kingship of Talūt (Saul) may peace be upon him.

**“Surely Allaah has raised Talūt to be a king over you.”**

**Qur’aan Chapter The Cow: Verse 247**

And just as the word Malikun has been presented:

**‘...because behind them there was a king...’**

**Qur’aan Chapter The Cave (18): 79**

And in Bukhaaree and Muslim the word Dominion has come and in the Qur’aanic verse:

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<sup>57</sup> The two most authentic books of narration, or traditions of the Last and Final Messenger to Mankind, Muhammad Ibn Abdullaah, may the peace and blessings of Allaah be upon him, Saheeh Bukhaaree And Saheeh Muslim

<sup>58</sup> The author Ibn Kathir hasn’t written this but I have, to give some context

[Moses peace be upon him reminds his people:]<sup>59</sup>

**“... When He made Prophets among you and He made you kings...”**

**Qur’aan Chapter The Table Spread (5):Verse 20**

[In the verse Master of the ‘Day of Judgement’ or ‘Yawm ad Deen’]<sup>60</sup> Deen means recompense our account.

As in the Holy Qur’aan,

**‘On that Day, Allaah will pay them the recompense of their deeds in full....’**

**Qur’aan Chapter The Light (24):Verse 25**

Elsewhere [in the Qur’aan, referring to people of Paradise mentioning those who used to say],

**“...Shall we indeed be raised up to receive reward or punishment (according to our deeds)?”**

**Qur’aan Chapter Those Ranged in Ranks (37):Verse 53**

In the hadeeth it says:

‘The counter is the one who will bring himself to account and does actions which will benefit him after death.’

As has been related from the great ‘Umar Farooq<sup>61</sup>

‘Take account of yourselves before you are taken to account.

And weigh your actions before they are put on the scales.

And prepare yourselves for the presentation when you will be placed before Allaah.

And none of your deeds will be hidden, as Allaah has said,

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<sup>59</sup> Again Ibn Kathir didn’t write the words in square brackets I added them for context

<sup>60</sup> Ibid. (As above)

<sup>61</sup> The second caliph of Islaam, a person among the companions of the Prophet Muhammad may the peace and blessings of Allaah be upon him who was given the promise of Paradise in his lifetime, Umar Ibn al Khattaab may Allaah be pleased with him.

**“That Day you will be brought to Judgement, not a secret of you will be hidden.”**  
**Qur’aan Chapter The Inevitable (69):Verse 18**

**xxx \_\_\_\_\_ xxx**  
**xxx xxx**

**Iyaaka na’boodoo wa iyyaka nasta’een**

**You Alone we worship and You alone we ask for help**

All seven recitations<sup>62</sup> and the collective majority has said it as ‘iyyaaka’, You Alone.

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<sup>62</sup> As we will see when we return to the explanation of the pillars of faith in Islaam, right now we have just covered very briefly belief in Allaah and started belief in the angels, The Qur’aan was

Umro' ibn Qa'id read it as اياك iyaka. But this excitation is rare and rejected, as ايا 'iyaa' means light of the sun. Some have read it هياك 'hiyaak'. this word 'hiyaak' occurs in the poetry of Arab poets.

Everyone recites نستعين 'nasta'een' we seek, except Yahya Ibn Wahhaab and I'maash. These two read [the first noon ن with a kasra<sup>63</sup>. The dialect of Banu Assad Rabee'a Ibn Tameem<sup>64</sup> is like this.

In the language worship is to humble oneself and truly submit.

The way of the worshipper is to be humble, lowly [in front of Allaah].

[Translation of next sentence difficult I will return when I have assistance from an expert]

In the language of Islaamic law, worship is to: 1. express love, 2. demonstrate khushoo (humbling oneself from the awe and fear of Allaah 3.khudoo, the complete submission and bending of one's own will to follow The Creator and 4. Fear of Him Alone.

[The numbers have been added for clarification and weren't in the Urdu text]

Worship is collectively all of these.

The reason why You Alone is mentioned once and is the repeated, is to emphasise the importance of beseeching Allaah and to seek Help from Allaah Alone, to the exception of others.<sup>65</sup>

So that the sentence means we do not worship anyone other than You nor will we ever. Nor do we trust, fully, any other than You, nor will we ever.

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revealed with seven modes of recitation or in seven dialects. This was due to the fact that arabs at the time spoke different dialects in the Arab tongue.

The following is the hadeeth (narration in Bukharee): Narrated Ibn Abbaas: Allaah's Apostle May the peace and blessings of Allaah be upon him, said 'Gabriel recited the Qur'aan to me in one way. then I requested him (to read it in another way), and continued asking him to recite it in other ways, and he recited it in several ways till he recited it in seven different ways.' Ulum al Qur'aan Ahmed Von Denffer.

<sup>63</sup> Arabic vowel sound

<sup>64</sup> An Arab tribe

<sup>65</sup> Companions Of Prophet Muhammad May the peace and blessings of Allaah be upon him wouldn't accept a whip from someone else if they dropped it, as they would like to things for themselves.

Complete obedience, and the essence of the entire religion is in these two principles.

Some of the pious predecessors say the essence of the whole Qur'aan is this chapter, The Opening, which we now study. And the whole essence of this chapter is emphasised in this verse You Alone we worship and Your Aid we seek.

In the first half of the verse You Alone we worship, we remove ourselves from, and reject totally all association to others with Allaah, Mighty and Majestic, and in the second half of this verse, [Your Aid we seek], we deny any faith in our own strengths and powers, and we express trust that all our needs and necessities will be met by Allaah, Mighty and Majestic Alone.

There are many other verses in the Qur'aan expressing the concept of this verse.

He, Most High, has said:

**“So worship Him (O, Muhammad May the peace and blessings of Allaah be upon him) and put your trust in Him and your Lord is not unaware of what you (people) do.”**

**Qur'aan Chapter ProphetHûd (11):Verse 123**

**“Say (O, Muhammad, May the peace and blessings of Allaah be upon him) ‘He is the Most Gracious, Allaah, in Him we believe and in Him we put our trust’”...**



## Qur'aan Chapter Dominion (67):Verse 29

**“He Alone is the Lord of the East and West, laa ilaaha illa huwa (none has the right to be worshipped but He) so take Him Alone as a wakeel (Disposer Of your affairs).”**

## Qur'aan Chapter The One Wrapped in Garments (73): Verse 9

This great and noble verse continues the topic of the one preceding it, the one preceding didn't address anyone directly, but this verse addresses Allaah, Most High, directly. This is very subtle, very appropriate, since when a servant mentions Allaah Most High's Attributes and praises Him, then he enters Allaah's presence, or becomes closer to Him, Magnificent and Glorious. Once the servant enters Allaah's Holy presence, now (s)he addresses the Master/Owner and admits his own lowliness and dependency (on the Creator of all that exists, Most High) and begins to say. 'Oh my true deity, I am Your lowly servant and am totally reliant on You Alone for every one of my needs.'

Grammar, follows, this I will translate when I have assistance.

For this reason, the prayer of the one who knows this verse and omits it, that prayer is deficient and incomplete.

As is in the hadeeth (narration/tradition) from Ubadah ibn Samit (may Allaah be pleased with him - RadiAllaahu anhu RA), that the Holy Prophet May the peace and blessings of Allaah be upon him said, **“The one who doesn't recite 'The Opening' (ie this Chapter being discussed, the first Chapter of the Qur'aan), his prayer is incomplete (not valid).”**

In the Noble book, Saheeh Muslim<sup>66</sup>, it has been related from Abu Hurairah (RA)<sup>67</sup> that the Prophet, May the peace and blessings of Allaah be upon him said, 'Allaah, (Mighty and sublime be He) has said,

"I have divided my prayer between Myself and My servant into two halves, and My servant shall have what he has asked for.

When the servant says Alhamdulillah rabbi alameen, (praise be to Allaah, Lord of the worlds, Allaah (Mighty and Sublime be He) says, 'My servant has praised Me.'

And when he says Ar Rahmanir Raheem (Most Gracious, Most Merciful) Allaah, Mighty and Sublime be He says, 'My servant has extolled Me.'

And when he says, Maaliki yawmid Deen (Master of the Day Of Judgement), Allaah says, 'My servant has glorified Me/ My servant has submitted to My Power.'

And when he says Iyyaka na'boodoo wa iyyaka nasta'een You Alone we worship and Your aid we seek, He says 'This is between Me and My servant and My servant shall have what He has asked for.'

And when he says ihdinas siraatal mustaqeem Siraatalladheena an'amta alayhim  
Ghayril maghdoobi alayhim waladdhaaleen

(Guide us to the Straight Path, The Path Of those with whom You are pleased, not those who have earned Your anger nor those who are astray.)

He says, 'This is for My servant and My servant shall have what he has asked for.'

Ibn Abbaas (RA)<sup>68</sup> says that iyyaaka na'boodoo (**You Alone we worship**) means that, 'Oh My Lord, we accept Your Oneness (in all its forms) and we are afraid only of You, and we hope in only Your Power, we neither worship anyone but You, nor do we place our faith,

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<sup>66</sup> As in my preceding notes the main and well known collections of Prophetic traditions are six, of which Saheeh Muslim is one and generally considered to be the second most authentic after Saheeh Al Bukhaaree.

<sup>67</sup> Radi Allaahu anhu May Allaah be pleased with him, we are commanded to say this prayer out of immense respect and reverence for the companions of our Prophet Muhammad may the peace and blessings of Allaah be upon him.

<sup>68</sup> radee Allaahu anhu, May Allaah be pleased with him, a sign of respect and a prayer for every companion of the Prophet Muhammad may the peace and blessings of Allaah be upon him

hope or expectations<sup>69</sup> in anyone but You. And *iybaka nasta'een* (**You Alone we ask for help**) means we obey only You and seek Your help Alone in all our affairs, needs.

Qataadah says it means that Allaah Most High commands that you all should worship Allaah Alone, purely, and that you all should ask only Him.

*Iyyaaka na'budu* (**You Alone we worship**) has been mentioned first as the real objective is the worship of Allaah, Most High, and receipt of help is due maintaining upholding the rituals (of prayer) and steadfastness upon these rituals.

Thus it is apparent that the statement of greater importance is mentioned first (**You Alone we worship**) and the next important thing is mentioned thereafter (**You Alone we ask for help**) and Allaah Knows Best.

It can be said, 'What is the purpose of using the plural form 'we' here. If it is for the purpose of mentioning the plural, then the one who is worshipping (and reciting the statement in ritual prayer, *salaah*), is singular, a person, who is standing in the congregation or leading it. If the statement 'we' is used to honour the recitor (the one reciting this verse), then surely the purpose here is to admit one's lowliness and dependence, humility. It is therefore appropriate to use the term 'we' to make a request to The Lord, Most High, on behalf of himself and all his (or her) believing brothers and sisters in faith. They are all His slaves and have been created for His worship alone. And the seeker is standing forth for the good of all those included in this statement of 'we'.<sup>70</sup>

Some have said this statement of 'we' is to display gratitude. That is, when a slave enters into His worship, then it is said about him, 'you are noble', and 'in Our Palace, your honour is magnified', so the slave says **You Alone we worship and Your aid we seek**, that we display our love of You and need of You. But when we are not in a state of worship, we are

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<sup>69</sup> expectations of any benefit

<sup>70</sup> The translation of the Hadeeth Qudsi on page 49 has been taken from the Book 40 Hadith Qudsi or 40 Sacred Narrations by Ezzedīn Ibrahim and Denys Johnson-Davies. I recommend, as an introduction to Islaam, for the reader to read An Nawawī's 40 Hadith and the collection of 40 Hadith Qudsi mentioned here. Do also read information on the methods of compilation, collection and the veracity, with Allaah's permission.

of one of thousands, nay, millions, of His Creation, as each of those people are always in need of Allaah and are poverty-stricken in their need of Him and dependence on Him.

Some say that gratitude and humility expressed in You Alone we worship isn't displayed in You Alone I worship. As in saying 'I', one seemingly gives importance to his own self, and soul and demonstrates a pride in one's own worship, while in reality, no worshipper is able to mention the praise and attributes of Allaah as they should be mentioned, none has the capability, knowledge or power to do so.

A poet has said:

Whenever Allaah, Most High, has mentioned the Messenger of Allaah, (Muhammad, May the peace and blessings of Allaah be upon him), it is in those places where the huge and great blessings, like the recitation of the Qur'aan, standing in prayer and ascension to the heavens are mentioned.

Allaah, Most High, has said:

**“All praise and thanks are Allaah's, Who has sent down to His slave (Muhammad, May the peace and blessings of Allaah be upon him) the Book (the Qur'aan) And has not placed therein any crookedness.”**

**Qur'aan Chapter The Cave (18):1**

**“And when the slave of Allaah (Muhammad, May the peace and blessings of Allaah be upon him) stood up, invoking Him in prayer they (the Jinn) just made round him a dense crowd, as if standing over one another.”**

**Qur'aan Chapter The Jinn (72):19**

**“Glorified (and Exalted) is He (Allaah) [above all evil they associate with Him]**

**Who took His slave (Muhammad May the peace and blessings of Allaah be upon him) for a journey by night from Al Masjid Al Haraam (at Makkah) to Al Masjid Al Aqsa (in Jerusalem), The neighbourhood whereof We have blessed, in order that We might show him (Muhammad, May the peace and blessings of Allaah be upon him) of Our Ayat (proofs, evidences, signs, lessons etc). Verily He is The All-Hearer, The All-Seer.”**

**Qur’aan Chapter The Journey by Night (17): Verse 1**

Similarly, the Qur’aan has imparted the knowledge that when your opponents oppose you and accuse you of lying, then you should bush yourself in My worship.

He, Most High, says:

**“Indeed We know that your breast is straitened at what they say  
So glorify the praises of your Lord and be of those who prostrate themselves (to Him)  
And worship your Lord until there comes to you the certainty (i.e. death)”**

**Qur’aan Chapter The Rocky Tract (15): 97-99**

[My notes: In the following passages Ibn Kathir poses questions which were relevant to his time and his community, I write them below for accuracy in translation and so as not to omit what has been written.]

[Argument] The station of servitude is higher than that of messengership/prophethood, because worship is the connection between the creation and The Creator, and the connection of prophethood is the link from The Truth to the creation and from this evidence also, that The Lord, Mighty and Majestic is responsible totally for setting right the affairs and the Messenger is the helper of his people and resolves their issues.

But this saying is wrong, and both proofs can also be faulted and are invalid. Alas! Raazi<sup>71</sup> has neither rejected this opinion nor criticised it for its’ weak chain of transmission.

[In the following passages Ibn Katheer analyses motives behind worship and supports the last opinion stated.]

Some sufis say that worship is either to attain good deeds [rewards, positive additions to our records of deeds, which collectively lead us to Paradise] and to ward off His punishment. They say there is no other benefit, as the seeker seeks just to meet his own goal.

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<sup>71</sup> Raazi’s tafseer is mentioned in early books like Ibn Katheer but has not been preserved, and is referred to by early Tafseer scholars.

The loftiest station of worship is that man worships seeking the Pure being Allaah, Who has the noblest and best Attributes. And that worshipper doesn't seek anything else.

This should be because the sole objective of prayer should be to establish the prayer, if it is to gain reward and be exempt from punishment, his action is void.

The second group rejects this and says worship is for Allaah, and seeking reward and avoidance of punishment through it, is sound.

The proof of this is that a Bedouin asked the Messenger of Allaah, may the peace and blessings of Allaah be upon him, when he met him, 'I don't know how to recite like you, nor the companion Mu'adh<sup>72</sup>(RA<sup>73</sup>), I ask Allaah for Paradise and seek refuge from the Fire.' The Messenger of Allaah (Muhammad) May the peace and blessings of Allaah be upon him replied 'That is very close to (near about) what I recite.'

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<sup>72</sup> Mu'adh ibn Jabal the companion of the Prophet Muhammad may the peace and blessings of Allaah be upon him

There is a very nice advice that Prophet Muhammad May the peace and blessings of Allaah be upon him gave to Muaadh ibn Jabal. The narration has been preserved, as promised by Allaah, in the tradition, 'Oh Mu'aadh, fear Allaah wherever you may be and follow up a bad deed with a good one and it will wipe it out and behave well towards the people, with beautiful manners.' You can find a lovely explanation of this tradition from the treatise of Ibn Taymiyah May Allaah have Mercy on him called The Concise Legacy, which I had purchased many times but lost, was removed from my possession or that I gifted. Ibn Taymiyah has a beautiful introduction and mini biography in some books.. He was Shaykh ul Islaam, Ocean of Knowledge, qualified in six/seven sciences of Islaam and his books are just as relevant years later as they were in his time. He revived the Qur'aan and Sunnah in his time, and defended it against dilution and tampering with his immense knowledge. Please invest in this treatise. Alas! Circumstances and my health dictates I haven't kept up mannerisms as I ought to. When I come across such an introduction I will recommend, with Allaah's Permission.

I do recommend even despite the high and numerous costs associated with UK Islaamic bookshops, that they are supported as they provide a valuable resource, Books, which ease understanding of the religion.

<sup>73</sup> R.A. RadiAllaahu anhu, may Allaah be pleased with him

## Ihdinas Siraatal Mustaqeem

### Guide us the The Path that is Straight/ Guide us to the Straight Path

The majority recite صراط Some have recited سراط and it has also been recited with 'ز'. Fara' says Bani Uzra and Bani Kalb say this (with a 'ز'). First, the praises of Allaah are recited and His Noble Attributes are proclaimed, after this it is befitting to state one's need. As has preceded, in the hadeeth (narration, or tradition of the Prophet Muhammad May the peace and blessings of Allaah be upon him) it states, "...**half of it is for Me and half of it is for My slave, and My slave shall have what he has asked for.**"

Ponder over how much subtlety and excellence is in this statement.

First, the praises of Allaah and gratitude to Him is proclaimed, then the needs of his brothers [and sisters]<sup>74</sup> is stated.

This is the subtle manner in which the slave reaches his intended goal and the manner of achieving the desired outcome, like an arrow to its target, it is the way of asking loved by Allaah, Glorified be He, and the manner of asking to which He has guided.

At times, the need is expressed by the slave, he affirms his condition and states his need as Musa (Moses) upon him be peace, said:

..."**My Lord truly I am in need of whatever good you bestow on me.**"

**Qur'aan Chapter: The Narration (28) :Verse 24**

Like the respected Prophet Yunus (Jonah) May peace be upon him said in his prayer:

..."**Laa ilaaha illa anta (None has the right to be worshipped but You (Oh Allaah)), Glorified (and Exalted) are You, [above all that (evil) they associate with You]. Truly I have been of the wrongdoers.**"

**Qur'aan Chapter The Prophets (21) : Verse 87**

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<sup>74</sup> My addition

At times, the need can be stated in a manner that only the praises of Allaah are proclaimed and no need is stated, as a poet has said,

I have no need of stating my need,  
Your unending, fulfilling bounties are sufficient for me,  
I know Graciousness is of Your Noble Attributes,  
To state Your Nobility, to proclaim Your praises and sanctify You,  
Is sufficient to have my needs fulfilled.

( A small part which I am unable to translate follows.)

In another place is:

**“ ...And shown him the two ways (good and evil).”**

**Qur’aan Chapter The City (90): Verse 10**

At times, guidance is synonymous with guidance from Allaah:

**“...He (Allaah) chose him (Ibraheem, as an intimate friend) and guided him (to a straight path, Islamic monotheism).”**

**Qur’aan Chapter The Bee (16): Verse 121**

Here it means guiding each other:

**“...So we led you astray because we ourselves were astray...”**

**Qur’aan Chapter Those Ranged in Ranks (37): Verse 32**

**“...And verily you (Oh Muhammad may the peace and blessings of Allaah be upon him) are indeed guiding (mankind) to the Straight Path (ie Allaah’s religion of Islamic monotheism)...”**

**Qur’aan Chapter The Consultation (42): Verse 52**



Sometimes it is joined with guidance to a Way, as the inhabitants of heavens' conversations are mentioned in the Qur'aan:

**"...Were it not that Allaah had guided us..."**

**Qur'aan Chapter The Heights/ The wall with Elevations (7): Verse 43**

That is, He gave the ability and guided to the right ways.

## **The Meaning Of Siraat-al-Mustaqeem (The Straight Path)**

Imaam Abu Jaafar ibn Jareer (May Allaah be pleased with them both)<sup>75</sup> says it means the clear and apparent way which isn't crooked in any way.

In the above language and the poetry of poets this meaning is clearly and there are a huge amount of instances and witnesses who agree with this.

(Grammar, I will clear when I meet someone trustworthy to help).

The first generation of Muslims have passed down many exegeses and all of them end on this notion. And that is that guidance is to follow Prophet Muhammad May the peace and blessings of Allaah be upon him, and to obey him.

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<sup>75</sup> Ibn means son of so Abu Jaafar was the son of Ibn Jareer, who were both companions may Allaah be pleased with them both

## **What is the Siraat-al-Mustaqeem (The Straight Path)?**

In a marfoo' hadeeth (tradition of the Prophet Muhammad May the peace and blessings of Allaah be upon him) the Straight Path (Siraat-al-Mustaqeem) is the Book of Allaah.

Ibn Abee Haatim and Ibn Jareer also related this.

The excellence of the Qur'aan has been mentioned in a previous hadeeth/tradition.

Allaah Most High's strong rope, the dhikr or remembrance, full of Wisdom, and Straight Path, that is the Siraat-al-Mustaqeem, that is the Noble Book of Allaah (the Noble Qur'aan).

Related by Musnad Ahmed and Tirmidhee.

Alee (RA) also says this and sufficient is the marfoo' hadeeth (tradition/narration).

Ibn Abbaas says:

Jibreel, (Gabriel) May peace be upon him said, "O Muhammad, (May the peace and blessings of Allaah be upon him), say, 'Guide us to the Straight Path (Siraat-al-Mustaqeem), that is, reveal to us the Way of Guidance and give us the understanding of this everlasting, Upright Path which has in it no flaw.

There is also a narration from Prophet Muhammad (May the peace and blessings of Allaah be upon him) that the meaning of Siraat-al-Mustaqeem (The Straight Path) is Islaam.

Ibn Abbaas, Ibn Mas'ood and many companions of the Prophet Muhammad (May the peace and blessings of Allaah be upon him) also say this to explain this verse.

Jaabir (RA)<sup>76</sup> says, "The meaning of Surat-al-Mustaqeem (The Straight Path) is Islaam, which is more expansive than everything between the heavens and the earth."

(Imaam) Abu Haneefah says it implies the Deen/religion/way of Allaah, Most High, other than which no religion is accepted.

Abdul Rahmaan ibn Zayd ibn Islaam says Siraat-al-Mustaqeem (The Straight Path) is Islaam.

## **The Parable of The Siraat al Mustaqeem<sup>77</sup> (The Straight Path/ Way)**

In the hadeeth (tradition/narration) of Musnad Ahmed it says that the Messenger of Allaah (May the peace and blessings of Allaah be upon him) said:

Allaah, Most High, sets forth a parable that on both sides of the Straight Path (Siraat al Mustaqeem) are walls, these have some open doors with curtains over them.

On the Siraat-al-Mustaqeem (Straight Path) is a caller, established, he says, "O people! Keep going, all of you in this Straight Lane, don't look at, nor stray upon the twisted incongruous ways."

And the person who walks on this Way (The Straight Path/Way), when he tries to open any doors on this Way/Path, then a caller says, "Beware! Don't open that door! If you open it, then, you will be upon that path/way, and lose your footing on the Siraat al Mustaqeem (The Straight Way)."

Thus the Siraat al Mustaqeem, the Straight Path/Way is Islaam and the walls are its limitations and the open doors are the things Allaah, Most High, has made haraam (unlawful). The caller upon each door is the Noble Qur'aan, and the one who calls upon the Path/Way is the believers' living conscience<sup>78</sup>, that is an advisor for every upright person.

This hadeeth is in Abu Haatim, Ibn Jareer, Tirmidhee and also An Nisai and its chain is Hasan Saheeh and Allaah Knows Best.

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<sup>76</sup> Radi Allaahu Anhu May Allaah be pleased with him

<sup>77</sup> I added this Title it isn't in the original text, and of course, the footnotes.

<sup>78</sup> the consciousness of God and His being Ever-Aware of our actions intentions etc

Mujaahid says (Siraatal Mustaqeem / The Straight Path) is Truth. His opinion is the most well known and there is no one to challenge his strong opinion.

Abu Aaliyah says this refers to the Prophet (May the peace and blessings of Allaah be upon him) and after him, his two Caliphs may Allaah be pleased with them both.<sup>79</sup> Abu Aaliyah affirms and elaborates. In fact, all these opinions are correct and affirm one another.

The Noble Prophet May the peace and blessings of Allaah be upon him and his two Caliphs As Siddique (The Ever Believing, Ever Truthful)<sup>80</sup> and Umar Farooq and following the Truth, is following Islaam, and following Islaam is submission to the Qur'aan and the Qur'aan is Allaah's Book and from Him, it is a strong rope (to hold on to) and it is His Straight Way.

Therefore in the Exegesis of Siraat al Mustaqeem (The Straight Path / Way) all these opinions are correct and affirm one another.

And all praise is for Allaah.

Abdullaah says it is the Siraatal Mustaqeem upon which the Messenger of Allaah (may the peace and blessings of Allah be upon him) has left us.

Imaam Abu Jaafar Ibn Jareer rahimahullaah<sup>81</sup> concludes:

In my estimation, the most important aspect of the exegesis/understanding of this verse is that we are given the ability, and that this is from the Will of Allaah, and one that walks upon this Way is one of the people who attains the Pleasure of Allaah, one who is rewarded by Him, this is Siraat al Mustaqeem (The Straight Path/Way). This is so because the person who is given the ability, which is given to good doers Whom Allaah, Most High, has rewarded, the Prophet May the peace and blessings of Allaah be upon him, the truthful, the martyrs and the righteous, they affirmed Islaam and the Messengers and held firm to the Book of Allaah and fulfilled the commandments of Allaah, Most High.

They stayed away from His prohibitions and followed all that the Noble Prophet may the peace and blessings of Allaah be upon him and all four of his Caliphs, whoever is given the ability to follow this, then this is the Siraat al Mustaqeem.

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<sup>79</sup> Meaning the Caliphs Abu Bakr and 'Umar ra May Allaah be pleased with them both

<sup>80</sup> As Siddique was the title given to Abu Bakr

<sup>81</sup> may Allaah have Mercy upon him

Suppose it is said:

The believer has already gained the guidance of Allaah, then why does he need to seek further guidance in the prescribed prayer (salaah)?<sup>82</sup>

Then the answer to this would be:

To remain steadfast upon this and to follow to the finest detail, and with consistency, it is a request for this. As a person needs guidance in every condition, he is dependent on Allaah, The Blessed, Most High. A person isn't in control of his own benefit or loss, rather, day and night, he is dependent on Allaah. Hence we are taught to always seek guidance from Allaah and to wish for constancy and the ability to achieve this.

Goodness is this, and a blessed favoured soul is one that Allaah, Most High makes that person to be in desperate need to call Allaah, The One who is capable of answering the call of each person who calls upon Him.

Especially the anxious dependent ones and those who state their need day and night, He is The One Who responds to each need of the supplicant.

In another place in the Noble Qur'aan it says:

**Oh you who believe! Believe in Allaah and His Messenger (Muhammad May the peace and blessings of Allaah be upon him) and the Book (The Qur'aan) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him).**

**Qur'aan Chapter The Women (4) : Verse 136**

The verse above is a command to the Believers to call others, and also for the ones called upon, to have faith, as much as it is a command for Believers to seek guidance. In both situations, the

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<sup>82</sup> The prescribed prayer has been commanded in many places in the Qur'aan and Sunnah. As well as in numerous places in the Qur'aan, the Prophetic traditions command prayer as in the following hadeeth of Gabriel Jibreel may peace be upon him, part of which is:

“Oh Muhammad, tell me about Islaam.” The Messenger of Allaah may the peace and blessings of Allaah be upon him said: “Islaam is to testify that there is no deity worthy of worship except Allaah and Muhammad is the Messenger of Allaah, to perform the prayers, to pay the alms-tax (zakat), to fast in Ramadaan, and to make pilgrimage to The House, if you are able to do so.” He said “You have spoken rightly.” [Taken from An Nawawis's Forty Hadeeth translated by Ezzedin Ibrahim and Denys Johnson-Davies and adapted slightly for clarification]

purpose is to seek steadfastness and continuity in this action, that will help achieve the objective. It can't be said, [that the meaning of the verse]<sup>83</sup> is to gain an objective that is a permanent possession. And Allaah Knows Best.

Allaah, our Noble, Exalted Lord has commanded the Believers to say:

**(They say): “Our Lord, let not our hearts deviate (from The Truth) after You have guided us, and grant us Mercy from You. Truly You are The Bestower.**

#### **Qur'aan Chapter The Family of Imraan (3): Verse 8**

[There is a statement by Abu Bakr, the second caliph, (may Allaah be pleased with him), and I'm unsure of it's veracity, nevertheless, I will state it, remaining true to the translation. FM]

It has also been related that Abu Bakr (may Allaah be pleased with him), in the third unit (rakah) of his sunset (maghrib) prayer would quietly say this verse after recitation of The Opening Chapter.

[Ibn Kathir concludes]

Therefore the verse Guide us to the Straight Path/Way means that may Allaah guide us to the Straight Path with steadfastness and never remove us from it.

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<sup>83</sup> My addition FM

## **Siraat alladheena ‘anamta alayhim**

### **The Path/Way of those with whom You are pleased**

It has previously been stated that when a servant says this, Allaah, Most Noble says, **“This is for My servant and My servant shall have what he has asked for.”**

This verse itself is the explanation/exegesis of the Straight Path.

And those upon whom Allaah’s reward is bestowed, they are mentioned in the [Qur’aanic] chapter The Women. He (Allaah, Most High) says:

**“And whoso obeys Allaah and the Messenger (Muhammad May the peace and blessings of Allaah be upon him), then they will be in the company of those on whom Allaah has bestowed His Grace, of the Prophets, the Siddiqūn (those followers of the Prophets who were foremost to believe, like Abū Bakr as Siddique), the martyrs and the righteous.**

**And how excellent those companions are.**

**Such is the bounty of Allaah and Allaah is sufficient as All Knower.”<sup>84</sup>**

**Qur’aan Chapter The Women (4) :Verses 69-70**

Abdullaah ibn Abbaas (may Allaah be pleased with them both) says, ‘It means O’ Allaah, Mighty and Majestic, guide me to the way of the angels, Prophets, truthful, martyrs and righteous, those upon whom You bestowed Your reward due to their obedience and worship.

This verse is just like ‘and whoso obeys Allaah....’ [4:69-70 stated above].

Rabia ibn Anas says it means the way of the Prophets, upon them be peace.

Ibn Abbaas and Mujaahid say it is the Believers.

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<sup>84</sup> The translation I use is from The Interpretation of the Meanings of the Noble Qur’aan by Dr. Muhammad Muhsin Khan and Dr. Muhammad Taqi-ud-Din al Hilali

Waki' says, [the way of]<sup>85</sup> Muslims. Abdur Rahman says it refers to the Messenger of Allaah May the peace and blessings of Allaah be upon him and his companions.

Ibn Abbaas's opinion seems to be the most correct and acceptable and Allaah Knows Best.

[Ibn Katheer mentions details of pronunciation]

[The conclusion of the exegesis of this verse, 'The Path/Way of those with whom You are pleased' follows:]

It means, may Allaah show us The Straight Path/Way, The Way of those whom You rewarded with good. Those who were upon guidance and upright. Those who obeyed the Messenger of Allaah, Muhammad may the peace and blessings of Allaah be upon him, who obeyed his commands and who abstained from the things he prohibited.

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**xxx** **xxx**

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<sup>85</sup> Square brackets are used where I make an addition to the text FM



**Ghayril maghdhooby alayhim wa ladhāāallīin.**

**Not the path of those upon whom is Your Anger, nor those who are astray.**

Who are those with whom Allaah is Angry?

(Some grammar which I won't translate for now.)

Save us from the (footsteps) way of those upon whom is Your Wrath and Anger who sought sinning and destruction, those who knew The Truth, yet they moved away, and also the way of those who are far astray, these, they don't have the correct end in mind, who wander off course.

Save us from the way of those upon whom is Your Wrath and Anger, 1. Those who intend to sin and destroy, who know The Truth, yet they deny it, and 2. Also save us from the way of those who are lost, without the correct knowledge, those who wander this way and that, heedless and don't seek The Truth.

Here two failings are mentioned. This leads us to recognise these are two distinct ways, divergent from The Truth. One is the way of the Jews, the other, that of the Christians.

[The author mentions fine points of grammar which I intended return to once I have the right advice.]

'Umar ibn al Khattaab used to read it as Ghayril maghdhooby alayhim wa ladhāallīin according to a correct chain of narrators reaching us, so we know how to interpret these verses. Nor (those who are astray), nor is placed there so that we know both ways described are ways of error. And neither is linked to the 'way of those with whom You are pleased'. So that the seeker saves themselves from the two paths of error.

The way of the believers is that they have both **knowledge** of The Truth and **action** upon it.

The Jews leave the knowledge hence they incur Wrath, and the Christians don't have correct action, so they are astray.

This is because leaving action upon the knowledge despite being aware of it, is a cause of incurring Wrath. The Christians, although they intend correct action, because they don't have correct knowledge, they can't attain salvation, as their method is incorrect and they are not following The True Path.

In fact, Wrath and misguidance is present in both parties (ie Jews and Christians), but Jews incur continuous Wrath.

As is mentioned elsewhere:

**“...those (Jews) who incurred the Curse of Allaah and His Wrath...”**

**Qur'aan Chapter : The Table Spread with Food (5) : Verse 60**

And the Christians increase in misguidance:

He, (Most High) states:

**“...Do not follow the vain desires of people who went astray before and mislead many and strayed (themselves) from the right Path....”**

**Qur'aan Chapter : The Table Spread with Food (5) : Verse 77**

In support of this verse many narrations/traditions, can be quoted. In Musnad Ahmed, Adiyy ibn Haatim says:

'In a convoy of the Prophet may the peace and blessings of Allaah be upon him, my Paternal Aunt was held captive, along with some other people. When she was brought

before the Prophet May the peace and blessings of Allaah be upon him, my Aunt said, “The one who asks about me is absent and I am old, an old lady, who is of little use to anyone. Would you be kind enough to free me? Allaah, Most High would be Kind to you.”

The Prophet, May the peace and blessings of Allaah be upon him said, “And who asks after you?” She replied, “Adiyy ibn Haatim.”

He may peace and blessings of Allaah be upon him said, “The one who runs away, here and there, from Allaah, and His Messenger?”

Then the Prophet May the peace and blessings of Allaah be upon him, freed her.

When the Prophet, May the peace and blessings of Allaah be upon him returned, and ‘Alee May Allaah be pleased with him was with him....[here is a little detail I’m unsure about]... my Aunt asked for a ride.<sup>86</sup> Her request was accepted and she got a riding animal.’

Adiyy (RA)<sup>87</sup> continues, “When she was freed, she came to me and said, “The Prophet May the peace and blessings of Allaah be upon him, is even more generous and open handed than your Father, Haatim was. Whoever goes to him, never leaves empty handed.”

Adiyy continues. ‘Upon hearing this , I also presented myself to the Prophet May the peace and blessings of Allaah be upon him, and saw small children and old people would freely visit him. I became convinced that the Prophet Muhammad May the peace and blessing of Allaah be upon him, wasn’t vying for power and Kingship, like the rulers of Kaiser and Khusrow.<sup>88</sup>

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<sup>86</sup> In those days people needed a riding beast to traverse distances across the desert and other places, too.

<sup>87</sup> RA radi’Allaahu anhu May Allaah be pleased with him, what we say for reverence when a companion of the Prophet Muhammad May the peace and blessings of Allah be upon him, are mentioned

<sup>88</sup> Rulers at the time, Khusrow was ruler of the Sasanian Empire.

He, may the peace and blessing of Allaah be upon him asked, when he saw me, “Why do you run away from saying laa ilaaha illa Allaah?”

[Laa ilaaha illa Allaah, There is no deity worthy of worship but Allaah, the declaration of faith which takes a person out of the darkness of disbelief to the light and radiance of Islaam, servitude to Allaah].

Is there anyone worthy of worship other than Allaah?

Why do you turn away from saying Allaahu Akbar?

[Allaahu Akbar Allaah is the Greatest]

Is there any greater than Allaah?”

The simplicity and informality of these words had such an effect on me that I took the testimony of faith and became Muslim. Upon this, the Prophet May the peace and blessings of Allaah be upon him became very happy and he said. “**Those with whom Allaah (God) is Angry**’ are the Jews and **‘those who are astray**’ implies the Christians.”

In another narration, Adiiy RA<sup>89</sup> asked the Prophet May the peace and blessings of Allaah be upon him and he replied with the above.<sup>90</sup>

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<sup>89</sup> Adiiy, a companion RA means radiAllaahu

anhu May Allaah be pleased with him, which we are taught to say out of respect for the companions of the Prophet Muhammad May the peace and blessings of Allaah be upon him

<sup>90</sup> ie he asked him about the meaning of the verse ‘Not the way of those upon whom is Your Anger, nor those who are astray’.

This tradition has many chains of narrators and is related with different wordings. Another companion asked about the meaning of these verses in the Valley of Qurra and he,<sup>91</sup> may the peace and blessings of Allah be upon him, gave the same response.

Some reports say he [the questioner] was Abdullah ibn Amroo and Allaah Knows Best.

In [an old book of exegesis is mentioned which I am unfamiliar with] this has been narrated by Abu Dharr RA. Abdullah ibn Abbaas and Abdullaah ibn Mas'ood have said he same about the exegesis of this verse.

Rabia ibn Anas, Abdur Rahmaan ibn Zaid ibn Aslam and others have also said the same. In fact, Ibn Abee Haatim says the scholars of exegesis do not differ about the exegesis of this verse.

The proof given by the scholars of exegesis for this verse is the narration that has been mentioned.

The second verse that sheds light on the Children of Israel<sup>92</sup> is the verse that addresses them:

**“How bad is that for which they have sold their own selves,  
that they should disbelieve in that which Allaah has revealed  
(the Qur’aan), grudging that Allaah should reveal of His Grace  
to whom He wills of His slaves. So they have drawn upon  
themselves Wrath upon Wrath....”**

**Qur’aan Chapter: The Cow (2): Verse 90**

From this verse we know that Anger upon Anger has descended upon the Jews, as occurs in the verse from the [Chapter of the Qur’aan] The Table Spread:

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<sup>91</sup> ie the Prophet Muhammad May the peace and blessings of Allah be upon him

<sup>92</sup> Bani Isra’eel, ie the Jews

**“Say, (O Muhammad May the peace and blessings of Allaah be upon him) to the People of the Scripture, ‘Shall I inform you of something worse than that regarding recompense from Allaah?, Those Jews who incurred the Curse of Allaah and His Wrath....”**

**Qur’aan Chapter: The Table Spread (5):60**

Elsewhere it says,

**Those amongst the Children of Israel who disbelieved were cursed by the tongue of David and Jesus the Son of Mary, that is because they disobeyed (Allaah and His Messengers) and were ever transgressing beyond bounds.**

**Qur’aan Chapter: The Table Spread (5):Verse 78**

The children of Israel, (Jews) who disbelieved have been cursed. Prophets David and Jesus the Son of Mary may peace be upon them say it is because they disobeyed and transgressed beyond bounds. These people never prevented one another from wrongdoing and definitely their actions must have been very bad.

In historical books, it is written that Zayd ibn Umroo ibn Noufal left his home with his compatriots in search of the True Religion. They reached Shaam<sup>93</sup>, then the Jews said to them, 'You cannot enter our religion unless you accept a portion of Allaah's Wrath.' They replied, 'That is what we are trying to save ourselves from, and have left our houses to avoid, so how can we accept Allaah's Wrath?'

Then the group met some Christians who said, 'You cannot enter our religion unless you accept some of Allaah's Anger.'

The group responded, 'We cannot do that.' So they remained upon the pure nature that they were born upon, Fitrah, the innate nature of every human being.

They left idol worship and the religion of their people and didn't adopt either Judaism or Christianity, except for some of the compatriots, who accepted Christianity. This was because it was similar in some ways to the Jewish faith. Among the people who adopted Christianity was Warqah ibn Noufal<sup>94</sup>. He reached the time of the Prophethood of Muhammad may the peace and blessings of Allaah be upon him, and affirmed all of the revelation that had been revealed up until that time. May Allaah be pleased with him.

(There is some text on the pronunciation of some letter which I won't translate here.)

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<sup>93</sup> Loosely can be interpreted to be the area around Syria

The Uncle of Khadeejah May Allah be pleased with them. Khadeejah was the wife of the <sup>94</sup> Prophet Muhammad may the peace and blessings of Allah be upon him. After the first verses of Qur'aan were revealed Khadeejah took the Prophet may peace and blessings of Allaah be upon him, to consult her Uncle, Warqah may Allaah be pleased with them.

## **The Conclusion of the Opening Chapter (Al Faatihah)**

In this blessed chapter is a collection of some very useful poignant topics in these seven verses, the praise of Allah, an expression of His Eminence, His Glorification and the mention of His pure Names, and the High and Exalted Attributes are mentioned too, with them, the remembrance of the Day of Standing (Day of Resurrection) and there is the command that slaves ask their King or Ruler, they take their troubles to Him and display their own helplessness and inadequacy, they worship Him with sincerity and they proclaim His Oneness of Lordship. All this, so that this guidance saves them in their journey over the Siraat<sup>95</sup> and they find themselves saved with the Prophets, the truthful, the martyrs, and righteous in the gardens of Firdaws, the uppermost and the middle part of Paradise.

Along with this is the exhortation to do good deeds so that on the Day of Resurrection, their good rewards meet them, and they leave the false paths and that a fear is created (in the reader's hearts, of this wrong path), and so that on the Day of Judgement the slaves are protected from the false paths of the Jews and Christians and stay away from misguidance.

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<sup>95</sup> The bridge over Hellfire that is thinner than a hair and sharper than a sword



There is a subtle observation of the grammar noted here that I hope to translate once I have assistance.

Pay attention to the subtle wording here, that reward has been directly associated with Allaah , who is Pleased with His slaves but the Anger is not directly from Him, He says, not the way of those who have earned Your Wrath, so the Owner of the Universe is free from blame.

Ultimately, though, it is Allaah, (God, Most High), who punishes, as it says in other places:

**“Have you, O Muhammad (may the peace and blessings of Allaah be upon him) not see those (hypocrites) who take as friends those people upon whom is the Wrath of Allaah?”**

**Qur’aan Chapter The Woman Who Disputes (58) : Verse 14**

**“...he whom Allaah guides, is rightly guided, but he whom He sends astray, for him you will find no helper.”**

**Qur’aan Chapter The Cave (18) : Verse 17**

**“Whomsoever Allaah sends astray, none can guide him and He lets them wander blindly in their transgressions.”**

**Qur’aan Chapter The Heights, or The Wall with Elevations (7) : Verse 186**

Similarly, there are other verses which demonstrate that Allaah is The One who shows the Way, and misguides whom He Wills, those groups of people who are distracted from His Way. But it is the slaves, the creations of God, who have the capability to decide which path to take.

In the Saheeh (authentic) tradition it says, “ When you see people inclined toward ambiguous verses, then know that it is those people who Allaah has warned about, so leave them.”

This instruction of the Prophet, may the peace and blessings of Allaah be upon him is from the verse:

**“So as for those in whose hearts there is a deviation (from The Truth), they follow that which is not entirely clear thereof, seeking Al Fitnah (polytheism and trials),and seeking from their hidden meanings....”**

#### **Qur’aan Chapter The Family of Imraan (3) : Verse 7**

Those people whose hearts are impure, or deficient follow unclear verses, they follow trials and search for vague interpretations, thus they fall prey to innovation, but these aren’t supported in the Qur’aan. The Qur’aan has been sent exactly to clarify between Truth and falsehood and to give proof of the former against the latter.

In it’s verses are no contradictions and discrepancies. This is the revelation of Allaah, All Wise, Worthy of all Praise.

## The Excellence of Ameen

When the chapter of the opening is completed, it is recommended to say ameen. Ameen sounds like Yâ-Sîn<sup>96</sup> it means 'Allaah, God, Most High, accept'. The proof that saying Ameen is recommended can be found in the hadeeth that is in Musnad Ahmed, Aboo Dawood and Tirmidhi<sup>97</sup> transmitted from Wa'el ibn Hijr, RA.<sup>98</sup>, Wa'el said, "I heard the Messenger of Allaah may peace and blessings of Allaah be upon him, recite 'Not (the Path) of those upon whom is Your Anger, nor those who are astray' and then say ameen and he would lower his voice.

In Aboo Dawood it says he, (the Messenger of Allaah) may peace be upon him, would raise his voice.

Imaam Tirmidhee classes this hadeeth as hasan.<sup>99</sup>

Ali, Ibn Mas'ood, and Abu Hurairah RA<sup>100</sup> relate, "When the Messenger of Allaah may peace and blessings of Allah be upon him, said ameen, the first row<sup>101</sup> would hear it."

This hadeeth is in Aboo Dawood, and Ibn Majah.

In Ibn Maajah it is said that the recitation of ameen would echo in the mosque.

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<sup>96</sup> The name and opening word of Chapter 36 of the Qur'aan

<sup>97</sup> Other books of hadeeth, Prophetic traditions

<sup>98</sup> RA may Allaah be pleased with him.

<sup>99</sup> A hasan hadeeth is one classified as a strong hadeeth, but raising some doubt as to its authenticity. It can be used as evidence, it isn't as strong in its chain as saheeh traditions.

<sup>100</sup> May Allaah be pleased with them all.

<sup>101</sup> ie first row in prayer

This hadeeth is also in Dar Qutni and Dar Qutni says that Bilal RA relates, “The Messenger of Allaah may peace and blessings of Allah be upon him said, “Don’t precede me in saying ameen.” (Aboo Dawood)

Hasan al Basree, and Ja’far Sadiq say ‘It has been narrated we should say ameen.’

My contemporaries<sup>102</sup> say, ‘Even those not in prayer should say ameen, for those in prayer, it is more emphasised. If the person is alone or leading, ameen should be said.’

In the Two Saheehs<sup>103</sup>, it is related from Abu Hurayrah that the Messenger of Allaah, may peace and blessings of Allaah be upon him said, “When the one leading the prayer says ameen, you also say ameen. If your ameen coincides with that of the angels’, then all your previous sins will be forgiven.

Meaning if the saying of ameen coincides with that of the angels’.

Grammar follows which I will translate when I have help.

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<sup>102</sup> Ibn Katheer speaks of the people of his time

<sup>103</sup> The two authentic volumes of Prophetic traditions, Saheeh al Bukhâri and Saheeh Muslim

In the collection of Saheeh Muslim, there is a marfoo narration from Abu Musa al Asharee:

“When the imaam (leader of the prayer) recites ‘Nor those who are astray’, then say ‘Ameen’, Allaah will accept it.”

Ibn Abbas asked the Messenger of Allaah may the peace and blessings of Allaah be upon him, “What is the meaning of ameen?”

He may the peace and blessings of Allaah be upon him replied, “Allaah accept it.”

Juhri says this is the meaning.

Tirmidhee says it means, “Do not disappoint us of our hopes.”

Often scholars say it means, “Oh Allaah, accept our prayers.”

Mujaahid, Ja’afar, Sadiq Hilaal Ibn Sayaaf say ameen is a name from the Names of Allaah. This is also related from Ibn Abbas may Allaah be pleased with him, but it isn’t authentic.

The madhab<sup>104</sup> of the friends of Imaam Maalik, says that the imaam shouldn’t say ameen but the followers should as the narration says, ‘When the imaam says ‘Nor those who astray’, you say ameen.’ In support of this narration is the narration of Saheeh Muslim, that the Prophet may the peace and blessings of Allah be upon him said, “When the imaam says ‘Nor those who are astray’, you say ameen.”

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<sup>104</sup> madhab is school of thought

But the hadeeth of Bukharee and Muslim have been cited previously, that, “When the imaam says ameen, you say ameen.”

It occurs in the Prophetic traditions that he<sup>105</sup> may the peace and blessings of Allah be upon him would say, ‘Nor those who are astray.’ Then say ‘Ameen.’<sup>106</sup>

In the loud prayers<sup>107</sup> should followers recite the ameen aloud? My contemporaries<sup>108</sup> don’t agree on this, but I can conclude:

If the imaam forgets to say ‘Ameen’, then the followers must say it with a loud voice.

There is a new opinion that if the Imam says ameen loudly, then the followers mustn’t raise their voices loudly as is the opinion of Abu Haneefa.

And in one narration it has also been narrated from Imaam Maalik, that just like the other remembrances after the prayer<sup>109</sup>, this is a quiet remembrance, neither are these remembrances said loudly, neither should this.

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<sup>105</sup> ie Prophet Muhammad may the peace and blessings of Allaah be upon him

<sup>106</sup> Here Ibn Katheer is coming to a conclusion on the matter, preferring the opinion that the imaam says ameen as did the Messenger of Allaah may the peace and blessings be upon him, and prefers this as the strongest opinion.

<sup>107</sup> ie the prayers of dawn, fajr sunset, maghrib , and the last obligatory prayer of the day isha

<sup>108</sup> ie the contemporaries of the original author Ibn Katheer

<sup>109</sup> meaning the rememberances said after the obligatory prayer which are silent. These could include the tasbeeh tahmid and takbir ie saying of subhaan Allaah 33 times, alhamdulillah 33 times and Allaahu akbar, Allaah is Great 34 times followed by laa ilaaha IIAllaah wahdu laa sharika lahu lahul Mulku wa lahul hamdu wa huwa alaa kulli shay’in qadeer There is no deity worthy of worship except Allaah Alone, without partner His is the Kingdom, and His is the Praise and He has Power over everything

However, the first opinion is that ameen should be said loudly. Imaam Ahmed bin Hanbal also says this, as does the respected Imaam Maalik, may Allaah's Mercy be upon him, in another narration, with the same tradition as evidence that has been cited above, that is, that with the ameen of the congregation, there would be an echo (of ameen) in the mosque.

There is also a third opinion that if the mosque is small, followers mustn't recite ameen in a loud voice, they should listen to the recitation of the imaam, and if it is a large mosque, they should recite ameen loudly so that the echoes of the ameen reach every corner of the mosque. And Allaah Knows Best.

The correct opinion is that in those prayers which are recited loudly, the ameen should also be said loudly [translator: whether there is an imaam or a single person praying].

In Musnad Ahmed is a narration from Aaishah, may Allaah be pleased with her, “When the Jews were mentioned in the presence of the Messenger of Allaah, may the peace and blessings be upon him, he said, “There are three things the Jews are envious of and than any other things:

One that Allaah guided us to the special prominence of Friday and they strayed.

Secondly, the direction of prayer<sup>110</sup>

Thirdly, our saying ameen behind the imaam (leader of the prayer).”

In the tradition of Ibn Majah it occurs, “The Jews are more irritated by the Salaam, (Islaamic greeting)<sup>111</sup>than they are of anything else.”

And Abdullah bin Abbas relates the tradition, “The Jews are envious to a great extent on your saying ameen, so say ameen profusely.”

In its chain is Talha ibn Umroraawi who is a weak transmitter.

In Ibn Marduya is narrated from Abu Hurayrah, that he may peace and blessings of Allah be upon him said, “Ameen is the seal of Allaah upon his believing slaves.”

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<sup>110</sup> ie that the Muslims pray towards the Holy House of Allaah, God Most High, the Ka’abah in Makkah, Saudis Arabia.

<sup>111</sup> When Adam may peace be upon him was created



In the tradition of Anas<sup>112</sup> is:

““Saying ameen in the prayer and after a supplication has been gifted to me and none before me.”

Yes, there is the matter that after a certain supplication of Musa, (the Prophet Moses), peace be upon him, Haroon, his brother (Aaron) upon him be peace would say ameen.

So you say ameen at the end of your invocations (requests, and prayers to Allaah), Allaah will accept your prayers.”

Bear the above narration in mind, and consider these words in the Noble Qur’aan, the prayer of Moses, upon him be peace:

**“Our Lord, You have indeed bestowed on Firawn (Pharaoh) and his chiefs splendour and wealth in the life of this world, our Lord! That they may lead men astray from Your Path. Our Lord, Destroy their wealth and Harden their hearts, so that they will not believe until they see the painful torment.”**

**Qur’aan Chapter Jonah (10) : verse 88**

The acceptance of Moses’ prayer was announced in these words:

**“Allaah said,”Verily the invocation of you both is accepted. So you both keep to the Straight Way (ie keep doing good deeds and preaching Allaah’s Message with patience) and follow not the path of those who know not.”**

**Qur’aan Chapter Jonah (10) : verse 89**

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<sup>112</sup> ie in the narration of the Prophet Muhammad may the peace and blessings of Allaah be upon him, related by the companion Anas ibn Malik accompanied by his explanation.

Only Moses upon him be peace said the invocation, Haroon (Aaron) peace be upon him said ameen, but the Qur'aan refers to both of the brothers invoking their Lord.

So using this proof, scholars say followers behind the imaam, in prayer, don't recite<sup>113</sup> as at the end of Soorah Fatihaah (the Opening Chapter), is the established practice of saying ameen, and they also mention the narration of the Prophet may the peace and blessings of Allaah be upon him, that those who have an imaam<sup>114</sup> in prayer, then the recitation of the imaam is their recitation. (Musnad Ahmad)<sup>115</sup>.

Bilal<sup>116</sup> used to say the Messenger of Allaah may the peace and blessings of Allah be upon him used to say, "Don't precede me in saying ameen." In the quiet prayers, they want to say there is no need to recite Al Hamd (the Opening Chapter) and Allaah Knows Best. (Do note the relevant argument has been mentioned in the text that precedes).

Abu Hurayrah<sup>117</sup> said "The Messenger of Allaah may the peace and blessings of Allah be upon him, said, "When the imaam recites not the way of those upon whom is Your Wrath, nor those who are astray, and then says ameen, if the ameen of those who are in heaven, merges with those on earth, Allaah, Most High Forgives all the previous sins of that person."

Those who don't say ameen are like a man who goes to fight with his people, wins, and takes the spoils of the battle, then he puts in his lottery for the spoils. So the one who never put his name in the lottery, will not get the spoils.

So the answer is, it is because you didn't say ameen!<sup>118</sup>

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<sup>113</sup> ie when the opening chapter of the Qur'aan is recited, followers in the congregational prayer don't recite the chapter.

<sup>114</sup>

Appointed leader of the prayer

<sup>115</sup> A collection of Prophetic narrations and traditions.

<sup>116</sup> The companion of the Messenger of Allaah may the peace and blessings of Allah be upon him

<sup>117</sup> The companion of the Messenger of Allaah may the peace and blessings of Allah be upon him, and may Allaah be pleased with all of them, his companions.

<sup>118</sup> ie the one who doesn't say ameen is like the one who didn't put his name on the raffle ticket, so the spoils, the rewards of saying ameen, which is the recitation of the Opening Chapter, weren't attained.

Our journey together continues and as the translation of the last chapter of the Qur'aan hasn't yet been translated by Mawlana Muhammad Jawnagardhi, to my knowledge, I will continue translating the Qur'aanic chapter The Cave, the eighteenth chapter of the Holy Qur'aan, with the Pemrission of Our Lord, Allaah, Mighty and Majestic.

Please pray my endeavour continues. And Allah blesses myself my progeny and my friends who assist me, in this, our journey together.