

Tafseer of
Surah
al
Fātiḥah

أَمْضُوا الْبَيَانَ
Shiekh Al-Shanqeeti
رحمه الله

Translated by
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of Allah , the Entirely Merciful, the Especially Merciful.”

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Preface

و الصلاة والسلام على خير المرسلين وعلى أله وصحبه أجمعين
السلام عليكم ورحمة الله وبركاته

This is part of a translation project (Translating the book of Adwaa Al-Bayaan by Sh. Al-Shanqeeti (رحمه الله) that I worked on some time ago but could not continue due to my tight time. Yet, since it seems it will take some time to get back to it, I thought to post it so others benefit from it instead of keeping it in the closet.

I ask Allah to let others benefit from this and bestows His Mercy upon Sh. Al-Shanqeeti and reward the person who helped me in this translation. Ameen.

Note: I added footnotes and further explanations and related topics that are relevant to the topic to maximize the benefit, inshallah.

P.S: There is no work that is perfect so if there is any mistake that should be corrected, it is much appreciated to advise us about it, Barak Allahu feekum.

Tafseer of : **الْحَمْدُ لِلَّهِ**

Tafseer of : الْحَمْدُ لِلَّهِ

◈ There is a form of generality assigned to the praise mentioned in this Ayaa^[1] as there is no reference to time or place at which praising take place. However, the generality of employment of this word is detailed in other places in the Quran such like Sura^[2] Al-Roum (The Roman) where praise is been explained in respect of place (heavens and earth)

وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ ﴿١٨﴾

{And to Him is [due all] praise throughout the heavens and the earth. And [exalted is He] at night and when you are at noon.}^[3]

And in Sura Al-Qasas where praise is mentioned in reference to time i.e. this life and the here-after. Allah says:

وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي الْأُولَى وَالْآخِرَةِ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٧٠﴾

{And He is Allah; there is no deity except Him. To Him is [due all] praise in the first [life] and the Hereafter. And His is the [final] decision, and to Him you will be returned.}^[4]

Furthermore, He, Allah, mentions in the beginning of Sura Saba':

الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي
الْآخِرَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ

{[All] praise is [due] to Allah , to whom belongs whatever is in the heavens and whatever is in the earth, and to Him belongs [all] praise in the Hereafter. And He is the Wise, the Acquainted.}^[5].

The word praise in this ayaa commences with [AL]^[6] which is implemented to bestow significant meaning; as a result of this the word “praise” mentioned here to encompass all meanings attributed to praising and place it in all forms in a perfect manner. This form of praising is an acclamation that Allah has extolled Himself with to show the perfection of this line of praise and in its context is a command to His slaves to praise Him in like manner.

[Translators Note]

Al-Hamd (The Praising):

It is often for Laypeople to confuse praising [al hamd “الحمد”] with thanking [al shukr “الشكر”] while there is a big difference in both the application and meaning of these terms.

The former term; “alhamd” is practiced by one’s tongue and one’s heart while the latter; “alshukr” is practiced by one’s tongue, heart and limbs. Hence, “alhamd” is more exclusive in its application, although both words share a

similar common area of meaning.

With this in mind it is evident as to why adding the word: alshukr to the statement made after rising from ruku' during Salaah is incorrect. Firstly: It is not mentioned nor even advised by the Prophet . Secondly, after rising from ruku it is noted that the first half of the said statement is: "Allah has heard those who praised (حمده) Him." This is a direction by Allah Azza wa Jal to use the term alhamd when praising him and not the term alshukr. It is now apparent as to why it is alhamd only that is used and not alshukr as the former is more exclusive than the latter and it is more befitting of the time and place that it is being recited in.

Tafseer of رَبِّ الْعَالَمِينَ :

Tafseer of : رَبِّ الْعَالَمِينَ

◊ Allah does not expound upon what worlds [العالمين] actually refers to in this ayaa however this is expounded upon in Surah As-Shuaraa when Allah says:

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ﴿٢٣﴾
قَالَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنَّكُمْ لُمُوقِنِينَ ﴿٢٤﴾

{Said Pharaoh, "And what is the Lord of the worlds?"

[Moses] said, "The Lord of the heavens and earth and that between them, if you should be convinced." ^[7].

Some scholars believe the word world [A'lam "العالم"], in Arabic, is derived from the word [A'lama "العلامة"] which means a sign because the existence of the world is undoubtedly a sign of the existence of its Creator, who is ascribed with perfection of attributes and glory.

Allah said:

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ
وَأَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ
لِّأُولِي الْأَلْبَابِ

{Indeed, in [آيات] the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.}^[8].

In this ayaa the Arabic word used is ayaa [“آية”] which means a sign.

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Tafseer of : الرَّحْمَنِ الرَّحِيمِ

Tafseer of : الرَّحْمَنُ الرَّحِيمُ

◊ These are two of the attributes of Allah and are two of His names. Both words are derived from mercy (الرحمة) yet the way each is derived and formed manifests the ultimacy (intrinsic quality) of each attribute. “الرحمن” is stronger and more comprehensive in its meaning than “الرحيم”.

“الرحمن” means the One with comprehensive mercy that covers and includes all creatures in this life in general and exclusively the believers in the hereafter while “الرحيم” restricts Allah’s Mercy to believers in the hereafter. This is the adopted opinion by the majority of scholars and in the words of Ibn Jareer^[9] (رحمه الله) what can be understood as that such opinion is a matter of agreement among scholars.

Furthermore, some of the salaf’s explanation of these two words supports this opinion as been transmitted by Ibn Katheer. In addition, this understanding is supported by the athar that has been documented by Ibn Katheer in his Tafseer that I’saa said: “الرحمن” means the Merciful of the dunya and the akhira and “الرحيم” is the Merciful of the akhira.

This distinguishing between the two words is been pointed out in the Qur’an when Allah says:

الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى
عَلَى الْعَرْشِ الرَّحْمَنُ فَسْأَلْ بِهِ خَيْرًا ﴿٥٩﴾

{He who created the heavens and the earth and what is between them in six days and then established Himself above the Throne - the Most Merciful, so ask about Him one well informed.} ^[10]

And says:

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴿٥﴾

{The Most Merciful [who is] [did istiwaa] ^[11] above the Throne established. } ^[12]

In these two ayah istiwaa is mentioned in unison with Al-Rahman to indicate that His Mercy covers all His creatures, as stated by Ibn Katheer. Similarly Allah says:

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفَّتْ وَيَقْبِضْنَ مَا يُمَسِّكُهُنَّ إِلَّا الرَّحْمَنُ
إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ ﴿١٩﴾

{Do they not see the birds above them with wings outspread and [sometimes] folded in? None holds them [aloft] except the Most Merciful. Indeed He is, of all things, Seeing.} ^[13]

- which means that this act of upholding birds in the sky is from His mercy. In addition, amongst the most obvious evidences is the ayah of Sura Al-Rahman from 1-13 while in other ayah He says:

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا

{It is He who confers blessing upon you, and His angels [ask Him to do so] that He may bring you out from darknesses into the light. And ever is He, to the believers, Merciful.} ^[14]

at which Allah restricts His mercy by stating “to the believers.”

It could be argued though, how it possible to match this presented understanding with what was said in the dua’a of the Prophet : “Rahman Al-Dunya Wa Al-Akhira wa Raheemahuma”^[15] which means the Rahman and Raheem of this life and the hereafter.

We reply to this argument by saying; it appears, and Allah knows best, Raheem is exclusive to believers as we previously mentioned but that is not limited to the hereafter but includes this life as well. And hence, it would mean that He is the Raheem of believers in this life and in the hereafter. The proof that He is the Raheem of believers in this life as well is found in the ayah in which Allah says:

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى
النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا

{It is He who confers blessing upon you, and His angels [ask Him to do so] that He may bring you out from darknesses into the light. And ever is He, to the believers, Merciful.} ^[16]

This ayah shows that His salah and the angels salah as well as bringing them from darkness to light is a mercy that has been shown to them in this life, which due its consequences in the here-after, it will be a form of Mercy in the hereafter as well.

Another ayah says:

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ
الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِن بَعْدِ مَا كَادَ يَزِيغُ
قُلُوبَ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ
رَّحِيمٌ

{Allah has already forgiven the Prophet and the Muhajireen and the Ansar who followed him in the hour of difficulty after the hearts of a party of them had almost inclined [to doubt], and then He forgave them. Indeed, He was to

them Kind and Merciful.} ^[17]

Obviously the forgiveness of Allah is given in this life, which due its consequences, will be as well a form of Mercy in the hereafter.

And Allah knows best.

[Added Note by the Translator]

Ibn Al-Qaiyem said: Al-Rahman is an established attribute in itself that indicate the Mercy of Allah while Al-Raheem is an attribute that is ascribed to Allah that points to those who are being under His Mercy.

Tafseer of : مَالِكِ يَوْمِ الدِّينِ

Tafseer of : مَالِكِ يَوْمِ الدِّينِ

◊ This “day” is not expounded upon here although it is expounded upon in the following ayaat: Allah said:

وَمَا آدْرَاكَ مَا يَوْمُ الدِّينِ ﴿١٧﴾

ثُمَّ مَا آدْرَاكَ مَا يَوْمُ الدِّينِ ﴿١٨﴾

يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ ﴿١٩﴾

{And what can make you know what is the Day of Recompense?

Then, what can make you know what is the Day of Recompense?

It is the Day when a soul will not possess for another soul [power to do] a thing; and the command, that Day, is [entirely] with Allah.} ^[18].

The actual meaning of deen in this ayah is judgment i.e. “the outcome of people’s deeds”.

This word is used with similar meaning when Allah says:

يَوْمَئِذٍ يُوفِّيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ﴿٢٥﴾

{That Day, Allah will pay them in full their deserved recompense, and they will know that it is Allah who is the perfect in justice.}^[19]

which means the reward or the punishment.

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Tafseer of : اِيَّاكَ نَعْبُدُ

Tafseer of : اِيَّاكَ نَعْبُدُ

◊ This is a confirmation of the meaning of oneness symbolized in the phrase, “There is no deity but Allah”. This ayaa is comprised of both a negation and an affirmation. The negation herein is negating that any deity other than Allah Azza wa Jal should be worshipped in any form.

The affirmation is affirming that Allah alone, Lord of the heavens and the earth, is the One and Only who is worthy of being worshipped

The first word of the Ayaa that is the word [“اِيَّاكَ” = you= Allah] indicates the negation part by placing the word that refers to who is worshipped first and hence it negates this action to be assigned to anything else. This is an established rule in science of Usool^[20] that is discussed in section of “Daleel Al-Khitaab”^[21].

Furthermore, in section of meanings; it is noted that when the actions that is done is placed a head it becomes a form of exclusivity i.e. the act itself becomes exclusively done for the one it is in the phrase.

The second word “نَعْبُدُ” points to the statement of affirmation which has been detailed and explained in other parts of the Quran.

Allah says:

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ
لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾

{O mankind, worship your Lord, who created you and those before you, that you may become righteous}^[22].

In this ayaa Allah affirms that He is the one to be worshipped and in following ayaa Allah says:

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ
مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ
تَعْلَمُونَ ﴿٢٢﴾

{[He] who made for you the earth a bed [spread out] and the sky a ceiling and sent down from the sky, rain and brought forth thereby fruits as provision for you. So do not attribute to Allah equals while you know [that there is nothing similar to Him].}^[23].

He negates the worthiness of every other worshipped being. In other examples: Allah says:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا
الطَّاغُوتَ ۖ فَمِنْهُمْ مَّنْ هَدَى اللَّهُ وَمِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ
الضَّلَالَةُ ۖ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ
الْمُكذِّبِينَ ﴿٣٦﴾

{And We certainly sent into every nation a messenger, [saying], "Worship Allah and avoid Taghut." And among them were those whom Allah guided, and among them were those upon whom error was [deservedly] decreed. So proceed through the earth and observe how was the end of the deniers.}^[24]

So He affirms in the beginning of the ayaa that He must be worshipped and at the end of it He negates that other beings are worthy of worship. Similarly,

Allah says:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ
بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا
أَنْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

{There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.}^[25]

In this ayaa we find that Allah negates that others are worthy of being worshipped when He says: {So whoever disbelieves in Taghut} and after that Allah confirms the He alone is worthy of worship when He says: {and believes in Allah}.

There are many other ayaat in the Quran that offer similar indications such as in Surah Al-Zukhruf:

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ

إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ

{And [mention, O Muhammad], when Abraham said to his father and his people, "Indeed, I am disassociated from that which you worship Except for He who created me; and indeed, He will guide me."}^[26]

Tafseer of : **وَإِيَّاكَ نَسْتَعِينُ**

Tafseer of : وَإِيَّاكَ نَسْتَعِينُ

◊ We seek no assistance except from You because You are the controller of everything and only You have the power.

Placing this ayaa after the previous ayaa which is {إِيَّاكَ نَعْبُدُ} is an indication that reliance must be always only on He who deserves to be worshipped because others have no power or ability to control anything. This meaning is evident and obvious in other ayaat such as when Allah says:

وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ فَاعْبُدْهُ
وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٢٣﴾

{And to Allah belong the unseen [aspects] of the heavens and the earth and to Him will be returned the matter, all of it, so worship Him and rely upon Him. And your Lord is not unaware of that which you do.}^[27]

and in:

فَإِنْ تَوَلَّوْا فَعَلَّ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ
رَبُّ الْعَرْشِ الْعَظِيمِ ﴿١٢٩﴾

{But if they turn away, [O Muhammad], say, "Sufficient for me is Allah ; there is no deity except Him. On Him I have relied, and He is the Lord of the Great Throne."}[28]

and

رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ﴿١﴾

{[He is] the Lord of the East and the West; there is no deity except Him, so take Him as Disposer of [your] affairs.}[29]

and

قُلْ هُوَ الرَّحْمَنُءَامَنَابِهٖ وَعَلَيْهِ تَوَكَّلْنَا ۖ فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ ﴿٢٩﴾

{Say, "He is the Most Merciful; we have believed in Him, and upon Him we have relied. And you will [come to] know who it is that is in clear error."}[30]

and many other Ayaat.

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Tafseer of : صِرَاطَ الَّذِينَ
أَنْعَمْتَ عَلَيْهِمْ

Tafseer of : صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

◊ It has not been explained who those that have been blessed and favored are in this ayaa although this has been explained in Surah Al-Nisaa where Allah says:

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



{And whoever obeys Allah and the Messenger - those will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions.}^[31]

Notes:

This noble ayaa can be used as an evidence of the veracity of the leadership of Abu Bakr Al-Siddeeq because he is included amongst those on the path that we are commanded in the fatiha to ask Allah to guide us upon. This proves that this path and therefore the path of Abu Bakr Al-Siddeeq is the straight path. In further explanation, the ayaat in Sura Al-Fatiha directs us to supplicate to Allah to guide us on the right path, the path of those whom He

has favored. He explained in detail who “those who are favoured” are and this explanation included the siddeeqeen. The Prophet also told us that Abu Bakr is Siddeeq which proves that he is amongst those whom Allah has favored. This proves that Abu Bakr is on the right path and accordingly the veracity of his leadership.

It is understood that the “Al-Siddiqeen” are amongst those whom Allah has favored. Nevertheless, Allah has clearly said that Maryam Bint Imran is a Sideeqa: {And his Mother is a Siddeeqa}^[32]. Therefore the question arises; would Maryam be included in this ayaa {the path of those whom You have favored} or Not?

Answer:

Determining whether she is included in that Ayaa is a matter that is generated from a known disputed fundamental principle, that is: Does everything mentioned in the Quran and the Sunnah in a sound masculine plural^[33] form include females or do they require a separated proof to confirm their including in this?

One side said they are included and based on that Mariam is included in the Ayaa. This group based their opinion based on the following evidences:

- (1) It is known and agreed on that Arabs when they form plurals they put it in more often in male plurals rather females one.
- (2) There are various Ayaat that proves that females are included in male plural forms like when He says in the Quran speaking about Mariam:

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنفَخْنَا فِيهِ مِنْ
رُوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ عَلَيْهَا مِنَ الْقَنِينِ ﴿١٣﴾

{And [the example of] Mary, the daughter of 'Imran, who guarded her chastity, so We blew into [her garment] through Our angel, and she believed in the words of her Lord and His scriptures and was of the devoutly obedient.} [34]

and in another place when speaking about the wife of Al-A'zeez:

يُوسُفُ أَعْرَضَ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنبِكِ إِنَّكِ كُنتِ مِنَ
الْمُخَاطَبِينَ ﴿٢٩﴾

{Joseph, ignore this. And, [my wife], ask forgiveness for your sin. Indeed, you were of the sinful.} [35]

and in the Ayaa talks about Balqees:

وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ ﴿٤٣﴾

{And that which she was worshipping other than Allah had averted her [from submission to Him]. Indeed, she was from a disbelieving people.} [36].

The underlined bolded words are plural nouns that are used for males.

However, they have been used for females in these above mentioned examples and hence this proves that such male plural forms should include females as well.

The other group insisted on the need of a having separate evidence to include females in such male plural forms. This group backed up their argument with the following Ayaat:

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
 وَالْقَنِينَ وَالْقَنَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ
 وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ
 وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ
 فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا
 وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا



{Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who do so, and the men who remember Allah often and the women

who do so - for them Allah has prepared forgiveness and a great reward.}[37]

and

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ
أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ﴿٣٠﴾

{Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, Allah is Acquainted with what they do.} [38]

and the next Ayaa says:

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا
يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلَا يَضْرِبْنَ بِخُمُرِهِنَّ عَلَى
جُجُوبِهِنَّ وَلَا يَبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ
أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَاءِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ
إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا
مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّبِيعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ
الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ
بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتَوَّبُوا إِلَى اللَّهِ جَمِيعًا
أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾

{And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their headcovers over their chests and not expose their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, that which their

right hands possess, or those male attendants having no physical desire, or children who are not yet aware of the private aspects of women. And let them not stamp their feet to make known what they conceal of their adornment.

And turn to Allah in repentance, all of you, O believers, that you might succeed.} ^[38]

In the above Ayaat it is clear that when females are mentioned they were distinguished and been joined to males separately. Furthermore, this group has replied to the evidences of the first group that the fact that Arabs tend to use male plural more than females plurals is not a matter of dispute since the actual dispute is about what actually male plurals refer to at the time they are used. In addition, knowing that females have been included in that Ayaat, in which male plurals have been used, is because of meaning of context and what the text refers to. Therefore, based on this opinion, Mariam is not included in the Ayaa.

Tafseer of :

غَيْرِ الْمَغْضُوبِ
عَلَيْهِمْ وَلَا
الضَّالِّينَ

Tafseer of : **غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ**

◊ The majority of Tafseer scholars said that the “ those who earned Allah’s anger” are the Jews while “those who are misguided and astray” are the Christians. This has been reported from the Prophet from the narration of U’dai Bin Hatim.^[39] However, although Jews and Christians are common in misguidance and deserving Allah’s anger but each group has been distinguished more in one of these particular remarks.

The Jews were labeled with being the ones who earned Allah anger because they know the truth yet they deny it and follow the falsehood in purpose. On other hand, Christians are far from truth and do not recognize therefore misguidance was a distinguishing trait of theirs.

The identification of the Jews as the one who deserved Allah’s anger can be noted as well from the following Ayaat:

بِسْمَا أَشْتَرُوا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَغْيًا
أَنْ يُنَزَّلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ ۗ فَبَاءُ وَيَغَضِبُ
عَلَى غَضَبٍ ۗ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ ﴿٩٠﴾

{How wretched is that for which they sold themselves - that they would disbelieve in what Allah has revealed through [their] outrage that Allah would

send down His favor upon whom He wills from among His servants. So they returned having [earned] wrath upon wrath. And for the disbelievers is a humiliating punishment.} ^[40]

and from:

قُلْ هَلْ أَنْبَيْتُمْ بِشَرِّ مِّنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ مَن لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ
وَجَعَلَ مِنْهُمْ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ أُولَئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ
عَنْ سَوَاءِ السَّبِيلِ

{Say, "Shall I inform you of [what is] worse than that as penalty from Allah ? [It is that of] those whom Allah has cursed and with whom He became angry and made of them apes and pigs and slaves of Taghut. Those are worse in position and further astray from the sound way."} ^[41]

And from the Ayaa :

إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَاهُمْ غَضَبٌ مِّن رَّبِّهِمْ وَذِلَّةٌ فِي
الْحَيَاةِ الدُّنْيَا وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ

{Indeed, those who took the calf [for worship] will obtain anger from their Lord and humiliation in the life of this world, and thus do We recompense the

inventors [of falsehood].^[42]

The identification of the Christians, as the misguided ones, can be noted from the following Ayaa:

قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا
تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا
وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ

{Say, "O People of the Scripture, do not exceed limits in your religion beyond the truth and do not follow the inclinations of a people who had gone astray before and misled many and have strayed from the soundness of the way."}^[43]

The Virtues of Sura Al-Fatiha from authentic Hadeeths

🕌 Narrated By Abu Sa'id Al-Mu'alla said: Allah's Messenger said to me: "Shall I not teach you the most superior Surah in the Qur'an?" He said, '(It is), 'Praise be to Allah, the Lord of the worlds. '(i.e., Surat Al-Fatiha) which consists of seven repeatedly recited Verses and the Magnificent Qur'an which was given to me"^[44]

🕌The Authority Of Abu Hurayrah who said :

“I have heard the Prophet say: Allah, had said: I have divided prayer between myself and my servant into two halves and My servant shall have what he has asked for. When the servant says: Al-hamdu lillahi rabbi l-amin , Allah says: My servant has praised Me. And when he says: Ar-rahmani r-rahim , Allah says: My servant has extolled Me, and when he says: Maliki yawmi d-din , Allah says: My servant has glorified Me - and on one occasion He said: My servant has submitted to My power. And when he says: Iyyaka na budu wa iyyaka nasta in , He says: This is between Me and My servant, and My servant shall have what he has asked for. And when he says: Ihdina s-sirata l-mustaqim, siratal ladhina an amta alayhim ghayril-maghdubi alayhim wa la d-dallin , He says: This is for My servant, and My servant shall have what he has asked for.”^[45]

🕌 Narrated By Abu Said:

Some of the companions of the Prophet went on a journey till they reached some of the 'Arab tribes (at night). They asked the latter to treat them as their guests but they refused. The chief of that tribe was then bitten by a snake (or stung by a scorpion) and they tried their best to cure him but in vain. Some of them said (to the others), "Nothing has benefited him, will you go to the people who resided here at night, it may be that some of them might possess something (as treatment)," They went to the group of the companions (of the Prophet) and said, "Our chief has been bitten by a snake (or stung by a scorpion) and we have tried everything but he has not benefited. Have you got anything (useful)?" One of them replied, "Yes, by Allah! I can recite a Ruqya, but as you have refused to accept us as your guests, I will not recite the Ruqya for you unless you fix for us some wages for it." They agree to pay them a flock of sheep. One of them then went and recited (Surat-ul-Fatiha): 'All the praises are for the Lord of the Worlds' and puffed over the chief who became all right as if he was released from a chain, and got up and started walking, showing no signs of sickness.

They paid them what they agreed to pay. Some of them (i.e. the companions) then suggested dividing their earnings among themselves, but the one who performed the recitation said, "Do not divide them till we go to the Prophet and narrate the whole story to him, and wait for his order." So, they went to Allah's Apostle and narrated the story. Allah's Apostle asked, "How did you come to know that Surat-ul-Fatiha was recited as Ruqya?" Then he added, "You have done the right thing. Divide (what you have earned) and assign a share for me as well." The Prophet smiled thereupon^[46]

🕌 The Authority Of Abu Hurayrah: From the Prophet who said:

"A prayer performed by someone who has not recited the Essence of the Quran during it is deficient (and he repeated the word three times), incomplete. Someone said to Abu Hurayrah: [Even though] we are behind the imam? He said: Recite it to yourself" ^[47]

ENDNOTES

- [1] Aya refers to a part of the Quran that has a beginning and an end, which both (beginning and end) are distinguished by marks.
- [2] Surah refers to a group of Ayaat that are placed in order so that it has a beginning and an end that can be noted by marks in the Quran.
- [3] *Surah Ar-Room: Aya 18*
- [4] *Surah Al-Qasas: Aya 70*
- [5] *Surah Sabaa: Aya 01*
- [6] It is used to make a noun definite similar to the use of "The" in English but with further in depth meanings and applications.
- [7] *Surah AS-Shu'araa: Aya 23-24*
- [8] *Sura Al-Imran: Aya 190*
- [9] He is Ibn Jareer
- [10] *Sura Al-Furqaan: Aya 59*
- [11] Istiwa has been translated wrongly in some translated versions. The actual correct understanding of this word as advocated by the companions and the four Imams (Abu Hanifa, Malik, Al-Shafi'e and Ahmad bin Hanbal) and the Salaf is by confirming the word as it is without further investigation of How it is done or similarize it to creation.
- [12] *Sura Taha: Aya Number 5*
- [13] *Sura Al-Mulk: Aya Number 19*
- [14] *Sura Al-Ahzaab: Aya 43*
- [15] This Athar is documented in Mu'jam Al-Tabarni from the narration of Anas bin malik. Al-Munthiri said its Isnaad is Jaiyyed [good].
- [16] *Al-Ahzaab: Aya 43*
- [17] *Sura Al-Tawbah: Aya 117*
- [18] *Sura Al-Infitaar: Ayaat 17-19*
- [19] *Sura An-Nur: Aya 25*
- [20] Usool: Fundamentals on which rules and interpretations are based on.
- [21] An established rule in Usool that is used generally: as a concept that implements that when a meaning is established then it negates other opposite meanings
- [22] *Sura Al-Baqara: Aya 21*
- [23] *Sura Al-Baqara: Aya 22*
- [24] *Sura Al-Nahl: Aya 36*
- [25] *Sura Al-Baqara: Aya 256*
- [26] *Sura Al-Zukhruf: Ayaat 26-27*
- [27] *Sura Hud: Aya 123*
- [28] *Sura Al-Tawbah: Aya 129*
- [29] *Sura Al-Muzzamil: Aya 9*
- [30] *Sura Al-Mulk: Aya 29*
- [31] *Sura Al-Nisaa: Aya 69*
- [32] *Sura Al-Mai'da: Aya 75*
- [33] It is one in which the singular form of the word remains intact with some addition at the end. This form is used to describe males in form of plural.
- [34] *Sura Al-Tahreem: Aya 12*
- [35] *Sura Yusuf: Aya 29*
- [36] *Sura Al-Naml: Aya 43*
- [37] *Sura Al-Ahzaab: Aya 35*
- [38] *Sura Al-Nour: 30-31*
- [38] *Sura Al-Nour: 30-31*
- [39] This Hadeeth is documented in Musnad Ahmad: Hadeeth Number 19400 and Sahih Ibn Habbab: Hadeeth Number 7206 and Al-Mu'jam Al-Kabeer: Hadeeth Number 237.

[40]Sura Al-Baqara: Ayaa 90

[41]Sura al-Mai'da: Ayaa 60

[42]Sura Al-A'raaf: Ayaa 152

[43]Sura Al-Mai'da: Ayaa 77

[44]Saheeh Bukhari: Hadeeth Number 4370 and Sunan Abu Dawd: 1458, Sunan Al-Nisaie: 913, Malik's Muwatta: 186, Sunan Al-Darmi: 1492, Musnad Ahmad: 15768 and others.

[45]Saheeh Muslim: 395, Sunan Abu Dawd: 821, Sunan Al-Tirmithi: 2953, Sunan Al-Nisaie: 909, Musnad Ahmad: 7823

[46]Saheeh Bukhari: Hadeeth Number 4721, Saheeh Muslim: 2201 and Musnad Ahmad: 11804

[47]Saheeh Muslim: 395, Sunan Abu Dawd: 821, Sunan Al-Tirmithi: 2953, Sunan Al-Nisaie: 909, Musnad Ahmad: 7823