1. In the Name of Allâh, the Most Gracious, the Most Merciful.

2. All praise and thanks are Allâh’s, the Lord[1] of the ‘Âlâmîn (mankind, jinn and all that exists).[2]

3. The Most Gracious, the Most Merciful.

4. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)

5. You (Alone) we worship, and You (Alone) we ask for help (for each and everything).

6. Guide us to the Straight Way.[3]

7. The Way of those on whom You have bestowed Your Grace[4], not (the way) of those who earned Your Anger (i.e.

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[1] (V.1:2) Lord: The actual word used in the Qur’ân is Rabb. There is no proper equivalent for Rabb in English language. It means the One and the Only Lord for all the universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security. Rabb is also one of the Names of Allâh. We have used the word “Lord” as the nearest to Rabb. All occurrences of “Lord” in the interpretation of the meanings of the Noble Qur’ân actually mean Rabb and should be understood as such.

[2] (V.1:2) Narrated Abu Sa‘îd bin Al-Mu‘alla: While I was praying in the mosque, Allâh’s Messenger ﷺ called me but I did not respond to him. Later I said, “O Allâh’s Messenger, I was praying.” He said, “Didn’t Allâh say — Answer Allâh (by obeying Him) and His Messenger when he calls you.” (V. 8:24). He then said to me, “I will teach you a Sûrah which is the greatest Sûrah in the Qur’ân, before you leave the mosque.” Then he got hold of my hand, and when he intended to leave (the mosque), I said to him, “Didn’t you say to me, “I will teach you a Sûrah which is the greatest Sûrah in the Qur’ân?” He said, “Al-Hamdu lillâhi Rabbi-‘âlâmîn [i.e. all praise and thanks are Allâh’s, the Lord of the ‘Âlâmîn (mankind, jinn and all that exists)], Sûrat Al-Fâtiha which is As-Sâb’ Al-Mathâni (i.e. the seven repeatedly recited Verses) and the Grand Qur’ân which has been given to me.” (Sâhîh Al-Bukhârî. Vol.6, Hadîth No.1).

[3] (V.1:6) Guidance is of two kinds:
   a) Guidance of Ta’wîl which is totally from Allâh, i.e. Allâh opens one’s heart to receive the truth (from disbelief to Belief in Islâmic Monotheism).
   b) Guidance of Irshâd i.e. through preaching by Allâh’s Messengers and the pious preachers who preach the truth i.e. Islâmic Monotheism.

[4] (V.1:7) i.e. the way of the Prophets, the Siddîqûn (i.e. those followers of the
those whose intentions are perverted: they know the Truth, yet do not follow it), nor of those who went astray (i.e. those who have lost the (true) knowledge, so they wander in error, and are not guided to the Truth).\[1\], [2], [3]

Prophet, who were first and foremost to believe in him, like Abu Bakr As-Siddiq), the martyrs and the righteous, [as Allāh said: “And whoso obeys Allāh and the Messenger (Muhammad صلى الله عليه وسلم), then they will be in the company of those on whom Allāh has bestowed His Grace, of the Prophets, the Siddiqīm, the martyrs, and the righteous. And how excellent these companions are!” (V.4:69)].


Narrated ‘Abdullah bin ‘Umar : The Prophet صلى الله عليه وسلم met Zaid bin ‘Amr bin Nufail in the bottom of (the valley of) Baldah before the descent of any Divine revelation to the Prophet صلى الله عليه وسلم. A meal was presented to the Prophet صلى الله عليه وسلم but he refused to eat from it. (Then it was presented to Zaid) who said, “I do not eat anything which you slaughter on your Nusub* in the name of your idols etc. I eat only those (animals meat) on which Allāh’s Name has been mentioned at the time of (their) slaughtering.” Zaid bin ‘Amr used to criticise the way Quraish used to slaughter their animals and used to say, “Allāh has created the sheep and He has sent the water for it from the sky, and He has grown the grass for it from the earth; yet you slaughter it in others than the Name of Allāh.” He used to say so, for he rejected that practice and considered it as something abominable.

* Nusub: See the glossary.

Narrated Ibn ‘Umar : Zaid bin ‘Amr bin Nufail went to Shām (the region comprising Syria, Lebanon, Palestine and Jordan), enquiring about a true religion to follow.

He met a Jewish religious scholar and asked him about their religion. He said, “I intend to embrace your religion, so tell me something about it.” The Jew said, “You will not embrace our religion unless you receive your share of Allāh’s Anger.” Zaid said, “I do not run except from Allāh’s Anger, and I will never bear a bit of it if I have the power to avoid it. Can you tell me of some other religion?” He said, “I do not know any other religion except Hanifī (Islāmic Monotheism): Zaid enquired, “What is Hanifī?” He said, “Hanifī is the religion of (the Prophet) Abraham صلى الله عليه وسلم, he was neither a Jew nor a Christian, and he used to worship none but Allāh (Alone) — Islāmic Monotheism.” Then Zaid went out and met a Christian religious scholar and told him the same (as before). The Christian said, “You will not embrace our religion unless you get a share of Allāh’s Curse.” Zaid replied, “I do not run except from Allāh’s Curse, and I will never bear any of Allāh’s Curse and His Anger if I have the power to avoid them. Will you tell me of some other religion?” He replied, “I do not know any other religion except Hanifī (Islāmic Monotheism).” Zaid enquired, “What is Hanifī?” He replied “Hanifī is the religion of (the Prophet) Abraham صلى الله عليه وسلم, he was neither a Jew nor a Christian, and he used to worship none but Allāh (Alone) — Islāmic Monotheism.” When Zaid heard their statement about (the religion of) Abraham, he left that place, and when he came out, he raised both his hands and said, “O Allāh! I make You my Witness that I am on the religion of Abraham”.

Narrated Asmā’ bint Abī Bakr رضي الله عنها : I saw Zaid bin ‘Amr bin Nufail standing with his back against the Ka’bah and saying, “O people of Quraish! By Allāh, none amongst you is on the religion of Abraham except me.” She added: He (Zaid) used to
preserve the lives of little girls; if somebody wanted to kill his daughter he would say to him, “Do not kill her for I will feed her on your behalf.” So he would take her, and when she grew up nicely, he would say to her father, ‘Now if you will (wish), I will give her to you, and if you will (wish), I will feed her on your behalf.” (Sahih Al-Bukhari, Vol.5, Hadith No.169).


[2] (V. 1:7) Narrated Abu Hurairah رضي الله عنه صلی الله ﷺ عليه وسلم : Allāh’s Messenger صلی الله ﷺ عليه وسلم said, “When the Imam says :Ghairil-maghābi ‘alaihim wālad-dāllīn [i.e. not the way of those who earned Your Anger, nor the way of those who went astray (1:7)], then you must say, Āmīn, for if one’s utterance of Āmīn coincides with that of the angels, then his past sins will be forgiven.” (Sahih Al-Bukhari, Vol.6, Hadith No.2).