

Analytical Study of Imam Shami's Tafseeri Points to Quote Surat Al-Fattiha in Sublul Huda

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ABSTRACT:

Imam Abdullah Muhammad bin Yusuf Shami RA (942 h) was one of the most important personalities in the history of Islam. He wrote many books in Islamic points of view. One of the most important and significant his book belongs to Seerah of Muhammad PBUH, which is in fourteen volumes. In that book, Imam Shami RA wrote many verses of the Holy Quran to describe Seerah of Holy Prophet PBUH. We added verses of Surat Al Fatiha in this article that are used in Imam Shami's book (Sublul Huda Wal Rashad fi Seerat-e-Khair-e-Ebad) to know his Tafseeri points. He often wrote one verse of the Holy Quran at different places and chapters of Sublul Huda, and he got different meanings and concepts from that verse to narrate Seerah al Nabwya (pbuh) in Sublul Huda. In this article, it is analyzed the tafseeri points of Imam Sham with other mufassirin to get meanings from verses. What is the different way of Imam Shami to describes Seerat-ul-Nabi (pbuh) and what are the findings of tafseeri points discussed in Sublul Huda.

Keywords: Imam Shami, Sublul Huda, Surat al Fateha, Tafseeri Points, Seerah.

Introduction of Author:

“Imam Shami's name is Muhammad Bin Yousaf (942 h). His grandfather's name is Ali and his great grand father's name is Yousaf. Thus, grandfather's name and great grandfather's name is the same. “Title”, Shamas-ud-Deen; the patronymic name is Abu Abdullah and association is Al-Salehi, Al-Dameshqi, Al-Shami, Al-Shafi, Al-Qaderi, and Al-Misri. The most famous association is Shammi. The renowned historian, dignified writer of the Holy Prophet's (PBUH) autobiography, the distinguished narrator of the Ahadith; was born in satellite town “Al-Salehat ” of an ancient city; the Damascus; the Syrian capital”¹. It is said that in ancient times, it was known as “Riyatul-Nakhal and Qaryat-ul-Jabal”. This place is one of the sacred and blessed places of mountain “Qaseeyoon”. There are Prophets' and many saints' graves, near this mountain. There is also an aria of Syedna Ibrahim Prophet's birth ².

Introduction of Book:

Basically, Subul-Hudda is a book of Seerat ul Nabi. Its full name is Sublul Huda wal Rashad fi Seerat e Khair e Ebad “سبل الهدى والرشاد في سيرة خير العباد ﷺ”. It is famous as “Seerat-e- Shami”. Imam Shami has written/composed it after studying one thousand books. Its author's name is known as “Muhammad Bin Yousaf Bin Ali Bin Yousaf, Title, Shamas-ud-Deen; the patronymic name is Abu Abdullah and association is Al-

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Salehi, Al-Dameshqi, Al-Shami, Al-Shafi, Al-Qaderi, and Al-Misri. The most famous association is Shammi. The detail is mentioned below;

Name of the book is “سبيل الهدى والرشاد في سيرة خير عباد الله ﷺ”, Researched by Al-Sheikh Adil Ahmed Abdul Maujood RA, Al-Sheikh Ali Muhammad Mauwaz. Total volumes of the book are fourteen, Caligraphy on average 29 lines per page and 60 words per line. Date of Publication details as first published in 1414, Hijri/ 1993 to 1418, Hijri/1998, Publishers is Dar-ul-Kutabb Al-Ilmiya, Beirut, Lebanon.

Hand Written Scripts/Scriptures/Books, which have been mentioned in the preface of Al-Tahqeeq of Seerat-e-Shami; Volume 1 and about these places it has also been pointed out that some publishers and researchers have been benefitted; while they were researching upon the text of the handwritten book's information about these places is given below;

1. Maahad Al-Makhtootaat Al-Arabia Al-Cairo-Here only the fourth; the last part of the book is present.
2. Dar-ul-Kutab Al-Egyptian, Maktaba Mustafa Fazal- This handwritten book has consisted of a third and fourth part.
3. Dar-ul-Kutab Al-Egyptian, Maktaba al-Taemooriya
4. Dar-ul-Kutab Al-Egyptian, Maktaba Talatt- these prescriptions consist of 3 parts.
5. Dar-ul-Kutab Al-Egyptian, this prescription consists of different parts.
6. Dar-ul-Kutab Al-Egyptian, this prescription also consists of different parts.
7. On the sidelines of the preface of the Seerat Ibne Hashaam explanation of two scripts of Subul-Huda has been presented in these words; two handwritten scripts of SubulHuda are available in DarulKutab AlEgyptian and of these two ones is consisted of 4 parts and of second only two-part are available and these are 3rd and 5th.³

In this article, the study of the narration that Imam has made in connection with the verses of Surah Fatiha is included. Imam Shami has brought some verses of the Surah Al-Fatiha in his book. We have also presented in some places comparative interpretations of other commentators. And to describe Imam Shami as a narrator, and there is also a subtle difference between explaining the meaning of others, is made it a part of this article.

Begin in the name of Allah, the Beneficent, and the Merciful.⁴ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

Imam Abdullah bin Yusuf Shami RA (942 h) brings this verse at two places in his book “Sublul Huda”:

1. At first place, Allama Abdullah bin Yusuf Shami describes this verse in his book of Seerah “Sublul Huda”, and brings it under the chapter on one of the important aspects of the sermon regarding compulsory meters (Fraiz).

"أب رسول الله ﷺ كان إذا افتتح الصلاة يبدأ بيسم الله الرحمن الرحيم" وعن ابن عمر رضي الله تعالى عنهما أن

رسول الله ﷺ كان إذا افتتح الصلاة يبدأ بيسم الله الرحمن الرحيم."

When the Messenger of Allah (PBUH) started praying, he used to Bismillah.⁵ This same hadeeth is narrated by Ibn 'Umar (May Allah be pleased with him).⁶

Imam Shami (may Allah have mercy on him) narrated the Seerah of the Holy Prophet that He used to read Bismillah at the beginning of the prayer, and in every rak'ah.

2. In another place, Al-Shami has brought this verse in the chapter on the recitation of the Qur'an with tajweed from the chapters regarding the etiquette the recitation of the Holy Qur'an. And every verse is mentioned here in separate recitation and counting, and this is also explained that "Bismillah" is the verse of the Surat Fateha.

«عن أمر سلمة رضي الله تعالى عنها قالت: كان رسول الله صلى الله عليه وسلم «إذا قرأ مالك يوم الدين، إِيَّاكَ تَعْبُدُ وَإِيَّاكَ تَسْتَعِينُ، اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ، صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ فَطَقَعَهَا آيَةَ آيَةٍ وَعَدَهَا عَدَّ

الأعراب، وعد (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) آيَةً وَلَمْ يَعِدْ عَلَيْهِمْ يَقْطَعُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ»

It is narrated from Hazrat Umm e Salima RA, when the Messenger of Allah (peace be upon him) recited it: «مَالِكِ يَوْمَ الدِّينِ، إِيَّاكَ تَعْبُدُ وَإِيَّاكَ تَسْتَعِينُ، اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ، صِرَاطَ الَّذِينَ أَنْعَمْتَ

“ مَالِكِ يَوْمَ الدِّينِ، إِيَّاكَ تَعْبُدُ وَإِيَّاكَ تَسْتَعِينُ، اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ، صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ”

He used to read one verse and count it on His fingers, counted the verse "بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ" and did not count the verse (عليهم). He used to recite the "الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ" separate and "بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ" recite separate.⁷

Al-Shami told us hereafter deriving from the Seerah of Holy Prophet PBUH that when He recited it, he used to read each verse one by one and lengthen it and that also told about Bismillah is the regular verse of Surah Al-Fatihah.

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

All praise is for Allah who is the Lord of all the worlds.⁸

Imam Abdullah bin Yusuf Shami RA (942 h) brings this verse at four different places and chapters in his book “Sublul Huda”:

1. At the first place, Al-Shami brings this verse in the chapter in which Surah Fatiha is mentioned as beginning with Praise be to Allah (الحمد لله) from the chapters on the important aspects of the compulsory prayer. Bismillah is proven both ways quietly and loudly (جهر and سرا). And when standing in the second Rakat, He would also recite the recitation of the Qur'an with the words Praise be to Allah (الحمد لله):

«عن عائشة رضي الله تعالى عنها قالت: «كان رسول الله ﷺ يفتتح القراءة بالحمد لله رب العالمين» روى مسلم عن

أبي هريرة رضي الله عنه «أن رسول الله ﷺ كان إذا نهض من الركعة الثانية افتتح القراءة بالحمد لله رب العالمين، ولم يركب».

It is narrated from Sayeda Aisha RA (), He used to recite the recitation with al-Hamdullah Rabbal al-Amin.⁹ Imam Muslim narrates from Abu Hurairah that when the Messenger of Allah (PBUH) was standing for the second Rakat, He would start with Alhamdulillah and would not remain silent.¹⁰

Imam says that Bismillah used to read both loud and soft (both ways used). It is intended to say that whenever reciting the Qur'an in prayer, He would recite it from Alhamdulillah.

2. At the 2nd place, Allama Shami described this verse under the chapter on rain,

two sermons for rain, and the prayer without azan and iqama from the chapters of the Seerah regarding raining. People complained of famine, as a result, the prayer of rain is offered and He addressed the sermon before prayer (salat).

"عن عائشة رضي الله تعالى عنها، قالت: شكا الناس إلى رسول الله ﷺ قحوط المطر، فأمر بمنبر فوضع له بالمصلى، ووعد الناس يوماً يخرجون فيه، فخرج حين بدا حاجب الشمس، فقعد على المنبر، فكبر وحمد الله تعالى فقال: إنكم شكوتهم جذب دياركم، واستشخار المطر عن إبان زمانه عنكم، وقد أمركم الله أن تدعوه، ووعدكم أن يستجيب لكم، ثم قال: «الحمد لله رب العالمين الرحمن الرحيم. ملك يوم الدين، لا إله إلا الله يفعل الله ما يريد، اللهم أنت الله لا إله إلا أنت، أنت الغني ونحن الفقراء، أنزل علينا الغيث، واجعل ما أنزلت لنا قوة وبلاغاً إلى حين» ثم رفع يديه فلم يزل في الرفع حتى بدا بياض إبطيه ثم حول إلى الناس ظهره وقلب أو حل رداءه، وهو رافع يديه، ثم أقبل على الناس، ونزل فصلى ركعتين"

Sayyada Ayesha narrates that people complained to the Holy Prophet that there is no rain. So He ordered to place of the stage. I have placed a stage in Eid-gah. It was fixed a day for people. The day, they set out, when the flames of the sun appeared. The Holy Prophet PBUH came out, sited on stage and said Allah o Akber, praised to Allah. You have complained about the famine in your cities and told about the absence of rain. And Allah has commanded you to ask Him. He has promised that He will accept your request and then praised to Allah with these words:

"الحمد لله رب العالمين الرحمن الرحيم ملك يوم الدين، لا إله إلا الله -- وبلاغاً إلى حين"

Then raise his hands - until the whiteness of His armpits began to appear. He turned His sheet over to the Companions, Keep His hands high, then intend towards the people and prayed two Rak'ats).¹¹

3. At the 3rd place, In the third place, Allama Shami mentioned this verse in the chapter of Seerah of Holy Prophet PBUH regarding the recitation of the Holy Quran From the chapters on the etiquette of recitation of the Qur'an, reading with tajweed doing a long voice.

"عن قتادة رحمه الله تعالى قال: «سئل أنس بن مالك رضي الله تعالى عنه كيف كانت قراءة رسول الله ﷺ؟ قال: يمدّ

مدًا. ثم قال: «بسم الله الرحمن الرحيم» يمدّ بسم الله، ويمد بالرحمن، ويمد بالرحيم» رواه عبد بن حميد، وعبد الرزاق وابن المنذر وابن نصر، عن قتادة قال: بلغنا أن عامة قراءة رسول الله صلى الله عليه وسلم المدّ"

This is the statement of Qatadah RA, It is asked by Anas RA, what was the method of the Prophet to recite the Qur'an? He said that he used to read words lengthy and then recited Bismillah al Rehman al-Rahim, Bismillah read lengthy, read al-Rahman and al-Rahim also lengthy.¹² And Ibn e Hameed, Abdul Razzaq, Ibn e Munjirah and Ibn e Nasr have quoted from Qatadah, we have reached this point, ordinary recitation of The Prophet PBUH was also long.¹³

In both these places, Imam Sha'ami mentions the recitation of the Holy Prophet (pbuh) under this verse. And he told us the manner and quality of the Holy Prophet's prayer PBUH.

4. At the 4th place, Imam Sha'ami interprets the "Aalamin" as saying:

"العالمون شامل للملائكة كما هو شامل للإنس والجن، وقد أجمع المفسرون على أن قوله تعالى: الْحَمْدُ لِلَّهِ رَبِّ

الْعَالَمِينَ شامل للهؤلاء الثلاثة"

The universe includes angels like humans and jinn. There is a consensus of all commentators on this statement, that all three (angels, human and jinn) are including in al-Alamin¹⁴. While Imam ibn Jarir Tabari (310 h) did the commentary an 'Al-Aalamin' like this:

"وَالْعَالَمُ اسْمٌ لِأَصْنَافِ الْأُمَمِ، وَكُلُّ صِنْفٍ مِنْهَا عَالَمٌ، وَأَهْلُ كُلِّ قَرْنٍ مِنْ كُلِّ صِنْفٍ مِنْهَا عَالَمٌ ذَلِكَ الْقَرْنُ وَذَلِكَ

الزَّمَانُ، فَأَلَيْنَسُ عَالَمٌ وَكُلُّ أَهْلِ زَمَانٍ مِنْهُمْ عَالَمٌ ذَلِكَ الزَّمَانُ. وَالْجِنُّ عَالَمٌ، وَكَذَلِكَ سَائِرُ أَجْنَاسِ الْخَلْقِ، كُلُّ جِنْسٍ مِنْهَا

عَالَمٌ زَمَانِيهِ. وَذَلِكَ جُمُوعٌ فَعِيلٌ: عَالَمُونَ، وَوَاحِدُهُ جَمْعٌ يَكُونُ عَالَمٌ"

Types of creatures called the universe, each type of creature is a universe, a kind of people in every era is called the universe of this time, human beings are a universe, and the people of every era are its universe, a world of jinn, as well as every kind of creature, is the universe of its time. This is why the word (عالمون) is used plural; the universe (عالم) also gives the meaning of the plural.¹⁵

Allah (SWT) is the One who fulfills all the needs of the angels, jinns and human beings. Everybody is a universe, and every gender is a different universe since Allah meets the necessities of every kind of creature, therefore, all praises are due to Allah, therefore Allah (SWT) says alhamdulillah e Rabb el Almin.

﴿مَالِكِ يَوْمِ الدِّينِ﴾

The owner of the Day of Judgment.¹⁶

Al-Shami brought this verse in miscellaneous etiquette of jihad is covered by chapter from the chapters on Seerah's view of jihad. There is mention of helping weak Muslims during the war and praying on this occasion for them with the words مالك يوم الدين. اياك نعبد and اياك نستعين "To pray with words, the enemies of the Muslims were falling after being dead.

"عن أبي طلحة رضي الله تعالى عنه قال كنا مع رسول الله ﷺ في غزاة، فلقى العدو فسمعته يقول: يا مالك يوم الدين اياك

نعبد و اياك نستعين، قال: فلقد رأيت الرجال تصرع تضربها الملائكة من بين أيديها ومن خلفها"

Abu Talha said, "We were in a Ghazwa with the Prophet PBUH, I heard that HE said "يا مالك يوم الدين، اياك نعبد و اياك نستعين", I saw the people were falling after being dead. The angels were hitting them from the front and behind.¹⁷

﴿اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾¹⁸ Guide us to the straight path.

Imam Abdullah bin Yusuf Shami RA describes this verse at two different places and chapters in his book "Sublul Huda":

1. In the first place, Al-Shami describes this verse at this place in the chapter of the Prophet's name and its explanation. The purpose of point out here in his Seerah

book is to inform us of the meaning of the Holy Prophet's name (Straight Path) "Al Serat al Mustaqim" PBUH.

«الصرات المستقيم» قال أبو العالية: هو رسول الله ﷺ. رواه عبد بن حميد وابن جرير وابن أبي حاتم عن ابن عباس، وسمي به ﷺ لأنه الطريق الموصل إليه. والصرات: الطريق وقيل: الواضح. وقيل: السوي، والسين لغة فيه والمستقيم: القيّم الواضح الذي لا عوج فيه"

Abul-ul-Aaliyah says that the word "Al Serat al-Mushtaqim" refers to the Prophet Karim PBUH. This view has been narrated by Abdul bin Hameed, Ibn e Jarir and Ibn e Abi Hatim, and Abdullah bin Abbas state, The Prophet (peace be upon him) has been called "straight path" (صرات مستقيم) because it is the path accessor to the Holy Prophet PBUH. Imam Hakim narrated it and said it was right. And Al-Shami RA has mentioned here the different sayings in the interpretation of Al - Seraat: 1. path, 2. Open way, 3. The straight path and he was read the "صراط" instead of "سراط". And al-Mushtaqim: A path which is straight and clear, with no crookedness.¹⁹

2. In the 2nd place, Al-Shami describes this verse at another place, in the chapter of the Prophet's name and its explanation. The purpose of describing here is to inform the meaning of the Holy Prophet's name "al Mustaqim" PBUH.

«المستقيم»: اسر فاعل من الاستقامة وستأتي وأصله مستقوم نقلت حركة الواو إلى ما قبلها ثم قلبت ياء، وهو الذي لا عوج فيه ينقصه، أو السالك الطريق المستقيم وهي طريق الحق فلا يحول عنها وقد مرّ عن الحسن وأبي العالية أن الصراط المستقيم في قوله تعالى: اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ سيدنا محمد ﷺ قال تعالى: فَاسْتَقِمْ كَمَا أُمِرْتَ أي استقم استقامةً مثل الاستقامة التي أمرت بها على جادة الحق غير عادل عنها، أي دوام على ذلك".

The Al- Mustaqem is the root of the noun istaqama, and this was actually Mastaqoom direct transmitting the movement of the wow and then replacing the wow with yaa, and this means a way in which there is no oblique or rotation. This meant to the straight path, which is the path of truth and it cannot be left, and this discussion has already been done. By Hasan Basri and Abul Aaliyah, the meaning of (اهْدِنَا الصِّرَاطَ)

«المُسْتَقِيمِ» is the Holy Prophet Mohammad PBUH. Allah Almighty's saying "فَاسْتَقِمْ كَمَا أُمِرْتَ" is the Holy Prophet Mohammad PBUH. Allah Almighty's saying "فَاسْتَقِمْ كَمَا أُمِرْتَ": Make the determination that you are commanded to stand in the way of truth, never leave it and remain forever.²⁰

Respected teacher Abu al-Qasim al-Qashairi (75 h) says:

"الاستقامة درجة بها كمال الأمور وتمامها. وبلوغها حصول الخيرات ونظامها، وأول مدارجها: التقويم وهو تأديب

النفس، ثم الاستقامة وهي تقرب الأسرار"

Persistence is the degree to which matters reach the perfectionist end. At this stage, the pursuit of goodness is achieved, and the first level is the self-training, followed by the status of perseverance, and it is almost achieved closeness of mystery.²¹

Abu Abdullah Zurkani RA (1122 h) writes that:

"الاستقامة الخروج من المحمودات ومفارقة الرسوم والعادات والقيام بين يدي الحق على قدم الصدق"

And according to one view, persistence: Leaving famous worldly things and rituals, it is named strongly to be tossed to the right path.²²

Imam Ibn Jarir al-Tabari (310 h) says: In view, the best interpretation of this verse is as blow:

"أعني: (اهدنا الصراط المستقيم). أن يكونا معنيًا به: وَفَقْنَا لِلثَّبَاتِ عَلَى مَا ارْتَضَيْتَهُ وَوَفَّقْتَ لَهُ مَنْ أَنْعَمْتَ عَلَيْهِ مِنْ عِبَادِكَ، مِنْ قَوْلٍ وَعَمَلٍ، وَذَلِكَ هُوَ الصِّرَاطُ الْمُسْتَقِيمُ. لِأَنَّ مِنْ وَفَّقَ لِمَا وَفَّقَ لَهُ مِنْ أَنْعَمَ اللَّهُ عَلَيْهِ مِنَ النَّبِيِّينَ وَالصَّادِقِينَ وَالشَّهَدَاءِ، فَقَدْ وَفَّقَ لِلْإِسْلَامِ، وَتَصَدِيقِ الرَّسُولِ، وَالتَّمَسُّكِ بِالْكِتَابِ، وَالْعَمَلِ بِمَا أَمَرَ اللَّهُ بِهِ، وَالْإِنْجَارَ عَمَّا رَجَرَهُ عَنْهُ، وَاتِّبَاعِ مَنْهَجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَمَنْهَاجِ أَبِي بَكْرٍ وَعُمَرَ وَعِثْمَانَ وَعَلِيٍّ. وَكُلِّ عَبْدٍ لِلَّهِ صَالِحٍ، وَكُلِّ ذَلِكَ مِنَ الصِّرَاطِ الْمُسْتَقِيمِ"

The best explanation of اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ is, May Allah, grant us steadfast guidance on our path of choice and you have honored your award-winning servants with this reward, their viewpoint is in accordance with that, and this is the straightforward way. Therefore, the one who received the support of like the award-winning prophets and the martyrs, got the right path to practice religion. Confirmation of the Messengers, Relationship to the Holy Qur'an and Obedience to Allah, And following the mission of the Prophet PBUH, Abu Bakr RA, and Umar RA, and the way of every good man is called straight path.²³

﴿صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾

The path of those whom Allah has rewarded them, not the way of those who have been wroth and not of those who have gone astray.²⁴

Imam Abdullah bin Yusuf Shami RA describes this verse at two defferent places and chapters in his book "Sublul Huda":

1. Allama Shami describes this part of the verse out in this chapter from the chapters on the rights of the Ummah of the Holy Prophet, mentioning your obedience to Holy Prophet PBUH and is said to be adopted His way of life. And the reason for being blessed by Allah Almighty a general is also called the follower of the Sunnah.

"قال سهل بن عبد الله التستري في تفسير قوله تعالى صراط الذين أنعمت عليهم قال: بمتابعة سنته ﷺ"

Sohail bin Abdullah Tastari RA says the explanation of this verse, He received this award because of His obeying and following the Sunnah of the Holy Prophet PBUH).²⁵

Imam Ibn Jarir al-Tabari says about this verse (صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ):

"إِبَانَةٌ عَنِ الصِّرَاطِ الْمُسْتَقِيمِ، أَيُّ الصِّرَاطِ هُوَ؟ إِذْ كَانَ كُلُّ طَرِيقٍ مِنْ طَرِيقِ الْحَقِّ صِرَاطًا مُسْتَقِيمًا. فَقِيلَ لِمُحَمَّدٍ ﷺ: قُلْ يَا مُحَمَّدُ: اِهْدِنَا يَا رَبَّنَا الصِّرَاطَ الْمُسْتَقِيمَ، صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ، بِطَاعَتِكَ وَعِبَادَتِكَ، مِنْ مَلَائِكَتِكَ وَأَنْبِيَائِكَ وَالصَّادِقِينَ وَالشَّهَدَاءِ وَالصَّالِحِينَ وَذَلِكَ نَظِيرُ مَا قَالَ رَبَّنَا جَلَّ ثَنَاؤُهُ فِي تَنْزِيلِهِ: (وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَقِيْدًا وَإِذًا لَأَخْتَبْتَنَاهُمْ مِنْ لَدُنَّا أَجْرًا عَظِيمًا وَاهْتَدَيْنَاهُمْ صِرَاطًا مُسْتَقِيمًا وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصَّادِقِينَ

وَالشُّهَدَاءِ وَالصَّالِحِينَ)"

This is actually an explanation of a straightforward path, which is the way? While all the right paths are straightforward, The Prophet (peace and blessings of Allah be upon him) commanded, ask Allah to guide us to the way of the rewarded people, whom you have promised your obedience (and this privilege) bestows to angels, prophets, saints, martyrs, and the righteous. And similarly, the interpretation of Allaah exists in another place in the Quran "And if the people (of the people) act according to the admonition, it will be better for them, We would reward them and allow them to go straight, And whoever obeys Allah and His Messenger (blessings and peace be upon him) will be blessed with the rewarding people, the Prophets, the Siddiqins, the martyrs and the righteous.²⁶

Allama Ibn Kathir (774 h) in the interpretation of this verse describes the sayings of Ibn Zayd and others.

"وَقَالَ أَبُو جَعْفَرٍ عَنِ الرَّبِيعِ بْنِ أَنَسٍ: {صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ} قَالَ: هُمُ النَّبِيُّونَ. وَقَالَ ابْنُ جُرَيْجٍ. عَنِ ابْنِ عَبَّاسٍ هُمُ الْمُؤْمِنُونَ. وَكَذَا قَالَ مُجَاهِدٌ. وَقَالَ وَكَيْعٌ: "هُمُ الْمُسْلِمُونَ" قَالَ عَبْدُ الرَّحْمَنِ بْنُ زَيْدِ بْنِ أَسْلَمَ: "هُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَنْ مَعَهُ"

Abu Jafar narrates from Rabi ibn Anas عَلَيْهِمُ السَّلَامُ means the Prophets, while Ibn Jirajah quotes from Ibn 'Abbas that means is a believer, and so Mujahid says that the Wak'i said its meant Muslims.²⁷ Abdurrahman ibn Zaid ibn Aslam says: "The Prophet (pbuh) "صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ" means to the Prophet (pbuh) and his companions).²⁸

2. Allama -Shami RA brings this verse in the chapter on the important aspects of the Seerah of Prophet PBUH from the chapters of Prayer Farz in which there is a statement praying with the Surah Al-Fatiha and saying Amin aloud. There are alpha words in different hadiths like lengthen and aloud his voices (رفعه بهاصوته and مد بهاصوته) etc.

"عن أبي هريرة رضي الله تعالى عنه قال: قال رسول الله ﷺ إذا تلا «غير المغضوب عليهم ولا الضالين» قال: «آمين» حتى يسمعه من يليه من الصف الأول، زاد أبو داود وابن ماجه، «فيرتج بها المسجد»

It is narrated from Abu Hurairah, The Messenger of Allah (PBUH) Said when غير»

«غير المغضوب عليهم ولا الضالين» Amen, Even the first row listened. Abu Dawood and Ibn Majah added that the mosque was echoing.²⁹

Accurate straight, straightforward and clear way, and there have been called straight-away to the Prophet Muhammad PBUH, Abu Bakar, and Umar RA. Because they can not find this way without keeping their model of life. In this case, the accurate way cannot be left. In the same way that the Prophet PBUH, Abu Bakr Umar RA cannot be left out. Then Allah Almighty's winners are prophets, Siddiqins, martyrs, and the righteous, their behavior and the character are precisely according to straightway. And that is the source and quality of success and salvation. And its reputation is due to the obeying of the Holy Prophet PBUH, and so got the order from Shariah to obey and

follow Him. Leaving the way of Holy Prophet PBUH is the reason and source of the distance and failure. Seekers of success and salvation will have to follow the path of success. On the other hand, Imam Shami has mentioned the meaning of the narration that the reward is given due to following the Prophet. And all the meanings are understood in it. Because whoever will follow the Prophet Mohammad PBUH, he will also be a true believer, he will be a Muslim and will also be on the methods of the prophet PBUH.

Conclusion:

Imam Shami RA is the one important scholar who wrote many books. His main book is on Seerah Al-Nabwiah titled “Sublul Huda” which contains 14 volumes. In his book, he narrates Seerah Al-Nabwiah in different ways. He quotes the Holy verses of the Quran to Narrate the life of Mohammad PBUH. He brings one verse at different places to attain the different meanings narrating Seerah al-Nabi PBUH. So, we observed during the study of surat al-Fateha that he described the first verse Bismillah at two times, the 2nd verse four times, the 4th verse one time, 6th verse two times and the last verse also described two times. He narrates different meaning describing the versed of the Holy Quran in different chapters and volumes. He did not discuss the verse 3rd and 5th in the whole book (Sublul Huda). Imam Shami RA also gives the arguments with Hadtids and quotations of other Imams and Scholars. We can understand his methodology that is used in his book Sublul Huda narrating Seerah Al-Nabwiah.

Source and Base:

¹Al-Zarkali, Khair ud Din bin Mahmood bin Muhammad bin Ali (1396 h), Al-Ilaam, (Beirut: Dar ul Ilm, 2002), Vol. 07, P.155 .

²Al-Basari, Abu al-Fida Ismail bin Umer (774 h), Qasas ul Ambia, (Qaira: Matbat Dar ul Talif, 1968), Vol. 01, P. 168.

³Hafiz, Prof Muaz, Imam Shami and Sublul Huda’s introduction and his methodology, Fikr o Nazar, Islamic University Islamabad, Vol. 44, issue 02, P. 67

⁴Al-Quran, Surat al-Fateha 01:01

⁵Al-Dar Qutni, Al-Baghdadi, Abu al-Hassan, Ali bin Umer bin Ahmad, Sunna Al-Dar Qutni, (Beruit: Mowassa al Risala, 2004), Chap: *وَجُوبُ قِرَاءَةِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ* --التم, Hadith no. 1165.

⁶Al-Shami, Muhammad bin Yosef, Sublul Huda, (Beruit: Dar ul Kutab al Ilmia ,1993), Vol. 08, P. 117.

⁷Al-Dar Qutni, Hadith no. 1175 / Al-Shami, Vol. 08, P. 498

⁸Surat Al-Fateha 01:02

⁹Al-Qushairi, Al-Naisaburi, Abu al-Hassan, Muslim bin Hajjaj (256 h), Al-Sahe al-Muslim, (Beruit: Darul Ahya al Turath, 1424 h.), Chap: *بَابُ مَا يَجْمَعُ صِفَةَ الصَّلَاةِ وَمَا يُفْتَتِحُ بِهِ وَيُخْتَمَرُ بِهِ* --التم, Hadith no. 498 / Al-Sajastani, Abu Dawud, Sulaiman bin Ash‘th, Sunan Abu Dawud, translated by Yaser Qadhi (Riyadh: Darussalam, 2008). Chap: *بَابُ مَنْ لَمْ يَرَ الْجُهْرَبِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ*, Hadith no. 783 / Al-Qazwaini, abu Abdullah, Muhammad bin Yazeed, Ibn Maja, (273 h), (Beruit: Dar ul Ahya al Kutab al Arabia, 2009), Chap: *بَابُ افْتِتَاحِ الْقِرَاءَةِ*, Hadith no. 812.

- ¹⁰Al Naisaburi, Chap: *بَابُ مَا يُقَالُ بَيْنَ تَكْبِيرَيِ الْإِحْرَارِ وَالْقِرَاءَةِ*, Hadith no. 599 / Al Shami, Vol. 8, P. 119
- ¹¹Al Tamimi, Abu Hatim, Muhammad bin Habban (354 h), Sahe Ibn e Habban (Beruit: Mowassa al Risala, 1993), Chap.: *بَابُ ذِكْرِ مَا يَدْعُو الصَّوْمُ بِهِ عِنْدَ وُجُودِ الْجَدْبِ بِالنُّسْلِيِّينَ*, Hadith no. 991/
- Al-Sajastani, Chap: *بَابُ رَفْعِ الْيَدَيْنِ فِي الْإِسْتِشْقَاءِ*, Hadith no. 173 / Al Shami, Vol. 08, P. 337.
- ¹²Al Bukhari, Al Juafi, Muhammad bin Ismail, al-Sahih al-Bukhari, (Beirut: Dar Touq al Najat, 1997). Chap: *بَابُ مَدِّ الْقِرَاءَةِ*, Hadith no. 5045.
- ¹³Al Shami, Vol. 08, P. 498.
- ¹⁴Al- Shami, Vol. 10, P. 395.
- ¹⁵Al-Tibri, Muhammad bin Jarir (310 h.), Al-Jame al Bayan fi Taweel al Quran, (Beruit: Mowassa al Risala, 2000) , V. 01, P. 143
- ¹⁶Surat al Fateha 01:04.
- ¹⁷Al Tabrani, abul Qasim, Suleman bin Ahmad bin Ayoub bin Mutir (360 h), Nuajam al Owsat *معجم الاوسط*, (Egypt: Dar ul Haramain, 1415 h), Vol. 08, P.123 / Al-Shami, V. 08, P.120
- ¹⁸Surat al Fateha 01:06.
- ¹⁹Al Shami, Vol. 01, P. 482.
- ²⁰Al Shami, Vol. 01, P. 512.
- ²¹Ibid.
- ²²Al Zarkani, Mohammad bin Abdul Baqi, Ab Abdullah, Sharah Lil Zurqani alal Mowahib al-Dunia, (Beirut: Dar ul kutab Ilmiah, 1417 h), Vol.4 , P.216 / Al Shami, Vol.1, P.512
- ²³Al Tabri, Vol. 01, P. 171.
- ²⁴Surat al Fateha 01:07.
- ²⁵Al Shami, Vol. 11, P. 428.
- ²⁶Al Tabri, Vol. 01, P. 177,178.
- ²⁷Al Damishqi, Ibn e Kaseer, Ismail bin Umer (774 h), Tafseer al Quran al Azeem, (Beirut: Dar ul Al kutab al Ilmia, 1419 h), Researcher: M. Hussain Shamash ud Din, Vol. 01, P. 140.
- ²⁸Ibid
- ²⁹Al Sajastani, Chap: *بَابُ التَّأْمِينِ وَرَأَى الْإِمَامِ*, Hadith no.934, / Ibn e Maja, Chap: *بَابُ الْجَهْرِ بِأَمِينٍ*, Hadith no853. / Al Shami, Vol. 08, P. 120



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