أنوار الهداية في تفسير القرآن

Anwār al-Hidāyah fī Tafsīr al-Qurʾān

Tafsīr Sūrat Al-Fatihah

A Hadith-Based Tafsir(Exegesis)

A Translation and Compilation of Selected Narrations from
Tafsir Noor al-Thaqalayn

Compiled and Translated by
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Dedication

In the Name of Allah, the Most Merciful, the Especially Merciful.

This deficient and insignificant effort is dedicated to **my father and my mother** — the means through whom Allah brought me into existence, nurtured me in weakness, and planted within me the first seeds of faith.

Whatever light appears in these pages is from their sincerity, their prayers in the depths of the night, and their endurance in hardship. And whatever deficiency, error, or shortcoming is found herein is from my own incapacity and negligence.

O Allah, preserve them as they preserved me in childhood.
O Allah, recompense them with a reward befitting Your generosity, not my worth.
O Allah, do not make me among those who fail in gratitude toward the two whom You commanded me to honor.

And I ask Allah that the reward of this humble work reaches them in full, and that He gathers us under the banner of Muhammad and his purified family on the Day when neither wealth nor children avail.

Translator's Note

This document contains selected narrations on Sūrat al-Fātiḥah and Bismillāh al-Raḥmān al-Raḥīm as transmitted in Tafsir Noor al-Thaqalayn (Vol. 1). In translating these narrations, the isnād (chain of transmission) has been preserved in full without omission or summarization, in order to maintain academic integrity and textual fidelity. No evaluative grading (taḥqīq rijālī) has been inserted within the translation itself. The wording has been rendered as literally as possible while maintaining readability in English, and theological terminology such as wilāyah, mathānī, and Divine Names has been preserved with conceptual precision rather than flattened into overly generalized equivalents.

In the course of our work, I utilized modern AI tools to assist in the translation process, while ensuring that all theological and scholarly content was carefully reviewed by our team to maintain accuracy and authenticity.

While I have striven for precision and clarity, I humbly acknowledge that any shortcomings or imperfections in this translation are my own, and I seek forgiveness from Allah for them.

This work does not claim to offer critical authentication of the reports herein; rather, it presents a faithful translation and structured compilation for scholarly engagement. Readers seeking jurisprudential or doctrinal application should consult qualified authorities in ḥadīth evaluation and theology.

- Muhammad ibn Taqi

Surah Al-Fatihah

Ayat 01:

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ١

In the Name of Allah, the All-beneficent, the All-merciful.(1)

Tafsir:

Hadith 01:

In **Tafsir Noor al-Thaqlayn**:

Muhammad ibn al-Qāsim al-Mufassir, known as Abū al-Hasan al-Jurjānī — may Allah be pleased with him — narrated to us. He said: Yusuf ibn Muhammad ibn Ziyād and ʿAlī ibn Muhammad ibn Sayyār narrated to us from their two fathers, from al-Hasan ibn ʿAlī, from his father ʿAlī ibn Muhammad, from his father Muhammad ibn ʿAlī, from his father al-Riḍā, from his forefathers, from ʿAlī (peace be upon them), that he said:

I heard the Messenger of Allah (ṣallā Allāhu ʿalayhi wa ālihi wa sallam) say: "Indeed Allah, Blessed and Exalted, said to me: *'And We have certainly given you seven of the oft-repeated (verses) and the Magnificent Qur'an'* (Qur'an 15:87). He singled out the favor upon me with Fātiḥat al-Kitāb and made it equivalent to the Magnificent Qur'an. Indeed Fātiḥat al-Kitāb is the most noble treasure in the vaults of the Throne. Allah, Mighty and Majestic, specifically honored Muhammad with it and ennobled him by it, and He did not share in it any of His prophets except Sulaymān (peace be upon him), for He granted him from it *Bismillāh al-Raḥmān al-Raḥīm*. Do you not see how He recounts from Bilqīs when she said: *'Indeed, a noble letter has been delivered to me. Indeed, it is from Sulaymān, and indeed it is: Bismillāh al-Raḥmān al-Raḥīm.'* Thus whoever recites it believing in the guardianship (wilāyah) of Muhammad and his pure family, submitting to their command, believing in their outward and their inward, Allah, the Most High, grants him for every letter of it a good deed — each one of them better for him than the world and all that it contains of its various kinds of wealth and goodness. And whoever listens to a reciter reciting it shall have a reward equal to that of the reciter. So let each of you seek abundance from this good that has been presented to you, for it is a spoils that its time should not pass, leaving regret in your hearts."

Hadith 02:

In ***Tafsīr al-ʿAyyāshī*:** from Yūnus ibn ʿAbd al-Raḥmān, from one whom he raised (i.e., through a raised chain), who said:

I asked Abū ʿAbd Allāh (peace be upon him) about the statement of Allah, "And We have certainly given you seven of the oft-repeated (verses) and the Magnificent Qur'an." He said: "It is Sūrat al-Ḥamd, and it is seven verses; among them is: 'Bismillāh al-Raḥmān al-Raḥīm.' It is only called al-Mathānī (the Oft-Repeated) because it is repeated in the two rakʿahs."

Hadith 03:

In ***al-Kāfī*:** Muḥammad ibn Yaḥyā, from ʿAlī ibn al-Ḥusayn ibn ʿAlī, from ʿUbādah ibn Yaʿqūb, from ʿAmr ibn Muṣʿab, from Furāt ibn Aḥnaf, from Abū Jaʿfar (peace be upon him), who said:

I heard him say: **"The beginning of every Book that was sent down from the heaven was 'Bismillāh al-Raḥmān al-Raḥīm.' So when you recite 'Bismillāh al-Raḥmān al-Raḥīm,' then do not mind if you do not seek refuge (i.e., say the istiʿādhah). And when you recite 'Bismillāh al-Raḥmān al-Raḥīm,' it veils you between the heavens and the earth."**

Hadith 04:

In **Tafsir Noor al-Thaqlayn:** From Ṣafwān al-Jammāl, who said:

Abū ʿAbd Allāh (peace be upon him) said: **"Allah did not send down any Book from the heaven except that its opening was 'Bismillāh al-Raḥmān al-Raḥīm.' And the completion of a sūrah would only be known by the descent of 'Bismillāh al-Raḥmān al-Raḥīm' as the beginning of the next one."**

Hadith 05:

In ***Uṣūl al-Kāfī*:** Muḥammad ibn Yaḥyā, from Aḥmad ibn Muḥammad, from ʿUmar ibn ʿAbd al-ʿAzīz, from Jamīl ibn Darrāj, who said:

Abū ʿAbd Allāh (peace be upon him) said: **"Do not abandon 'Bismillāh al-Raḥmān al-Raḥīm,' even if what comes after it is poetry."**

Ayat 02:

ٱلۡحَمۡدُ لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ

Praise be to Allah, Lord of the Worlds,

Tafsir:

Hadith 01:

In ***Majmaʿ al-Bayān*:** The Messenger of Allah (ṣallā Allāhu ʿalayhi wa ālihi wa sallam) said:

"Indeed Allah, the Exalted, bestowed a special favor upon me with Fātiḥat al-Kitāb."

Up to His statement: *'al-ḥamdu lillāhi Rabb al-ʿālamīn'* — it is the supplication of the people of Paradise when they thank Allah for the excellence of the reward.

Hadith 02:

In ***Uṣūl al-Kāfī*,** with his chain to Abū ʿAbd Allāh (peace be upon him), who said:

"Whoever says four times when he enters the morning: *'al-ḥamdu lillāhi Rabb al-ʿālamīn'* has fulfilled the gratitude of his day. And whoever says it when he enters the evening has fulfilled the gratitude of his night."

Hadith 03:

ʿAlī ibn Ibrāhīm, from his father, from Ibn Abī ʿUmayr, from some of his companions, who said:

A man sneezed in the presence of Imam Baqir (peace be upon him) and said: *"al-ḥamdu lillāh."* But Imam Baqir (peace be upon him) did not respond to him (i.e., did not say "yarḥamuk Allāh") and said: **"He has diminished our right."** Then he said: "When one of you sneezes, let him say: ***'al-ḥamdu lillāhi Rabb al-ʿālamīn wa ṣallā Allāhu ʿalā Muḥammad wa ahl baytih.'"***

The man then said it, so Abū Jaʿfar (peace be upon him) responded to him.

Hadith 04:

With his chain to Muḥammad ibn Marwān, who said:

Amīr al-Muʾminīn (peace be upon him) said:

"Whoever says when he sneezes: *'al-ḥamdu lillāhi Rabb al-ʿālamīn ʿalā kulli ḥāl'* (Praise be to Allah, Lord of the worlds, in every state), he will not suffer pain of the ears nor of the molars."

Hadith 05:

With his chain to Abū ʿAbd Allāh (peace be upon him), who said:

"Whoever sneezes, then places his hand upon the bridge of his nose and says: *'al-ḥamdu lillāhi Rabb al-ʿālamīn kathīran kamā huwa ahluhu wa ṣallā Allāhu ʿalā Muḥammad al-Nabī wa ālih wa sallam,'* there emerges from his left nostril a bird smaller than a locust and larger than a fly. It continues until it reaches beneath the Throne, seeking forgiveness from Allah for him until the Day of Resurrection."

Ayat 03:

ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

The Beneficent, the Merciful.

Tafsir:

Hadith 01:

In the **Tafsīr of ʿAlī ibn Ibrāhīm**, in a reliable (muwaththaq) report from Abū ʿAbd Allāh (peace be upon him), that he said:

After explaining *al-ḥamdu lillāhi Rabb al-ʿālamīn*:

"al-Raḥmān" — over all of His creation.
"al-Raḥīm" — specifically over the believers.

Hadith 02:

In ***Man Lā Yaḥḍuruhu al-Faqīh*,** and in what al-Faḍl mentioned from *al-ʿIlal*, from al-Riḍā (peace be upon him), that he said:

After explaining *Rabb al-ʿĀlamīn*, (he said): *al-Raḥmān al-Raḥīm* is an appeal for affection (istiʿṭāf) and a mention of His bounties and blessings upon all of His creation.

Hadith 03:

In **Noor al-Thaqlayn:** "And some of them narrated:

'The dominion belongs to Allah, and Allah is the God of everything. The All-Merciful (al-Raḥmān) is toward all of His creation, and the Especially Merciful (al-Raḥīm) is toward the believers in particular.'"

Ayat 04:

مَٰلِكِ يَوۡمِ ٱلدِّينِ

Master of the Day of Judgment

Tafsir:

Hadith 01:

In ***Man Lā Yaḥḍuruhu al-Faqīh***, and in what al-Faḍl mentioned from *al-ʿIlal*, from al-Riḍā (peace be upon him), that he said:

***"Māliki Yawm al-Dīn"* is an affirmation of Him regarding resurrection, reckoning, and recompense, and an affirmation that sovereignty of the Hereafter belongs to Him just as sovereignty of this world belongs to Him.**

Hadith 02:

In *ʿUyūn al-Akhbār*: Muḥammad ibn al-Qāsim al-Mufassir al-Astarābādī — may Allah be pleased with him — narrated to us. He said: Yūsuf ibn Muḥammad ibn Ziyād and ʿAlī ibn Muḥammad ibn Sayyār narrated to us from their two fathers, from al-Ḥasan ibn ʿAlī ibn Muḥammad ibn ʿAlī ibn Mūsā ibn Jaʿfar ibn Muḥammad ibn ʿAlī ibn al-Ḥusayn ibn ʿAlī ibn Abī Ṭālib, from his father ʿAlī ibn Muḥammad, from his father Muḥammad ibn ʿAlī, from his father ʿAlī ibn Mūsā al-Riḍā, from his father Mūsā ibn Jaʿfar, from his forefathers, from Amīr al-Muʾminīn (peace be upon them), who said:

The Messenger of Allah (ṣallā Allāhu ʿalayhi wa ālihi wa sallam) said: Allah, Mighty and Majestic, said:

When Says says: ***Māliki Yawm al-Dīn*, Allah, the Most High, says: 'I call you to witness that just as he has acknowledged that I am the Sovereign on the Day of Judgment, I will surely make easy for him his reckoning on the Day of Account, and I will surely overlook his evil deeds.'**

Hadith 03:

In ***Majmaʿ al-Bayān*:** The Messenger of Allah (ṣallā Allāhu ʿalayhi wa ālihi wa sallam) said:

“Indeed Allah, the Exalted, bestowed a special favor upon me with Fātiḥat al-Kitāb,” up to His statement *‘Māliki Yawm al-Dīn.’*

Jibrīl said: “No Muslim says it except that Allah and the inhabitants of His heaven affirm him (i.e., declare him truthful).”

Ayat 05:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

Thee (alone) we worship; Thee (alone) we ask for help.

Tafsir:

Hadith 01:

In ***Majmaʿ al-Bayān*,** the Messenger of Allah (ṣallā Allāhu ʿalayhi wa ālihi) said:

"Indeed Allah, the Exalted, bestowed a special favor upon me with Fātiḥat al-Kitāb," up to His statement: *'Iyyāka naʿbud'* — (which means) sincerity in worship;

***'wa iyyāka nastaʿīn'* — (is) the best by which servants seek their needs."**

Hadith 02:

In ***Kitāb al-Iḥtijāj* of al-Ṭabarsī (may Allah have mercy on him)**, there is a long ḥadīth from the Prophet (ṣallā Allāhu ʿalayhi wa ālihi wa sallam), and in it he says to his companions:

"Say: *'Iyyāka naʿbud'* — meaning: (You alone), One — we do not say as the materialists (al-Dahriyyah) say: that things necessarily exist on their own and are eternal; nor as the dualists (al-Thanawiyyah) say, who claim that light and darkness are the two administrators; nor as the polytheists of the Arabs say: that our idols are gods. Thus we do not associate anything with You, nor do we call upon any deity besides You as these disbelievers say. Nor do we say as the Jews and the Christians say: that You have a son — exalted are You above that in great exaltation."

Ayat 06:

ٱهۡدِنَا ٱلصِّرَٰطَ ٱلۡمُسۡتَقِيمَ

Show us the straight path

Tafsir:

Hadith 01:

In **Maʿānī al-Akhbār** With his chain to Abū ʿAbd Allāh (peace be upon him), who said:

"The straight path is Amīr al-Muʾminīn (peace be upon him)."

Hadith 02:

In ***Maʿānī al-Akhbār*,** with his chain to Abū ʿAbd Allāh (peace be upon him), regarding the statement of Allah, Mighty and Majestic:

***"Ihdinā al-ṣirāṭ al-mustaqīm"* — he said:**

"It is Amīr al-Muʾminīn and recognition of him. And the proof that it is Amīr al-Muʾminīn is the statement of Allah, Mighty and Majestic: *'And indeed it is in the Mother of the Book with Us, exalted and wise'* — and it is Amīr al-Muʾminīn (peace be upon him) in the Mother of the Book in His statement: *'Ihdinā al-ṣirāṭ al-mustaqīm.'*"

Hadith 03:

With his chain to **al-Mufaḍḍal** ibn ʿUmar, who said:

I asked Abū ʿAbd Allāh (peace be upon him) about the ṣirāṭ. He said:

"It is the path to knowledge of Allah, Mighty and Majestic. And they are two paths: a path in this world and a path in the Hereafter.

As for the path in this world, it is the Imam whose obedience is obligatory. Whoever recognizes him in this world and follows his guidance will pass over the path that is the bridge over Hell in the Hereafter. And whoever does not recognize him in this world, his foot will slip from the path in the Hereafter and he will fall into the Fire of Hell."

Hadith 04:

In **Tafsir Noor al-Thaqlayn**: Alī ibn Muḥammad, from some of our companions, from Ibn Maḥbūb, from Muḥammad ibn al-Fuḍayl, from Abū al-Ḥasan al-Māḍī (peace be upon him), who said:

I said regarding the verse: *'Is one who walks fallen on his face better guided, or one who walks upright upon a straight path?'*

He said: "Allah set forth the example of one who deviated from the wilayah of ʿAlī as one who walks upon his face, not guided in his affair. And He made the one who followed him upright upon a straight path. **And the straight path is Amīr al-Muʾminīn (peace be upon him)."**

Ayat 07:

صِرَٰطَ ٱلَّذِينَ أَنۡعَمۡتَ عَلَيۡهِمۡ غَيۡرِ ٱلۡمَغۡضُوبِ عَلَيۡهِمۡ وَلَا ٱلضَّآلِّينَ6

The path of those whom Thou hast favoured; Not the (path) of those who earn Thine anger nor of those who go astray.

Tafsir:

Hadith 01:

In ***Maʿānī al-Akhbār*,** with his chain to Jaʿfar ibn Muḥammad (peace be upon them), who said:

The statement of Allah, Mighty and Majestic, in al-Ḥamd:
"The path of those upon whom You have bestowed favor" —
means Muḥammad and his progeny — may the blessings of Allah be upon them.

Hadith 02:

In **Tafsir Noor al-Thaqlayn**: Al-Ḥasan ibn Muḥammad ibn Saʿīd al-Hāshimī narrated to us. He said: Furāt ibn Ibrāhīm narrated to us; he said: ʿUbayd ibn Kathīr narrated to me; he said: Muḥammad ibn Marwān narrated to us; he said: ʿUbayd ibn Yaḥyā ibn Mihrān al-ʿAṭṭār narrated to us; he said: Muḥammad ibn al-Ḥusayn narrated to us from his father, from his grandfather, who said:

The Messenger of Allah (ṣallā Allāhu ʿalayhi wa ālihi wa sallam) said regarding the statement of Allah, Mighty and Majestic:

"The path of those upon whom You have bestowed favor, not those who have incurred wrath, nor those who are astray" —

He said:

"They are the Shīʿah of ʿAlī (peace be upon him), those upon whom You have bestowed favor through the wilāyah of ʿAlī ibn Abī Ṭālib (peace be upon him). They have not incurred wrath, nor have they gone astray."

Hadith 03:

In ***Kamāl al-Dīn wa Tamām al-Niʿmah*,** with his chain to Khaythamah al-Juʿfī from Abū Jaʿfar (peace be upon him), in a long ḥadīth, in which he says**:**

"We are the clear path and the straight path to Allah, Mighty and Majestic, and we are among the blessings of Allah upon His creation."

Hadith 04:

From **Kitāb al-Ihlīlajah** Al-Ṣādiq (peace be upon him) said:

"As for anger: when we become angry, our natures change, our joints may tremble, and our colors change; then afterward we bring about punishments, so it is called anger — this is the known speech of people. Anger is of two types: one in the heart. As for the meaning that is in the heart, it is negated from Allah, Exalted is His Majesty. Likewise His pleasure, His wrath, and His mercy are not upon this (human) description."

Hadith 05:

From **Tafsīr ʿAlī ibn Ibrāhīm** My father narrated to me, from Ḥammād, from Ḥarīz, from **Imam Jafar(peace be upon him):**

That he recited: "Guide us to the straight path — the path of those upon whom You have bestowed favor — not those who have incurred wrath, nor those who are astray." He said: **"The ones who have incurred wrath are the Naṣibis (those hostile to the Ahl al-Bayt), and the astray are the Jews and the Christians."**