

1:6. Guide us to the straight path,

1:7. The path of those whom You have blessed; not of those who have incurred Your wrath, nor of those who have gone astray.

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«In the name of Allah, the Most Gracious, the Most Merciful» that is, I begin with every name of Allah (*Subhânahu wa Ta'âlâ* – Glorified and Exalted is He); this includes all the (beautiful) names of Allah.

«Allah» – He is the One Who is worshipped, the only One Who deserves to be worshipped, because of the divine attributes He has, which are attributes of perfection.

«the Most Gracious, the Most Merciful». These two names indicate that He possesses great mercy that encompasses all things and includes all living beings, and He has decreed it for the pious, the followers of His Prophets and Messengers. Absolute mercy is for them; others have a share of it.

It should be noted that one of the basic principles on which the early generations of the Ummah and its leading scholars are agreed is belief in the names and attributes of Allah and how those attributes are manifested. For example, they believe that He is Most Gracious, Most Merciful; He possesses mercy that is one of His attributes and this mercy has an impact on His creation. So all types of blessings are signs of His mercy. The same applies to all of His names. We may say concerning the All-Knowing that He has (unlimited) knowledge, by means of which He knows all things. Similarly, the All-Powerful is possessed of might and has power over all things.

«Praise be to Allah». This refers to praising Allah for the attributes of perfection and for His actions that are based on generosity and justice. So to Him be perfect praise in all ways.

«the Lord of the worlds». The Lord is the One Who sustains all creatures – which refers to all beings other than Allah – because He