



SOME OF THE BENEFITS OF
**SOORATUL
Faatihah**

BY SHAYKHUL-ISLAAM MUHAMMAD IBN 'ABDIL-WAHHAAB
EXPLANATION BY SHAYKH SAALIH IBN FAWZAAN AL-FAWZAAN



Some of the Benefits of Sooratul-Faatihah
By Shaykhul-Islaam Muhammad Ibn ‘Abdil-Wahhaab
Explanation by Shaykh Saalih Ibn Fawzaan al-Fawzaan

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ
مَا لِكَ يَوْمَ الْذِي نَالَ أَعْبُدُ وَأَنَا
سَتَّعِينُهُمْ هُنَّا الظَّاهِرُ الْمُسْبِقُونَ
صَرْطَانُ الَّذِي أَعْمَلَ عَلَيْهِمْ
غَيْرُ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الْمَصْالِحُ

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كتاب الحقيقة
محفوظة

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فہرست

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Translator's Foreword

In the name of Allaah, the Most Merciful, the Bestower of Mercy. All the praise is for Allaah, Lord of all that exists. May prayer and peace be upon the Messenger Muhammad, and upon his family, companions and all those who follow them in goodness until the Day of Recompense. As to what follows:

The Qur'aan is the Speech of Allaah which He revealed to His Prophet, Muhammad bin Abdillaah (*sallallaahu 'alayhi wa sallam*), as a source of guidance for mankind, and as a cure for that which ails the body and the heart. It is the miracle which He gave to our beloved Prophet Muhammad (*sallallaahu 'alayhi wa sallam*) because of which, he (*sallallaahu 'alayhi wa sallam*) hoped that his followers would be more than those of any other Prophet on the Day of Resurrection. It is a book full of wisdom, explaining clearly to mankind that which will lead to their salvation. It is a source of mercy for mankind. It is a revelation so weighty, that if it were revealed upon a mountain it would be seen humbling itself and breaking into pieces out of fear of Allaah (*khashyatullaah*).

The greatest portion of that which has been revealed in the Qur'aan is *Sooratul-Faatihah*. Imaam al-Bukhaaree (*rahimahullaah*) records in his *Saheeh*, on the authority of Abu Sa'eed bin al-Mu'alla (*radiyallaahu 'anhu*), who said: "While I was praying in the mosque, Allaah's Messenger (*sallallaahu 'alayhi wa sallam*) called me, but I did not respond to him. Later I said, 'O Messenger of Allaah, I was praying.' He said, '**Didn't Allaah say, 'Answer Allaah (by obeying Him) and His Messenger when he (*sallallaahu 'alayhi wa sallam*) calls you?'**'

Translator's Foreword

﴿ يَأَيُّهَا الَّذِينَ آمَنُوا أَسْتَحِبُّوْ لِلَّهِ وَلِرَسُولِ ﴾

O you who believe! Answer Allaah (by obeying Him) and his Messenger...

[Sooratul-Anfal, 8:24]

He then said to me, 'I will teach you a *soorah* which is the greatest *soorah* in the Qur'aan, 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 *soorah* which is the greatest *soorah* in the Qur'aan?' He said, '*Al-hamdu lillaahi Rabbil-'Aalameen*, it is *Sooratul-Faatihah*, which is the seven oft-repeated verses (*as-sab'al-mathaanee*) and the Grand Qur'aan which has been given to me.'¹

Sooratul-Faatihah is the greatest *soorah* of the Qur'aan and it is the Mother of the Qur'aan because of what it contains of the mention of Allaah's beautiful Names and lofty Attributes; the Praise of Him, the Exalted; the mentioning of the Hereafter; the categories of *tawheed*; the mention of worship and the superior supplication. Due to all of these things, its recitation has been made obligatory in every *rak'ah* of every prayer and the correctness of the prayer or lack thereof is dependent upon it. For this reason, I chose to translate *The Explanation of Some of the Benefits of Sooratul-Faatihah*.

This *soorah* is a vital part of the lives of every Muslim, thus, none of us should be ignorant of its meanings and the benefits that it contains. So, it is hoped that Allaah will make it a source of good for all who reads this small treatise, and that it will be profitable to us both in this life as well as in the next.

¹ Saheehul-Bukhaaree #614474

Chapter headings and a few footnotes have been added to increase readability.

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May Allaah bless this effort and reward the author abundantly. May He raise the rank of our Prophet Muhammad, and bestow blessing upon his family and companions, Ameen.

Naasirud-Deen bin William Ferron

Translator

Translator's Foreword



A Brief Biography of Shaykhul-Islaam Muhammad Ibn 'Abdul-Wahhaab²

He is the Imaam, Muhammad bin 'Abdul-Wahhaab bin Sulayman bin 'Alee. His *kunyaa* is Abu al-Hasan. He was born in the year 1115H in the city of 'Uyaanah in the land of Najd (Central Saudi Arabia). He grew up in a knowledgeable religious family. His father, 'Abdul-Wahhaab, was the judge and *muftee* (cleric) of 'Uyaanah, in fact he was the *muftee* for the whole of Najd. His uncle Ibraaheem bin Sulaymaan was a *faqhee* (Jurist). His cousin 'Abdur-Rahman bin Ibraaheem was a well-known scholar. His brother Sulaymaan was also well known for his knowledge. This is the environment in which the Shaykh was raised, which clearly had a profound effect on his works and his *da'wah* (call).

His Seeking Knowledge, Travels and His Teachers

The Shaykh – may Allaah have mercy on him – began seeking knowledge at a very early age whereby he memorized the Qur'aan from his father before he reached the age of ten. He then began to study the fundamentals of *Hanbalee Fiqh* (Jurisprudence) from his father. After that, he moved on to memorizing various small texts (*mutoon*) of the various branches of Islamic studies. Then he began to seek knowledge in the various districts of Najd. His father gave him permission to perform *hajj*, therefore he spent a substantial amount of time in Makkah whereby he studied various books with the scholars of the Masjid al-Haraam. Then he moved to al-Madeenah where he also sat with the scholars there, and

² Taken from *Dhawaabit Takfeer al-Mu'ayin* (ضوابط تكير المعين) (pg. 30-37) by Abul-'Alaa bin Raashid, foreword by Shaykh Saalih al-Fawzaan. Printed by *Maktabah ar-Rushd*

A Brief Biography of Shaykhul-Islaam Muhammad...

from amongst the most prominent of them were Shaykh 'Abdullaah bin Ibraaheem bin Sayf, and his son who was an expert in the laws of inheritance, and Shaykh Muhammad Hayaat as-Sindee. He then returned to 'Uyaanah to visit his family, after which he went back to al-Madeenah to continue his studies with the scholars of that city.

Thereafter, he travelled to Iraq wherein he visited the cities of az-Zubayr and Basrah, spending most of his time in gatherings with the scholars of these two cities, the most prominent of them being Shaykh Muhammad al-Majmu'ee. When he was no longer able to afford to live therein, he decided to return to 'Uyaanah, and on his way back home he met Shaykh 'Abdullaah al-Ahsaa'ee at al-Ahsaa. He was hosted by him for some time whereby he was able to benefit from him. Finally, he returned to his birthplace. Some writers claimed that the Shaykh traveled to Baghdad, Damascus, Jerusalem, India, Kurdistan, and Iran, however, this statement has no basis of truth.

His Students

Indeed a number of gifted students studied with the Shaykh thereafter becoming noble scholars themselves. They carried on the legacy of *da'wah* after the death of the Shaykh. They were appointed to judicial and religious authoritative positions whereby Allaah made them of tremendous benefit to the people, completing what the Shaykh had began. From amongst them his son 'Abdullaah, Husayn, 'Alee, his grandson Shaykh 'Abdur-Rahman bin Hasan, Shaykh Hamad bin Naasir bin Mu'amar, Shaykh Husayn bin Mu'amar, Shaykh 'Abdul-'Azeez al-Husayn, Shaykh 'Abdul-'Azeez bin Suwaylim, and other than them.



A Brief Biography of Shaykh Saalih Ibn Fawzaan al-Fawzaan

He is the noble Shaykh, Dr. Saalih Ibn Fawzaan Ibn 'Abdullaah from the family of Fawzaan from the tribe of *ash-Shamaasiyyah*.

He was born in 1354 AH (1933). His father died when he was young so he was brought up by his family. He learnt the Noble Qur'aan, the basics of reading and writing with the *Imaam* of the *masjid* of the town, who was a definite reciter. He was the noble Shaykh, Hamood Ibn Sulaymaan at-Talaal, who was later made a judge in the town of Dariyyah (not Dar'iyyah in Riyaadh) in the region of Qaseem.

He later studied at the state school when it opened in *ash-Shamaasiyyah* in the year 1369 AH (1948). He completed his studies at the *Faysaliyyah* school in Buraydah in the year 1371 AH (1950) and was then appointed an infant school teacher. Then he joined the educational institute in Buraydah when it opened in the year 1373 AH (1952), and graduated from there in the year 1377 AH (1956). He then joined the Faculty of *Sharee'ah* (at the University of Imaam Muhammad) in Riyaadh and graduated from there 1381 AH (1960). Thereafter he gained his Masters degree in *Fiqh* (Jurisprudence), and later a Doctorate from the same faculty, also specialising in *Fiqh*.

After his graduation from the Faculty of *Sharee'ah*, he was appointed a teaching position within the educational institute in Riyaadh, then transferred to the Faculty of *Sharee'ah*. Later, he transferred to the Department for Higher Studies within the Faculty of the Principles of the Religion (*Usool ad-Deen*). Then he transferred to the Supreme Court of Justice, where he was appointed the head. He then returned to teaching

A Brief Biography of Shaykh Saalih Ibn Fawzaan al-Fawzaan

there after his period of leadership came to an end. He was then made a member of the Permanent Committee for Islaamic Research and Fataawa, where he continues to this day.

The noble Shaykh is a member of the Council of Senior Scholars, and member of the *Fiqh* Committee in Makkah (part of *ar-Raabitah*), and member of the Committee for Supervision of the Callers (*du'aat*) in *Hajj*, whilst also presiding over (his main role) membership of the Permanent Committee for Islaamic Research and *Fataawa*. He is also the *Imaam*, *Khateeb* and teacher at the Prince Mut'ib Ibn 'Abdul-'Azeez *masjid* in al-Malzar.

He also takes part in responding to questions on the radio program "*Noorun 'alad-Darb*", as he also takes part in contributing to a number of Islaamic research publications at the Council for (Islaamic) Research, Studies, Thesis and *Fataawa* which are then collated and published. The noble Shaykh also takes part in supervising a number of thesis submissions at the Masters Degree and Doctorate level.

He has a number of students of knowledge who frequent his regular gatherings and lessons.

He himself studied at the hands of a number prominent scholars and jurists, the most notable of whom were:

- ✿ The noble Shaykh, 'Abdul-'Azeez Ibn Baaz (*rahimahullaah*)
- ✿ The noble Shaykh, 'Abdullaah ibn Humayd (*rahimahullaah*)
- ✿ The great Shaykh, Muhammad al-Ameen ash-Shanqeetee (*rahimahullaah*)
- ✿ The noble Shaykh, 'Abdur-Razzaaq 'Afeefee (*rahimahullaah*)
- ✿ The noble Shaykh, Saalih Ibn 'Abdur-Rahmaan as-Sukaytee
- ✿ The noble Shaykh, Saalih Ibn Ibreaheem al-Bulayhee
- ✿ The noble Shaykh, Muhammad Ibn Subayyaf
- ✿ The noble Shaykh, 'Abdullaah Ibn Saalih al-Khulayfee
- ✿ The noble Shaykh, Ibreaheem Ibn 'Ubayd al-'Abd al-Muhsin

A Brief Biography of Shaykh Saalih Ibn Fawzaan al-Fawzaan

- ❖ The noble Shaykh, Saalih al-'Alee an-Naasir

He also studied at the hands of a number of scholars from al-Azhar University (Egypt) who specialised in *hadeeth*, *tafseer* and Arabic language.

He has played a major role in calling to Allaah and teaching, giving *fataawa*, khutbahs and knowledgeable refutations.

His books number many, however, the following are just a handful which include

- ❖ *Sharh al-'Aqeedatul-Waasitiyyah*
- ❖ *al-irshaad ilas-Saheehil-I'tiqaad*
- ❖ *al-Mulakhkhas al-Fiqhee*
- ❖ *Foods and the Rulings regarding Slaughtering and Hunting*, (which was part of his Doctorate).
- ❖ They also include *at-Tahqeeqaat al-Mardiyyah* in inheritance (which is part of his Masters degree).
- ❖ Further titles include, *Rulings relating to the Believing Women*
- ❖ and a refutation of Yusuf Qaradawi's book *al-Halaal wal-Haraam*

The Shaykh's official website: www.alfuzan.ws

A Brief Biography of Shaykh Saalih Ibn Fawzaan



The Text: Explanation and Benefits of Sooratul-Faatihah by Shaykhul-Islaam Muhammad Ibn 'Abdul-Wahhaab

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴾ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١﴾ الرَّحْمَنُ أَكْرَمُ الرَّحِيمِ ﴿٢﴾ مَنِلَّكِ يَوْمَ الدِّينِ ﴿٣﴾

In the Name of Allaah, the Most Merciful, the Bestower of Mercy. All praise is for Allaah, Lord of the Worlds. The Most Merciful, the Bestower of Mercy. Master of the Day of Judgement.

[Sooratul-Faatihah, 1:1-3]

These three verses contain three matters. In the first verse is *al-mahabbah* (love) because Allaah is the Bestower of bounties and favours. And the Bestower is loved to the extent of His bestowal of favours. Love itself is of four types. The first type is a polytheistic love, and it refers to those about whom Allaah says:

﴿وَمِنَ النَّاسِ مَنْ يَتَخَذُّ مِنْ دُونِ اللَّهِ أَنَّدَادًا سُبُّوْنَهُمْ كَحُبِّ اللَّهِ﴾

And of mankind is he who takes other than Allaah as rivals, loving them as they love Allaah...

[Sooratul-Baqarah, 2:165]

﴿وَمَا هُم بِخَرِيجِينَ مِنَ آنَّارٍ﴾

...And they will never get out of the fire.

[Sooratul-Baqarah, 2:167]

The second type of love is to love falsehood and its people, and to hate truth and its people, and this is a characteristic of the hypocrites. The third type of love is *tabeeliyyah* (natural), and (for example) it is the love of wealth and offspring. And when it does not divert one from obedience to Allaah and does not assist in falling into the prohibitions of Allaah, then it is permissible. The fourth type of love is the love of the people of *at-Tawheed* and the hatred of the people of *as-Shirk*, and this is the strongest of the handholds of *al-Eemaan* and the greatest of that which the servant worships his *Rabb* with.

The second verse contains *ar-rajaa'* (hope). The third verse contains *al-khawf* (fear).

﴿ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴾

"You alone do we worship, and Your aid we seek

[Sooratul-Faatihah, 1:4]

Meaning: I worship You O *Rabb* with what has preceded, with these three: love, hope and fear. So, these three are the pillars of worship, and directing them to other than Allaah is *shirk*.

In these three (verses) is a refutation of the one who adheres to one of the three, like the one who adheres to love alone, or the one who adheres to hope alone, or the one who adheres to fear alone. So, whoever directs anything from them to other than Allaah is a *Mushrik*.

Among the benefits they (the verses) contain is the refutation of the three groups that adhere to only one of them (love, fear or hope), such as the one who worshipped Allaah the Most High with only love. Similarly, whoever worshipped Allaah with hope only, like *al-Murji'ah*. Similarly, the one who worshipped Allaah with fear only is like *al-Khawaarij*.

"You alone do we worship and Your aid we seek": this contains the *Tawheed* of *al-Uloohiyah* (divinity) and *Tawheed* of *ar-Ruboobiyyah*. "You

alone do we worship," contains the *Tawheed* of *al-Uloohiyyah*, "and Your aid we seek," contains the *Tawheed* of *ar-Ruboobiyyah*.

﴿ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴾

Guide us to the Straight Path

[Sooratul-Faatihah, 1:5]

This contains the refutation of the Innovators.

And as for the last two verses, among the benefits they contain is the mention of the states or conditions of mankind. Allaah, the Most High, divided them (mankind) into three groups: those who are favored, those who anger is upon, and those who are astray. So, those who anger is upon are the people who have knowledge and no action. And those who are astray are the people who are given to worship but do not have knowledge. And even though the reason for the revelation (of these verses) was regarding the Jews and the Christians, it is applicable to everyone who fits that description. The third (group) is whoever is described with knowledge and action; they are the ones who have been favoured.

And among the benefits it contains is the negation of power and strength from oneself because he (the individual) is the one who has been favoured.

Similarly, it contains complete knowledge of Allaah and the negation of deficiencies in Him, the Blessed and Most High.

It contains the human being's knowledge of his *Rabb* and the knowledge of himself. For verily, if there is a *Rabb*, then by necessity there is a *marboob* (slave). And when there is one who shows mercy (*raahim*), then by necessity there is one who is shown mercy (*marhoom*). And when there is an owner (*maalik*), then by necessity there is one who is owned (*mamlook*). And when there is an '*abd*' (worshipper), then by necessity

there is a *ma'bood* (one who is worshipped). And when there is a guide (*haad*), then by necessity there is one who is guided (*mahdee*). And when there is one who bestows favours (*mun'im*), then by necessity there is one who has favours bestowed upon him. And when there is one upon whom is anger, then by necessity there is one who becomes angry. And when there is a person who is astray, then by necessity there is one who leads others astray.

This *soorah* comprises of *al-Uloohiyyah* and *ar-Ruboobiyyah* and the negation of all deficiencies from Allaah, the Mighty and Magnificent. And it comprises the knowledge of worship and its pillars.

And Allaah knows best.



The Explanation: Some of the Benefits of Sooratul-Faatihah by Shaykh Saalih Ibn Fawzaan al-Fawzaan

An Introduction to Sooratul-Faatihah: It's Names, It's Virtues and an Explanation of the First Three Verses

Text:

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴾ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١﴾ الرَّحْمَنُ أَكْرَمُ الرَّحِيمِ ﴿٢﴾
﴿مَالِكِ يَوْمِ الدِّينِ ﴾ ﴿٣﴾

In the Name of Allaah, the Most Merciful, the Bestower of Mercy. All Praise is for Allaah, Lord of the Worlds. The Most Merciful, the Bestower of Mercy. Master of the Day of Judgement.

[Sooratul-Faatihah, 1:1-3]

Explanation:

In the name of Allaah, the Most Merciful, the Bestower of Mercy. All praise is due to Allaah, Lord of all the worlds. May Allaah send prayers and peace upon our Prophet Muhammad, and upon his family and companions.

This treatise is an explanation of the benefits of *Sooratul-Faatihah*, this magnificent *soorah*. It is called by the name *al-Faatihah* (The Opening) because the Noble *Mushaf* is opened or begun with it. So, it is the first

soorah in it. It is also named *as-Sab'ul-Mathaanee* (the seven oft-repeated verses) because it is made up of seven verses. Allaah the Exalted said:

﴿ وَلَقَدْ أَتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْءَانَ الْعَظِيمَ ﴾

And indeed, We have bestowed upon you seven of al-Mathaanee (oft-repeated verses) and the Grand Qur'aan.

[Sooratul-Hijr, 15:87]

So it is the seven oft-repeated verses.

It is said: it is called by the name *al-Mathaanee* because its recitation is repeated in every *rak'ah*. It is called by the name *Ummul-Qur'aan* (the mother of the *Qur'aan*) because the mother of something is the source from which that thing is derived or stemmed from. Thus, the *Qur'aan*, as it relates to its meanings, derives or stems from what this *soorah* comprises.

It is called by the name *as-Salaah* due to the statement of the Prophet (*sallallaahu 'alayhi wa sallam*) in the *hadeeth* which he narrates on the authority of his *Rabb* (in the *hadeeth qudsee*), that Allaah, the Magnificent and Exalted, says: "I have divided the *salaah* - meaning *al-Faatihah* - between myself and my servant into two halves. So when he says: "*al-hamdu lillaahi Rabbil-'aalameen*," (All Praise is for Allaah, Lord of the Worlds) Allaah says: "My servant has praised me." When he says: "*ar-Rahmaanir-Raheem*," (The Most Merciful, The Bestower of Mercy) Allaah says: "My servant has extolled Me." When he says: "*Maaliki yawmid-Deen*," (Master of the Day of Judgement) Allaah says: "My servant has honoured Me." When he says: "*llyaaaka na'budu wa iyyaaka nasta'een*," (You Alone do we worship and Your aid we seek) Allaah says: "This is between my servant and Me and My servant will have what he asks for."

Sooratul-Faatihah is made up of seven verses; three and a half of them are for Allaah, a praise and extollment of Him, the Mighty and Magnificent, and three and a half are for the servant, from His statement: "*iyyaaka na'budu wa iyyaaka nasta'een*," until the end of the *Soorah*. So this is the meaning of His, the Magnificent and Exalted's, saying: **"I have divided the salaah, meaning *Sooratul-Faatihah*, between me and my servant, into two halves."**

It is called by the name *al-Kaafiyah* (the Sufficient) and it is called by the name *ar-Ruqyah* (the Incantation) because of the group from the *Sahaabah* who lodged in one of the Arabian cities. They sought to be taken in as guests, but they (the people of the town) did not entertain them (as such). Then their chief was stung (by something or bitten by a snake) so, they came seeking *ar-Ruqyah* from the *Sahaabah*. Therefore, one of the *Sahaabah* said: "Verily we make *ar-Ruqyah* but you refused to receive us hospitably, thus, we will not make *ar-Ruqyah* except for a *ju'l* (a fee)." So, they (the *Sahaabah*), made a herd of sheep as a condition to assist them. Then he (a *sahaabee*) recited *Sooratul-Faatihah* over him, and then the chief stood as if he was awakened from a stomach cramp. When they reached the Prophet (*sallallaahu 'alayhi wa sallam*), they informed him of what had taken place. He (*sallallaahu 'alayhi wa sallam*) said: "What made you know that it was *ar-Ruqyah*?"³ So it was named *ar-Ruqyah*.

It is a great *soorah*. (The fact) that Allaah made its recitation one of the pillars of the prayer indicates its greatness. And (the fact) that it is repeated in every prayer also indicates the greatness of this *Soorah*.

It Comprises the Three Categories of *Tawheed*

³ Narrated by Bukhari and Muslim from the *hadeeth* of Saeed a.-Khudree.

It contains great meanings. Thus, it contains the three types of *Tawheed*.⁴
In the beginning of it:

⁴ Al-'Allaamah 'Abdur-Rahmaan Ibn Hasan (d.1285H) said, "Tawheed is of two types: Tawheed of knowledge (*ma'rifah*) and affirmation (*ithbaat*) and it is the Tawheed of *Ruboobiyyah* (Lordship) and *Asmaa' was-Sifaat* (the Names and Attributes of Allaah). Then there is the Tawheed in actions (*talab*) and intentions (*qasd*) and it is the Tawheed of *Uloohiyah* (divinity) and *'ibaadah* (worship)." *Fathul-Majeed* (p. 12) of Shaykh 'Abdur-Rahmaan Ibn Hasan aalush-Shaykh.

Imaam Ibnul-Qayyim al-Jawziyyah (d.751H) said, "As for the *Tawheed* which the Messengers called to and which was revealed in the Books, then it is of two types: *Tawheed* in knowledge and affirmation (*al-ma'rifah wal-ithbaat*) and *Tawheed* in actions and intentions (*at-talab wal-qasd*). So the first thing is the affirmation of the reality of the essence of Allaah the Exalted and His Attributes and His Actions and His Names, and what He spoke in His Books, and what He spoke to whomever He wished from amongst His servants. It is also the affirmation of the comprehensiveness of His Predestination (*qadaa*) and His Pre-Decree (*qadar*) and His Wisdom (*hikmah*). Indeed the Qur'aan has clarified this in an open declaration as is found in the beginning of *Sooratul-Hadeed*, and *Soorah Taa Haa*; and towards the end of *al-Hashr* and in the beginning of *as-Sajdah*, and in the beginning of *Aali-'Imraan* and in all of *Sooratul-Ikhlaas*, and in other than them."

The second type is what is demonstrated in *Sooratul-Kaafiroon* and in the statement of Allaah the Exalted,

﴿ قُلْ يَأَهْلَ الْكِتَبِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَا نَعْبُدُ إِلَّا اللَّهُ وَلَا نُشْرِكُ بِهِ شَيْئًا وَلَا يَتَحَدَّ بَعْضُنَا بَعْضًا أَرْبَابًا مَّنْ دُونَ اللَّهِ فَإِنْ تُولُوا فَقُولُوا أَشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴾ ﴿٣٦﴾

"Say: O People of the Book! Come to a word between us and you that we will not worship anyone besides Allaah and we will not associate anything with Him and we will not take each other as lords besides Allaah. So if they turn away, say: Bear witness that we are Muslims."

[Soorah Aali-'Imraan, 3:64]

This can also be seen at the beginning of *Soorah Tanzeelul-Kitaab* (*Faatihah*) and at its end. It is also contained in the beginning, middle and end of *Sooratul-Mu'minoon*. It is also at the beginning of *Sooratul-A'raaf* and at its end; and in most of *Sooratul-An'aam* and in the great majority of the Soorahs (chapters) of the Qur'aan. Rather, it is in every *soorah* of the Qur'aan. So it demonstrates the two types of *Tawheed*, testifies to it and calls to it. ﴿٤﴾

﴿الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ ﴾

All Praise is for Allaah, *Rabb* (Lord) of the Worlds.

[Sooratul-Faatihah, 1:1]

This contains *Tawheedur-Ruboobiyyah*.

﴿الرَّحْمٰنُ الرَّحِيمُ مَلِكُ يَوْمٍ الدِّينِ ﴾

The Most Merciful, the Bestower of Mercy,
Master of the Day of Judgement.

[Sooratul-Faatihah, 1:2-3]

This contains *Tawheedul-Asmaa' was-Sifaat*.

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴾

You alone do we worship, and Your Aid we seek

[Sooratul-Faatihah, 1:4]

So verily the Qur'aan consists of either, information (*akhbaar*) about Allaah and His Names and His Attributes and His Actions and His Statements - so it is the *Tawheed* of knowledge ('ilm) and information (*akhbaar*), or the Qur'aan consists of calling the servants of Allaah to His Oneness and not associating partners with Him, and leaving off whatever is worshipped besides Him. So this is *Tawheed* of intentions (*iraadah*) and actions (*talab*). Or the Qur'aan consists of ordering and prohibiting and the obligation of obeying His commands and prohibitions. So these are the rights of *Tawheed* and its completion. Or the Qur'aan informs of the nobility of the people of *Tawheed* and what is done to them in the world and how they will be honoured due to it in the Hereafter, so it is the reward of *Tawheed*. Or the Qur'aan consists of information about the people of *Shirk* and what was characteristic of them in the world and what they shall receive of exemplary punishment and torment, so this is the recompense of those who leave from the rule of *Tawheed*. So all of the Qur'aan deals with *Tawheed* and its rights and its rewards and with the affair of *Shirk* and its people and their recompense." *Madaarijus-Saalikeen* (3/449-450)

Adapted from the pamphlet: "Tawheed and It's Divisions" (TROID Publications)

This contains *Tawheedul-Uboodiyyah*. Consequently, it contains the three categories of *Tawheed*.

It Contains the Two Types of *Du'aa*; *Du'aa al-Ibaadah* and *Du'aa al-Mas'alah*

It contains the two types of *du'aa* (supplication) because *ad-du'aa* has two types: *Du'aa* of *ibaadah* (worship), and *du'aa* of *mas'alah* (request).

Du'aa'ul-'Ibaadah: This is the praise or extollment of Allaah, the Magnificent and Exalted, and the remembrance of Allaah, the Mighty and Magnificent.

Du'aa'ul-Mas'alah: It is the requesting of the (individual's) needs from Allaah, the Magnificent and Exalted. So, this is contained in (the saying):

﴿ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ① صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ﴾

Guide us to the Straight Path. The Path of those upon whom You have bestowed Your Grace.

[Sooratul-Faatihah, 1:5-6]

All of it (*al-Faatihah*) is a request and *du'aa*, and due to this, one is highly recommended to say: *aameen*, which means: O Allaah, answer (my *du'aa*) - after the conclusion of its recitation. The *ta'meen* (saying of *Aameen*) only takes place upon a *du'aa* (having been made). All of *Sooratul-Faatihah* is a *du'aa*: *du'aa* of *ibaadah* and *du'aa* of *mas'alah*.

It Contains Confirmation of the Message of all the Prophets

It contains a confirmation of the message (of all the Prophets),⁵ and that is because of His statement:

﴿ رَبُّ الْعَالَمِينَ ﴾

Rabb of the Worlds.

[Sooratul-Faatihah, 1:1]

The *Rabb* is the one who cultivates His servants, and a requisite of their cultivation is that He sends the Messengers to them to nurture and guide them. This is from the requirement of *ar-Ruboobeyah*, and from the requisite of guidance. (Allaah says):

﴿ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴾

Guide us to the straight path.

[Sooratul-Faatihah, 1:5]

Guidance to the straight path is not possible except by way of the Messengers ('alayhimus salaatu wa sallam). Hence, it contains a confirmation of the messages (of all the Prophets).

It Contains a Refutation of the *Mushrikeen* and all the Deviated Groups

It contains a refutation of all of the deviated groups. Thus, it contains a refutation of the heretics (*malaahidah*, plural of *mulhid* - the one who

⁵ For detailed study on the affair of Prophets and Messengers, refer to the publication *Enlightenment for the Mind in Explanation of the Difference between a Prophet and a Messenger* by Abu Nasr Muhammad Ibn 'Abdullaah al-Imaam (TROID Publications 2010).

makes *ilhaad* of the names and attributes of Allaah), who deny the universe of its creator. It contains a refutation of them by way of the confirmation that this universe has a *rabb* who created it, and He is "Rabb of the Worlds." "Ar-Rabb" means the Creator, the Nurturer (الرَّبُّ) of all of the creation with favours, the Cultivator (الْبَارِئُ), the Sovereign King (الْمَلِكُ). All of these fall under the meanings of "ar-Rabb." So it contains a refutation of the heretics, the *Mu'attilah* (those who deny Allaah's Attributes).

It contains a refutation of the *Mushrikeen* who worship other than Allaah, Glorified and Exalted is He, (in His saying):

﴿إِنَّا كَنَّا نَعْبُدُ﴾

You alone do we worship

[Sooratul-Faatihah, 1:4]

This is due to the fact that it contains sincerity of worship of Allaah. Indeed, it contains the refutation of the *Mushrikeen* who worship others along with Allaah.

It contains the refutation of the groups of this *ummah* who strayed from the path of truth, like the *Jahmiyyah*, the *Mu'tazilah*, the *Ashaa'irah*, and those who strayed with regards to *al-Qadaa wal-Qadar*. And (it contains) the refutation of the denial of the Attributes (of Allaah) - the *Mu'attilah* - those who deny the Names and Attributes and from them are the *Jahmiyyah*, the *Mu'tazilah*, the *Ashaa'irah*, the *Maatureediyah*, among others. This *soorah* refutes anyone who denies the Attributes of Allaah or anything from them.

It contains confirmation of the resurrection:

﴿ مَلِكُ يَوْمٍ الْدِينِ ﴾

Master of the Day of Judgement

[Sooratul-Faatihah, 1:3]

And the Day of Judgement is the day of reckoning (*Yawmul-Hisaab*) because the judgement (*ad-deen*) here means the reckoning (*al-hisaab*). The day of judgement is the Day of Resurrection (*Yawmul-Qiyaamah*). It is called the Day of Judgement (*Yawmud-Deen*) because Allaah will reckon His servants and reward them for their actions.

It contains a refutation of the Jews (they are the ones whom the anger of Allaah is upon) and whoever treads upon their path from every possessor of knowledge who does not act upon his knowledge.

It contains a refutation of the Christians who worship Allaah without guidance.

It contains a refutation of every innovator worshipping Allaah without a proof or a piece of evidence, from the Christians and others because the person who is astray (*ad-daal*) is the one who worships Allaah without guidance. So, the Christians, the innovators and the *Khuraafiyoon* (the superstitious) all fall under the term *ad-daalleen* (those who are astray) because they worship Allaah with superstitions and innovations (newly invented matters) which He did not authorise.

Similarly, it contains a refutation of the '*ulamaa*' (scholars) of misguidance who change or distort the (revealed speech) in accordance with their desires. They change the texts and figuratively interpret them upon other than what was intended by Allaah, Glorified and Exalted is He, in order to agree with their desires, and in accordance with the vanguard of the Jews and whoever traverses their path.

Similarly, in the vanguard of the innovators are the Christians. Due to this, some of the *Salaf* say: "Whoever goes astray from our 'ulamaa, then in him is a resemblance of the Jews. And whoever goes astray from our worshippers, then in him is a resemblance of the Christians."

So, the reality is that this is a great *soorah* and the Shaykh (Muhammad Ibn 'Abdil-Wahhaab), may Allaah have mercy upon him, will discuss its important benefits.

Text:

These three Verses contain three matters.

Explanation:

The three verses that were recited in the beginning of the treatise:

﴿الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ ﴿١﴾ أَرَّحَمُنَّ أَرَّحَمِيرِ ﴿٢﴾ مَلِكِ يَوْمٍ أَلِّدِينِ ﴿٣﴾﴾

All praise is for Allaah, Rabb of the Worlds. The Most Merciful, the Bestower of Mercy. Master of the Day of Judgement.

[Sooratul-Faatihah, 1:1-3]

...contains three matters.

Text:

In the first verse is *al-mahabbah* (love) because Allaah is the Bestower of bounties and favours. And the Bestower is loved to the extent of His bestowal of favours.

Explanation:

﴿الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ﴾

All praise is for Allaah, *Rabb of the Worlds.*

[Sooratul-Faatihah, 1:1]

All praise is due to Allaah for what? It is due to Him for His favours. He, Glorified and Exalted is He, is praised for His Essence, Names, Attributes and Actions. He is the one who bestows favours upon His servants. Thus, every bestower of favours is praised relative to the number of favours that he bestows; this necessitates that he be loved because the soul is naturally disposed to love whoever does good to it. Allaah, the Magnificent and Exalted, is the one who does good (treats well), the one who bestows favours, and the one who is kind towards His servants. Therefore, the hearts love Him due to His favours and due to His kindness and good treatment - a love equal to no other love.

Al-Mahabbah (Love) is of Four Types

Due to this, *al-mahabbah* is the greatest of the types of worship. So (the verse), "All praise is for Allaah, *Rabb of the Worlds,*" contains *al-mahabbah*. The Shaykh (*rahimahullaah*) will mention that *al-mahabbah* is of four types:

- ❖ **The first type is a polytheistic love.** It is the love of idols and graven-images and everthing that is worshipped other than Allaah:

﴿وَمِنَ النَّاسِ مَنْ يَتَخَذُ مِنْ دُونِ اللّٰهِ أَنْدَاداً تُحِبُّونَهُمْ كَحُبِّ اللّٰهِ وَالَّذِينَ ءامَنُوا أَشَدُ حُبّاً لِلّٰهِ﴾

And of mankind are those who take other than Allaah as rivals, loving them as they love Allaah. But those who believe love Allaah more.

[Sooratul-Baqarah, 2:165]

Because their love (the believers) is love of *tawheed* and *ikhlaas*.

- ❖ **The second type is a forbidden love.** It is the love of what Allaah, Glorified and Exalted is He, hates from *al-mamnoo'aat*⁶ (منوعات), *al-manhiyaat*⁷ (منهيّات) and *al-muharramaat*⁸ (محرمات), and from that is the love of the *Mushrikeen* (polytheists) and the love of the *Kuffar* (disbelievers).
- ❖ **The third type is a natural love.** It is an individual's love for his children, parents, wife and friends. This is a natural love and he is not held accountable for it.
- ❖ **The fourth type is an obligatory love.** It is the love of Allaah's *awliyaa'* (friends). It is *al-mahabbah* for Allaah's sake and *al-muwaalaah* (friendship) for Allaah, the Mighty and Magnificent's sake. All of this is included in His saying: "All praise is for Allaah, Rabb of the Worlds.

⁶ Things that are forbidden or prohibited or banned.

⁷ Things that are forbidden or prohibited.

⁸ Forbidden or unlawful. Actions which you are punished for doing and rewarded for not doing. Any forbidden or unlawful act.

Text:

Love itself is of four types:

The first type is a polytheistic love. Allaah says about those who harbour this type of love:

﴿ وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنَادَاءً تُحِبُّونَهُمْ كَحُبِّ اللَّهِ ﴾

And of mankind is he who takes other than Allaah as rivals, loving them as they love Allaah...

[Sooratul-Baqarah, 2:165]

Up to his saying...

﴿ وَمَا هُم بِخَرِيجِينَ مِنَ الْأَنَارِ ﴾

...And they will never get out of the fire.

[Sooratul-Baqarah, 2:167]

Explanation:

﴿ وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنَادَاءً ﴾

And of mankind is he who takes other than Allaah as rivals (*andaad*),

[Sooratul-Baqarah, 2:165]

This means: similar to and equal to Allaah, the Mighty and Majestic. Therefore, everything that is worshipped other than Allaah has been taken as a rival to Him, is made similar to Him, and is made to be an equal to Him, the Mighty and Magnificent. The *Mushrikoon* love their objects of worship with a strong love and due to that they die for their sake and are killed for their sake, and if they did not love them, they would not have fought for their sake. However, they are devoted to them

and they love them because it has become saturated in their hearts and Allaah's refuge is sought:

﴿ وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ أَشْمَأَزْتَ قُلُوبَ الَّذِينَ لَا يُؤْمِنُونَ بِالآخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبِثُرُونَ ﴾

And when Allaah alone is mentioned, the hearts of those who believe not in the hereafter are filled with disgust, and when those besides Him are mentioned (false gods), behold, they rejoice.

[Sooratuz-Zumar, 39:45]

﴿ وَمِنَ النَّاسِ مَنْ يَتَعَذَّذُ مِنْ دُونِ اللَّهِ أَنَّدَادًا تُحِبُّوْهُمْ كَحِبِّ اللَّهِ وَالَّذِينَ ءامَنُوا أَكْثَرُهُمْ حُبًّا لِّلَّهِ ﴾

And of mankind are those who take other than Allaah as rivals, loving them as they love Allaah. But those who believe love Allaah more.

[Sooratul-Baqarah, 2:165]

The *Mushrikoon* love Allaah with a love shared between Him and others. Conversely, the love of the Believers for Allaah is a sincere or unadulterated love:

Allaah says about the *Mushrikeen*:

﴿ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ﴾

If only, those who do wrong could see, when they will see the torment, that all power belongs to Allaah and that Allaah is severe in punishment.

[Sooratul-Baqarah, 2:165]

He, the Magnificent and Exalted, is saying: "If they knew what their outcome would be on the Day of Resurrection, along with whoever they worshipped, their situation would surely be different because they – those who were followed (worshipped) - on the Day of Resurrection will declare themselves innocent (of that following), and they will disown them (their followers), saying: "We did not order you to worship us nor did we know that you were worshipping us."

﴿إِذْ تَبَرَّ الَّذِينَ أَتَبْعَوْا مِنَ الَّذِينَ أَتَبَعُوا وَرَأُوا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْآُسُبُابُ﴾

When those who were followed disown those who followed them, and they see the torment, then all of their relations will be cut off from them.

[Sooratul-Baqarah, 2:166]

And the relations being referred to, is love. Ibn 'Abbaas (*radiyallaahu 'anhu*) said: "The love which existed in the *dunyaa* between them and their objects of worship is cut off or has come to an end, after they were loving one another in the *dunyaa*, they will be cursing one another in the Hereafter." Allaah says:

﴿إِنَّمَا أَخْتَدَنُمْ مِنْ دُونِ اللَّهِ أَوْثَنَا مَوْدَةً بَيْنَكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكُفُرُ بَعْضُكُمْ بِبَعْضٍ وَيَلْعُبُ بَعْضُكُمْ بَعْضًا وَمَا وَنِكُمُ آنَارُ﴾

You have taken idols (for worship) instead of Allaah. The love between you is only in the life of this world, but on the Day of Resurrection you shall disown each other and curse each other, and your abode will be the fire.

[Sooratul-'Ankaboot, 29:25]

As for those who worshipped Allaah and made the worship sincere for Him, surely Allaah, the Magnificent and Exalted, will befriend them in the Hereafter and will be generous to them and enter them into *al-Jannah*.

This is the outcome of the Believers in the Hereafter and that is the outcome of the *Mushrikoon* in the Hereafter. If, in the *dunyaa*, they were adhering to the worship of these objects, fighting for their sake, risking their lives and bringing about the ruin of themselves in defense of it, on the Day of Resurrection, this love and relationship or bond will change into emnity and severing of ties, and the refuge with Allaah is sought:

﴿الْأَخْلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌ لَا مُتَّقِينَ﴾

Friends on that Day will be foes to one another except *al-Muttaqoon* (those who have taqwa).

[Sooratuz-Zukhruf, 43:67]

Nothing remains except the love between the *Muttaqoon* (pious) because it is built upon a healthy or sound foundation; it remains in the *dunyaa* and the Hereafter. As for the love between the *Kuffar* and the *Mushrikoon*, it is cut off and changed into emnity.

Text:

The second type of love is the love of falsehood and its people, and the hatred of truth and its people, and this is a characteristic of the hypocrites.

Explanation:

The second type of love is the love of falsehood and its people, and the hatred of truth and its people; this is a characteristic of the hypocrites, they love falsehood and hate the truth, they love the *Kuffar* and hate the Believers.

An-Nifaaq (hypocrisy) is manifesting *al-Islaam* and hiding disbelief. The sign of the hypocrites is that they love the people of falsehood and hate the people of truth. Thus, if you see someone who hates the people of truth, specifically the companions of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*), and hates the *ummah*'s scholars and the *Imaams* of the Muslims, know then, that he is a hypocrite. If he openly manifests *al-Islaam*, and bears witness to "*laa ilaaha illallaah wa anna muhammadar-rasoolullaah*" openly, but in private he is a *mulhid kaafir* (a disbelieving heretic apostate) veiling himself with *al-Islaam* and the *shahaadatayn* (the two testimonies of faith)⁹, he is a *Kaafir* in the lowest level of the Fire.

Text:

The third type of love is *tabee'iyyah* (natural). (For example) it is the love of wealth and offspring. When it does not divert one from obedience to Allaah and does not assist in falling into the prohibitions of Allaah, it is permissible.

Explanation:

The third (type) is a natural love. This means that the person is naturally disposed to it and is created upon it. The person loves his relatives, his children, his friends, and whoever is good to him. This is a natural love; he is not held accountable for it except if he gives it precedence over the love of Allaah and His Messenger (*sallallaahu 'alayhi wa sallam*). If he does, he is sinning:

⁹ For a brief explanation, see: *The Two Testimonies and the Purpose of Life*, 'Abdullaah Ahmad 'Alee (*rahimahullaah*) - www.troid.org/media/audio/purpose.mp3

﴿ قُلْ إِنَّ كَانَ أَبَاؤُكُمْ وَأَنْتَأُكُمْ وَإِخْرَوْكُمْ وَأَزْوَجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالُ أَقْتَرْفُهُا
وَتِحْرَةُ تَخْشَوْنَ كَسَادَهَا وَمَسِكُنُ تَرْضُونَهَا أَحَبَّ إِلَيْكُم مِّنْ أَنَّ اللَّهَ وَرَسُولَهُ وَجَهَادٍ فِي
سَبِيلِهِ فَتَرَصُّوْ حَقًّا يَأْتِي اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴾ ٢٤

Say: if your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allaah and His Messenger and fighting in His Cause, then wait until Allaah brings about His Decision. And Allaah (guides not the people who are al-Faasiqeen).

[Sooratut-Tawbah, 9:24]

So, if he gives the love of these things precedence over what Allaah and His Messenger (*sallallaahu 'alayhi wa sallam*) love, he is threatened with this threat.

Text:

The fourth type of love is the love of the people of *at-Tawheed* and the hatred of the people of *Shirk*. This is the strongest of the handholds of *al-eemaan* and greatest of that which the servant worships his *Rabb* with.

Explanation:

The fourth type of love is the love of Allaah's allies and the hatred of Allaah's enemies. Therefore, this is friendship for Allaah's sake and enmity for Allaah's sake. So, he loves the people of *at-Tawheed* and he hates the people of *ash-Shirk*. This is the strongest of handholds of *al-eemaan* and this is love for Allaah's sake and hatred for Allaah's sake; this is *al-walaa' wal-baraa'* (allegiance and disavowment). This is from the

most difficult of affairs upon the human being. Thus, if he loves the people of *at-Tawheed* and takes them as allies, and if he hates the people of *ash-Shirk* and takes them as enemies, then this is a sign of deeply-rooted *eemaan*.

It Contains Hope (ar-Rajaa')

Text:

The second verse contains *ar-raja'* (hope).

Explanation:

The second verse from *Sooratul-Faatihah*:

﴿ أَلْرَحْمَنُ أَلْرَحِيمُ ﴾

The Most Merciful, the Bestower of Mercy

[*Sooratul-Faatihah*, 1:2]

contains hope - hope for Allaah, the Glorified and Exalted's mercy. He is the Most Merciful, the Bestower of Mercy, therefore, His, the Glorified and Exalted's mercy is hoped for.

It Contains Fear (al-Khawf)

Text:

The third verse contains *al-khawf* (fear).

Explanation:

His, the Most High's, statement:

﴿ مَلِكُ يَوْمَ الدِّين ﴾

Master of the Day of Judgement

[Sooratul-Faatihah, 1:3]

contains intimidation or fear from the Day of Ressurection and the conviction or guilty verdict for evil actions on this day (the Day of Ressurection); thus it contains fear. So, the first verse contains the love of Allaah, "All Praise is for Allaah, Rabb of the Worlds." The second, "The Most Merciful, the Bestower of Mercy," contains hope - hope for Allaah's mercy. The third, "Master of the Day of Judgement," contains the fear of Allaah's punishment. Hence, a combination of these three matters - love, hope and fear - is the foundation of worship.

As for the one who observes one of them only, then he is astray. So, whoever worships Allaah with love only, not fearing (Allaah's punishment) nor hoping (for His mercy), he is upon the way of *as-Sooifiyyah* - those who say: "We don't worship Allaah fearing His Fire nor hoping for His Paradise. We worship Him only because we love Him." This is an error, and refuge is sought with Allaah because the Messengers and the Angels - the best of the creation - fear Allaah and place hope in Him:

﴿ إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَا رَغْبًا وَرَهْبًا ﴾

﴿ وَكَانُوا لَنَا حَذِيرَاتٍ ﴾

Verily, they used to hasten on to do good deeds, and they used to call on us with hope and fear, and used to humble themselves before us.

[Sooratul-Anbiya', 21:90]

The Messengers fear Him and place hope in Him:

﴿أُولَئِكَ الَّذِينَ يَدْعُونَ إِلَيْ رَبِّهِمُ الْوَسِيلَةَ أَقْرَبُ وَيَرْجُونَ رَحْمَةً وَخَافُونَ عَذَابَهُ﴾

Those whom they call upon (besides Allaah) desire (for themselves) means of access to their *Rabb*, as to which of them should be the nearest. And they hope for His Mercy and fear His punishment.

[Sooratul-Israa', 17:57]

The *tafseer* of this verse explains that the ones who are worshipped by the *Mushrikoon* are 'Uzayr, 'Eessa and his mother (Maryam). They (the ones mentioned) are servants hoping for Allaah's mercy and fearing His punishment (for themselves); so, how are they being worshipped along with Allaah?!!

Whoever worships Allaah with hope alone is from *al-Murji'ah* - those who depend upon hope (solely), not fearing the sins and acts of disobedience. They say: "*Al-eemaan* is belief in the heart, or belief in the heart with speech of the tongue."

They also say: "Actions are only supplements (to *al-eemaan*)."
This is an error, and refuge is sought with Allaah because *al-eemaan* is speech, action and belief. One of these matters (to the exclusion of others) does not suffice; it is inevitable that it must be all of them. It is not speech only, and it is not action only, nor is it belief only. Rather, it is a must for these three affairs (to be united) for *al-eemaan* to be realized.

Whoever worships Allaah with fear only, is upon the way of the *Khawaarij* - those who worship Allaah with fear (only). Thus, they adhere to the texts of the threat only, and they abandon the texts of the promise, forgiveness and mercy.

So, these are the sects of the radicals or extremists: *as-Soofeeyah*, *al-Murji'ah* and *al-Khawaarij*.

As for the way of truth, then it is a combination of these affairs: love, fear and hope.

This is *al-eemaan*, and this is the way of the Believers. This is *at-tawheed*, and this is what these three (verses) combine:

- ❖ "All praise is for Allaah, Rabb of the Worlds," this contains love.
- ❖ "The Most Merciful, the Bestower of Mercy," this contains hope.
- ❖ "Master of the Day of Judgement," this contains fear.

Text:

﴿ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴾

"You alone do we worship, and Your aid we seek
[Sooratul-Faatihah, 1:4]

This means: I worship You 'O Rabb with what has preceded, with these three: love, hope and fear.

Explanation:

﴿ إِيَّاكَ نَعْبُدُ ﴾

"You alone do we worship...
[Sooratul-Faatihah, 1:4]

"**You alone do we worship**" - we worship Him with these three: love, fear and hope because *al-lbaadah* is not realized except with them. So, these three are the pillars of worship, and directing them to other than Allaah is *shirk*.

Text:

These three (love, hope, fear) are the pillars of worship, and directing them to other than Allaah is *shirk*.

Explanation:

This means, that whoever loves, fears and has hope in other than Allaah is a *Mushrik*.

Text:

In these three (verses) is a refutation of the one who adheres to only one of the three, like the one who adheres to love only.

Explanation:

They are the *Soofiyyah*.

Text:

Or the one who adheres to hope alone.

Explanation:

They are the *Murji'ah*.

Text:

Or the one who adheres to fear alone.

Explanation:

They are the *Khawaarij* and the *Wa'eediyyah*. They are called *al-Wa'eediyyah* because they adhere to the texts of the threat only.

Text:

Whoever directed anything from them (love, fear, hope) to other than Allaah is a *Mushrik*. Among the benefits they (the verses) contain is the refutation of the three groups that adhere to only one of them (love, fear or hope), such as the one who worshipped Allaah, the Most High, with only love. Similarly, whoever worshipped Allaah with hope only, like *al-Murji'ah*.

Explanation:

Al-Murji'ah are called "*Murji'ah*" because they defer or put off (*arja'oo*) the actions, which means that they remove them (actions) from the meaning of *al-eemaan* because the meaning of *al-Irjaa'* is *at-ta'kheer* (deferment, postponement, dismiss, remove, etc.). This is illustrated in the following verse:

﴿ قَالُوا أَرْجِهُ وَأَخَاهُ ﴾

They said: "(Arjih) Put him and his brother off..."

[Sooratul-A'raaf, 7:111]

This means, defer his case and look into it. So, the meaning of *al-lrja'* is *at-ta'kheer*. They are called *Murji'ah* because they remove actions from the reality of *al-eemaan*.

Text:

Similarly, the one who worships Allaah with fear only is like *al-Khawaarij*.

Explanation:

Al-Khawaarij are those who revolt against the rulers of the Muslims and declare them to be *Kuffaar*, and they are those who depend upon the text of the threat. They make *takfeer* (declare someone to be a disbeliever) as a result of the major sins that are less than *ash-shirk*, saying: "Whoever dies upon them (the major sins) will abide in the Fire eternally."

"You Alone do We Worship and Your Aid We Seek"

Text:

"You alone do we worship and Your aid we seek" – this verse contains the *tawheed* of *al-Uloohiyyah* and *tawheed* of *ar-Ruboobiyyah*. "You alone do we worship," contains the *tawheed* of *al-Uloohiyyah*, "and Your aid we seek," contains the *tawheed* of *ar-Ruboobiyyah*.

Explanation:

- ❖ "You alone do we worship" - contains the *tawheed* of *al-Uloohiyyah*: it is the singling out of Allaah with the actions of the servants which were legislated for them because the meaning of *al-Uloohiyyah* is *al-'Ibaadah*.

- ❖ "And Your aid we seek" - contains the *tawheed* of *ar-Ruboobiyyah* because *al-l'aanah* (the assistance) is from the actions of the *Rabb*, Glorified is He, and the *tawheed* of *ar-Ruboobiyyah* is the *tawheed* of Allaah in His Actions.

"Guide Us to the Straight Path." The Two Types of *Hidaayah* (Guidance)

Text:

"Guide us to the straight path" - this contains the refutation of the innovators.

Explanation:

"Guide us to the straight path" – guidance (*al-Hidaayah*) is two types:

- i. Guidance of indication and instruction
- ii. Guidance of success and direction (from Allaah)

The guidance of instruction occurs for all of the creation - the Believers, the Disbelievers and the Polytheists - because Allaah guided and instructed them all to the truth but the Disbelievers did not accept it. He, the Most High, said:

﴿ وَأَمَّا ثَمُودٌ فَهَدَيْنَاهُمْ فَاسْتَحْجُبُوا الْعَمَى عَلَىٰ أَهْدَى ﴾

And as for Thamood, then *hadaynaahum* - we showed them or guided them (to the truth) but they preferred blindness over guidance.

[Sooratul-Fussilat, 41:17]

“Hadaynaahum” means, He explained it or clarified it for them. So, Allaah guided the entire creation with the guidance of explanation and instruction.

The second type of guidance is the guidance of success (from Allaah) and the acceptance of the truth, and this is specific to the Believers. Therefore, one asks Allaah for the two types of guidance.

The word *al-Mustaqueem* means *al-Mu’tadil* (straight), and Allaah's path is *Mustaqueem*, which means that it is straight in opposition to the paths of misguidance - for surely they are crooked, deviated and twisted, destroying whosoever traverses them. As for the Path of Allaah, then it is clear and straight. Whosoever traverses it reaches *al-Jannah*:

﴿ وَإِنَّ هَذَا صِرَاطٍ مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَكُونُوا أَلْسُبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ﴾

And verily this is My Straight Path, so follow it and follow not other paths, for they will separate you from His Path.

[Sooratul-An'aam, 6:153]

Therefore, you ask Allaah to guide you the straight path.

The Last Two Verses - Mankind are of Three Categories: Favoured, Resented or Astray

Text:

And as for the last two verses, among the benefits they contain, is the mention of the states or conditions of mankind. Allaah, the Most High, divided them into three groups: those who are favoured, those who anger is upon, and those who are astray.

Explanation:

Mankind fall into three categories: those who are favoured, those who anger is upon, and those who are astray. As for those who are favoured - they are the ones who observe knowledge and action. And those who anger is upon - they are the ones who adhere to knowledge and abandon actions. Those who are astray - they are the ones who observe action and abandon knowledge.

You are asking Allaah to make you amongst those who are favoured and that He spare you from the path of those upon whom is anger and the path of those who are astray. This is a great *soorah* and due to that Allaah has obligated it (its recitation) upon you in every *rak'ah*. Why? Because of these secrets it contains.

Text:

Hence, those who anger is upon are the people who have knowledge and no action.

Explanation:

This refers to the *Yahood* (Jews) and whosoever from this *ummah* joins them in traversing this path: acquiring knowledge and not acting upon it.

Text:

And those who are astray are the people who worship but do not have knowledge.

Explanation:

Among them are the *Soofiyyah*, the innovators and *al-Mukharrifoona* (the foolish). They all fall under the meaning of "*ad-Daalleen*" (those who are astray) because they busy themselves with worship and abandon knowledge, saying: "Knowledge preoccupies you from action."

Text:

And even though the reason for the revelation (of the verses) was regarding the Jews and the Christians, it is applicable to anyone who fits that description.

Explanation:

Even though the reason for the revelation of "**Those upon who is anger**" was regarding the Jews, and "**Those who are astray**" was concerning the Christians, the admonition is with regards to the generality of the wording, not with respect to the reason (it was revealed).

Due to this, some of the *Salaf* said: "Whoever is corrupt from our scholars, he resembles the Jews and whoever is corrupt from our worshippers, he resembles the Christians."

Text:

The third (group) is whoever is described with knowledge and action - they are the ones who have been favoured.

Explanation:

He, the Most High said:

﴿ وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّنَ وَالصَّدِيقِينَ وَالشَّهِيدَاءِ وَالصَّالِحِينَ وَحَسْنَ أُفْوَتِكَ رَفِيقًا ﴾

And whoever obeys Allaah and His Messenger then they will be with those whom Allaah has favoured from the Prophets, the truthful, the martyrs and the righteous. How excellent these companions are.

[Sooratun-Nisaa', 4:69]

These are the ones who have been favoured. Therefore, if you wish to be among them, combine beneficial knowledge with righteous actions.

It Exemplifies the Power, Strength, Guidance and Mercy of Allaah

Text:

And among the benefits it contains is the negation of power and strength from oneself because he (the individual) is the one who has been favoured.

Explanation:

That is contained in His, the Most High's, saying:

﴿ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴾

"You alone do we worship, and Your aid we seek"

[Sooratul-Faatihah, 1:4]

And in His, the Most High's, saying:

﴿أَنْعَمْتَ عَلَيْهِمْ﴾

Those whom You have favoured

[Sooratul-Faatihah, 1:6]

And His saying:

﴿أَهْدَنَا﴾

Guide us

[Sooratul-Faatihah, 1:5]

This is a favour from Allaah, not due to your power or your strength. Your guidance of success toward beneficial knowledge, and action upon knowledge is from Allaah. If your Lord so willed you would surely have been among those upon whom is anger or from those who are astray. So, the one who bestowed favour upon you, removed you from the two (evil) groups, and placed you among the Prophets, the truthful and the martyrs, is Allaah, the Magnificent and Exalted. This is not due to either your power or your strength. It is only due to Allaah's favour, Glorified and Exalted is He.

Thus, you attach your heart to Allaah and you negate power and strength except for Allaah, Glorified and Exalted is He. Ibnul-Qayyim (*rahimahullaah*) said: "If your *Rabb* (Lord) so willed you would have also been like them (as guidance is at His disposal), for the heart is between the Fingers of the *ar-Rahmaan*."

Text:

Similarly, it contains the complete knowledge of Allaah and the negation of deficiencies in Him, the Blessed and Most High.

Explanation:

This *soorah*, when you contemplate it and reflect upon it, you come to know Allaah completely: by His Names, His Attributes and His Favours upon you. Therefore, this increases you in *eemaan* and *yaqeen* (certainty).

It Contains the Knowledge of One's Lord and One's Self**Text:**

It contains the human being's knowledge of his *Rabb* and the knowledge of himself.

Explanation:

Because you have knowledge of yourself, that you are weak and that you are in need of Allaah, Glorified and Exalted is He, you recite this *soorah* and repeat it in every *rak'ah*. You stand in need of it because it contains this great *du'aa* which, if Allaah accepts it from you, you will be happy in the *dunyaa* and the Hereafter. However, if you are neglectful of it and do not use it, it will not benefit you at all. So, this is from what is assured for the servant who contemplates the Qur'aan, specifically this great *soorah*. Ibnu'l-Qayyim (*rahimahullaah*) said: "Contemplate the Qur'aan if you crave for guidance, because *al-'ilm* (knowledge) is gained under the contemplation of the Qur'aan."

Text:

For verily, if there is a *Rabb*, then, by necessity there is a *marboob* (slave).

Explanation:

﴿ رَبُّ الْعَالَمِينَ ﴾

Rabb of the worlds

[Sooratul-Faatihah, 1:1]

...indicates that there is a *Rabb* or creator and a created one, a slave, who is created by the *Rabb* of the worlds.

Text:

When there is one who shows mercy (*raahim*) then, by necessity there is one who is shown mercy (*marhoom*).

Explanation:

﴿ أَلَّرَحَمُنَّ أَلَّرَحِيمٌ ﴾

The Most Merciful, the Bestower of Mercy

[Sooratul-Faatihah, 1:2]

...indicates that when there is one who shows mercy, by necessity there is one who is shown mercy. The one who shows mercy is Allaah and the one who is shown mercy is the created being.

Text:

When there is an owner (*maalik*), by necessity there is one who is owned (*mamlook*).

Explanation:

﴿ مَلِكُ يَوْمٍ الْدِينِ ﴾

Master of the Day of Judgement

[Sooratul-Faatihah, 1:3]

...indicates that when there is an owner (*maalik*), by necessity there is one who is owned (*mamlook*) – he (the one owned) refers to the servant and the whole of the creation.

Text:

When there is an '*abd* (worshipper), by necessity there is a *ma'bood* (one who is worshipped).

Explanation:

When there is a worshipper, by necessity there will be one who is worshipped - and it is Allaah, Glorified and Exalted is He.

Text:

When there is a guide (*haad*) by necessity there is one who is guided (*mahdee*).

Explanation:

﴿ أَهَدَنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴾

Guide us to the Straight Path

[Sooratul-Faatihah, 1:6]

...indicates that when there is a guide, and it is Allaah, then there is one who is guided, and he is the slave.

Text:

When there is one who bestows favours (*mun'im*), by necessity there is one who has favours bestowed upon him.

Explanation:

﴿أَنْعَمْتَ عَلَيْهِمْ﴾

whom You have bestowed Your favour

[Sooratul-Faatihah, 1:7]

...this contains in it (the knowledge) that there is one who bestows favours. Thus, by necessity there will be one who has favours bestowed upon him. This refers to all of the servants.

Text:

When there is one upon who is anger, by necessity there is one who becomes angry.

Explanation:

﴿غَيْرُ الْمَغْضُوبِ عَلَيْهِ﴾

Not of those who have earned your anger

[Sooratul-Faatihah, 1:7]

...this verse refers to the Jews and whoever follows their example of acquiring knowledge and not acting upon it. By necessity there will be one who becomes angry; He is Allaah, Glorified and Exalted. Anger is from His Attributes, thus, He becomes angry and displeased, and He

loathes. The one who has anger upon him is loathed and is displeased with. This refers to the disobedient created being who opposes the Commandments of Allaah, Glorified and Exalted is He.

Text:

When an individual is astray, by necessity there is one who leads him astray. This *soorah* comprises of *al-Uloohiyyah* and *ar-Ruboobiyyah*, and the negation of all deficiencies in Allaah, the Mighty and Magnificent.

Explanation:

Just as preceeded, it contains the three types of *at-Tawheed*, which are the *tawheed* of *ar-Ruboobiyyah*,¹⁰ *al-Uloohiyyah*¹¹ and *al-Asmaa' was-Sifaat*¹². It

¹⁰ *Tawheedur-Ruboobiyyah*:

Shaykh Saalih as-Suhaymee says, "It is the *Tawheed* of Allaah in His actions such as creating and providing sustenance, and giving life or death, and supreme authority and planning. The meaning here, is to believe that Allaah the Glorified and Exalted is the Creator, and the Sustainer, and the Master, and the Governor, and the Planner of everything. None can change what He has predestined and none can alter His decision. From the proofs of *Tawheedur-Ruboobiyyah* is the statement of Allaah the Exalted,

﴿إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سَتَةٍ أَيَّامٍ ثُمَّ أَسْتَوَى عَلَى الْعَرْشِ يُعْشِي الْأَلَيَّلَاتِ طَلْبًا﴾

﴿حَثِيشًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسْخَرٌ بِأَمْرِهِ إِلَّا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

"Verily your Lord is Allaah, who created the heavens and the earth in six days, then He ascended above the Throne. He covers the night with the day, chasing it rapidly. And He created the Sun and the Moon and the Stars, which are subjected to His command. Indeed His is the creation and the command. Blessed is Allaah, Lord of the Worlds."

[Sooratul-A'raaf, 7:54]

Indeed this category of *Tawheed* was accepted by the early polytheists, but this acceptance did not enter them into Islaam, due to the absence of its necessary requisite, and it is *Tawheedul-Uloohiyyah*. Allaah the Exalted said,



﴿ وَلَئِن سَأَلْتُهُم مَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ ﴾

And if you ask them who created the heavens and the earth, they will say: They were created by the All-Mighty (al-'Azeez), the All-Knowing (al-'Aleem).

[Sooratuz-Zukhruf 43:9]

Allaah the Exalted says:

﴿ وَلَئِن سَأَلْتُهُم مَّنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَإِنِّي لَيُؤْفَكُونَ ﴾

And if you ask them who created them, they will say: Allaah.

So how are they deluded?

[Sooratuz-Zukhruf 43:87]

So the proofs concerning Lordship (*ruboobiyyah*) of the Creator - the Glorified and Exalted - cannot be counted, its textual and intellectual proofs are innumerable. So the creation is proof of the existence of the creator and the product is proof of the existence of the producer. So the product does not bring itself into existence, rather it is undoubtedly Allaah - the Glorified and Exalted - who brings things into existence. Allaah the Exalted said:

﴿ أَمْ حُلْقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَلِيلُوْنَ ﴾

Were they created by nothing? Or were they themselves the creators?

[Sooratut-Toor, 52:35]

And Allaah the Exalted says:

﴿ وَفِي الْأَرْضِ إِعْ�َادٌ لِّمُوقِتِينَ ﴿٢١﴾ وَفِي أَنْفُسِكُمْ أَفَلَا تُبَصِّرُونَ ﴿٢٢﴾ وَفِي السَّمَاوَاتِ رِزْقٌ كُمْ وَمَا تُوعَدُونَ ﴿٢٣﴾

"And in the earth and in their own selves are signs for those who are certain. So will you not see? And in the skies is your sustenance and whatever you have been promised."

[Sooratudh-Dhaariyaat 51:20-22]

And there is other than them from the texts which show the completeness of His - the Blessed and Exalted - power.' And in everything is a sign, Showing that it is one."
Mudhkiratun-fil-'Aqeedah (p. 13-14)

¹¹ *Tawheedul-Uloohiyah:*

Shaykh Saalih as-Suhaymee says:



"It is the *Tawheed* in the actions of the servants for which they were created and for the sake of which they exist, such as Prayer (*salaah*), and fasting (*sawm*), and sacrifice (*dhabh*), and taking oaths (*nadhr*), and seeking aid (*istghaathah*) and other than these from the types of worship. *Tawheedul-Uloohiyyah* means to make all of the various types of worship for Allaah alone without any associate. So none besides Him, from His creation, is to be called upon, whether he be a successive king, or a sent prophet. So whoever makes something from these for other than Allaah, then he is a pagan disbeliever, as Allaah the Blessed and Exalted says:

﴿ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴾
 لَا شَرِيكَ لَهُ، وَنَدِيلَكَ أَمْرُتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴾

Say: Verily my Prayer and my Sacrifice, and my Living and my Dying are for Allaah, Lord of the Worlds. He has no partners, and that is what I command you with, and I am the first of the Muslims.

[Sooratul-An'aam, 6:162-163]

And Allaah the Exalted says:

﴿ وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًاٰ أَخْرَ لَا بُرْهَنَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ لَا يُفْلِحُ الْكُفَّارُونَ ﴾

Whoever calls upon another deity besides Allaah, then he has no proof for it. So verily his reckoning is only with His Lord. Verily the disbelievers shall not succeed.

[Sooratul-Mu'minoon 23:117]"

Mudhkiratun-fil-'Aqeedah (p. 14)

¹² *Tawheedul-Asmaa' was-Sifaat*:

Shaykh Saalih al-Fawzaan said,

"Entering into belief in Allaah is faith (*eemaan*) in His Attributes which He described Himself with in His Book, or that which He was described with by His Messenger (*sallallaahu 'alayhi wa sallam*) in His Sunnah. So we affirm what came in the Book and the Sunnah with their wordings and meanings, and without alteration (*tahreef*) in the wordings, and without nullification (*ta'teel*) in their meanings, and without resembling (*tashbeeh*) His Attributes to those of the Creation. We rely only upon the Book and the Sunnah in their affirmation, not exceeding what is in the Qur'aan and Hadeeth, because the matter of the Attributes is restricted to what is found in the texts (*tawqeefiyah*)."*Sharhul-'Aqeedatil-Waasitiyyah* (p. 15) of Shaykh Saalih Ibn Fawzaan al-Fawzaan.

Imaam Muhammad Ibn 'Alee ash-Shawkaanee (d.1250H) said, "The methodology adopted by the Companions (*radiyallaahu 'anhuma*) and their followers and those who followed ﷺ

also contains the negation of deficiencies and shortcomings in Allaah, Glorified and Exalted is He, this is *at-Tawheed*.

Text:

It comprises the knowledge of worship and its pillars.

Explanation:

It contains love, along with submission, hope and fear - these are the pillars of worship.

them is to follow the evidences of the Attributes of Allaah at face value, without any figurative explanation (*ta'weel*), nor comparison (*tamtheel*), nor nullification (*ta'teel*). Whenever they were asked about any of the Attributes of Allaah, they would recite the proof concerning it from the Qur'aan, or the Sunnah and avoid any other references. They would say: 'Allaah said such and such, and this is the only thing that concerns us. We do not talk about what we have no knowledge of, nor were we permitted to do so by Allaah.' If the inquirer attempted to obtain more out of them, they would chastise him for delving into what does not concern him. They forbade him from seeking what could never be attained without falling into heresy, which is not their path, nor is it what they learned from their Prophet (*sallallaahu 'alayhi wa sallam*) and the Companions and their followers. In that noble era, there was consensus (*ijmaa'*) concerning the Attributes, and the methodology was one. Their only concern was with what Allaah had commanded them to do, and with the obligations that He had commanded them to fulfill. Those included: belief in Allaah, establishing regular prayers, *zakaat* (alms), fasting, pilgrimage (*Hajj*), *Jihaad*, charity (*sadaqah*), seeking beneficial knowledge, guiding the people to all types of good, seeking the glad tidings of Paradise, and avoiding the punishment of the Fire, enjoining the good and forbidding the evil, and rectifying the transgressors, as much as possible. They never occupied themselves with any matter that Allaah had not instructed them to become occupied with, nor had they tarnished their worship with the innovation of inquiring about His nature and essence. In those days, the Religion was pure and devoid of all heresy." *at-Tuhaffee Madhaahibis-Salaf* (p. 7) of Imaam ash-Shawkaanee.

Text:

And Allaah knows best.

Explanation:

May Allaah send prayers and peace upon our Prophet Muhammad, and may Allaah reward him (the author) with good for what he explained and clarified.

Summary

To summarise,

Sooratul-Faatihah has many names:

- ❖ *al-Faatihah* - الفاتحة - because the Noble *Mushaf* is opened with it
- ❖ *as-Sab'ul-Mathaanee* - السبع المثاني - because it is the seven oft-repeated verses
- ❖ *al-Mathaanee* - المثاني - because its recitation is repeated in every *rak'ah*
- ❖ *as-Salaah* - الصلاة - because of the *hadeeth qudsee* narrated by the Prophet (*sallallaahu 'alayhi wa sallam*)
- ❖ *al-Kaafiyah* - الكافية - (the Sufficient)
- ❖ *ar-Ruqyah* - الرقية - (the Incantation)

It contains the three types of *tawheed*:

1. *Tawheedur-Ruboobiyyah*
2. *Tawheedul-Uboodiyyah*
3. *Tawheedul-Asmaa' was-Sifaat*

It contains the two types of *du'aa*:

1. *Du'aa* of *Ibaadah* (Worship)
2. *Du'aa* of *Mas'alah* (Request)

It contains a confirmation of:

1. The Messages of all the Prophets
2. The Resurrection

It contains a refutation of:

1. All the deviated groups
2. The *Mushrikeen*

3. The Jews and Christians
4. Every Innovator Worshipping Allaah without Proof
5. The 'Ulamaa of Misguidance

It comprises of the knowledge of worship and its pillars: love, hope, fear

In it are the two types of guidance (*hidaayah*):

1. Guidance of Indication and Instruction
2. Guidance of Success and Direction (from Allaah)

It contains the complete knowledge of Allaah, and negates any deficiencies in Him

It contains the knowledge of One's Lord and One's Self



Appendix I: Related Questions and Answers

[Q]: May Allaah favour you Shaykh. This questioner says: "We read and hear about *Murji'atul-Fuqahaa*, so, I ask for the clarification of that?"

[A]: *Murji'atul-Fuqahaa* or *Murji'atu Ahlis-Sunnah* are the *Hanafiyyah* (those who adhere to the *madhab* of Abu Haneefah) because their view is that *al-eemaan* (faith) comprises speech of the tongue and belief in the heart. As for the action, they say: "It does not enter into the reality of *al-eemaan* because it is a condition for, or a compliment to *al-eemaan*." Due to this, they are called *al-Murji'ah* because they put off or suspend action from the meaning of *al-eemaan*. Therefore, they are called *Murji'atul-Fuqahaa* or *Murji'atu Ahlis-Sunnah*. There is no doubt that this is a mistake. The important thing is that they are the mildest of the categories of the *Murji'ah*.

The *Murji'ah* is of four types:

- i. The most evil and the ugliest of its types is the *Jahmiyyah*, those who say: "*al-eemaan* is merely the knowledge in the heart even if one does not believe." This is the most evil type of *irjaa*.
- ii. Whoever says: "*al-eemaan* is belief of the heart only, without speech of the tongue," he is from the *Ashaa'irah*.
- iii. Those who say: "*al-eemaan* is speech of the tongue even if one does not believe with the heart," are from the *Karraamiyyah*.

Appendix I: Related Questions and Answers

- iv. Those who say: "*al-eemaan* is belief in the heart and speech of the tongue," are from the *Hanafiyah*.

[Q]: Is it disbelief to befriend or support the *Kuffaar* (Disbelievers)?

[A]: Befriending the *Kuffaar* (is an act that) is forbidden and false, and one becomes a disbeliever if he loves what they are upon from disbelief.

[Q]: May Allaah grant you *thawaab* (reward). The author (Muhammad bin 'Abdil-Wahhaab), may Allaah have mercy upon him said in (his book), *The Three Fundamental Principles*: "It is obligatory upon every male and female Muslim to learn about three matters..."¹³ are these three matters the extent of what is obligatory to learn regarding '*aqeedah*'?

[A]: These are the most important matters of '*aqeedah*'.

[Q]: May Allaah grant you *thawaab* (reward). Some of the people who watch (sports) matches/tournaments, delay (attending) the congregational prayer because they do not want to miss anything from the match. Does this detract from their *tawheed* and their love for Allaah?

[A]: Yes, this diminishes their *tawheed* because they prefer the sports match over the obedience to Allaah, Glorified and Exalted is He. They prefer the sports match and watching it over what Allaah loves.

¹³ For further reading, see *A Gift for the Intellects in Explanation of the Three Fundamental Principles of Islaam* by Shaykhul-Islaam Muhammad Ibn 'Abdul-Wahhaab (d. 1206H) Explanation by Shaykh 'Ubayd Ibn 'Abdullaah al-Jaabiree (Salafi Publications)

Appendix I: Related Questions and Answers

﴿ قُلْ إِنَّ كَانَ ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ وَأَخْوَنُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالُ أَقْرَبِهِمُوهَا وَخِرْصٌ لَّهُ شَوَّانَ كَسَادَهَا وَمَسَكِنُ تَرْضُونَهَا أَحَبُّ إِلَيْكُم مِّنْ أَنَّ اللَّهَ وَرَسُولَهُ وَجَهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴾

Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allaah and his Messenger, and striving hard and fighting in His Cause, then wait until Allaah brings about His Decision (torment). And Allaah guides not the people who are *Al-Fasiqun* (the rebellious, disobedient to Allaah).

[Sooratut-Tawbah, 9:24]

[Q]: Is the treatment/curing with *ar-Ruqyah* (incantation) and other than it from the means of curing (illnesses) contain a shortcoming in *al-eemaan*?

[A]: This treatment, with the permissible tools, is one of the reasons which justifies its practice together with reliance and trust in Allaah, Glorified and Exalted is He. So, one does not abandon the means (which leads to the cure) and adhere to trusting (in Allaah) only, nor does one adhere to the means (which lead to the cure) while abandoning the trust (in Allaah), rather, he combines the two. This is the way of the people of *eemaan* - they combine the application of the beneficial means (which lead to the cure) with placing trust in Allaah, Glorified and Exalted is He. Medical treatment is a permissible means.

[Q]: Can you clarify for us how to harmonize between a parent's love for his children and his love for Allaah?

Appendix I: Related Questions and Answers

[A]: Yes, when the love of them conflicts with the love of Allaah, and the love of them is given precedence over the love of Allaah, then this is what is threatened in this verse:

﴿ قُلْ إِنَّ كَانَ ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْرَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ أَفْتَرْقْتُمُوهَا وَتِحْرَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَكِنُ تَرَضُونَهَا أَحَبَّ إِلَيْكُم مِّنْ أَنَّ اللَّهَ وَرَسُولَهُ وَجَهَادٍ فِي سَبِيلِهِ فَتَرَكُوكُمْ حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴾

If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allaah and his Messenger, and striving hard and fighting in His Cause, then wait until Allaah brings about His Decision (torment). And Allaah guides not the people who are *Al-Fasiqun* (the rebellious, disobedient to Allaah).

[Sooratut-Tawbah, 9:24]

So, when the congregational prayer is abandoned due to the obedience to your children or anyone from the creation, then the love of them has been given precedence (over the love of Allaah). Or if you abandon *jihaad* in the path of Allaah while it is binding upon you, or you abandon *hijrah* because of covetousness regarding your homeland, your children or the residence (one lives in), then, this is from preferring the love of these things over the love of Allaah.

And all praise is due to Allaah, *Rabbul-Aalameen*



Appendix II: Imaam as-Sa'dee's Tafseer of Sooratul-Faatihah

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴾ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١﴾ الرَّحْمَنُ الرَّحِيمُ ﴿٢﴾ مَلِكُ يَوْمِ الدِّينِ ﴿٣﴾ إِلَيْكَ نَعْبُدُ وَإِلَيْكَ نَسْتَعِينُ ﴿٤﴾ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٥﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرَ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٦﴾﴾

In the Name of Allaah, the Most Merciful, the Bestower of Mercy. All praise is for Allaah, Lord of the worlds ('aalameen). The Most Merciful, the Bestower of Mercy. Master of the Day of Judgement. You alone do we worship and Your aid we seek. Guide us to the Straight Path. The Path of those upon whom you have bestowed Your favour.

Not of those upon whom is Your Anger, nor of those
who have gone astray.

[Sooratul-Faatihah, 1:1-7]

Imaam as-Sa'dee¹⁴ said:

¹⁴ Shaykh Abu 'Abdullaah 'Abdur-Rahmaan Ibn Naasir as- Sa'dee

He was the Shaykh, Abu 'Abdullaah 'Abdur-Rahmaan Ibn Naasir Ibn 'Abdullaah Ibn Naasir as- Sa'dee from the tribe of Banee Tameem.

He was born in the city of 'Unayzah, in the region of Qaseem, on the 12th of Muharram in the year 1307 A.H./1886 C.E. His mother passed away when he was four years old and his father passed away when he was seven years old.



Appendix II: Imaam as-Sa'dee's Tafseer of Sooratul-Faatihah

Meaning: He began with every name that belongs to Allaah, the Exalted because the term '*ism*' – name, is singular and it is adjoined (to Allaah), therefore, it includes all of the beautiful Names (belonging to Allaah.)

Allaah is the One who is deified, the One who is worshipped, the One having the right to be singled out with worship due to what He is described with of the attributes of divinity (*ulohiyyah*), and they are (all) descriptions of perfection.

He memorised the Qur'aan and mastered the science of its recitation before he reached the age of 11 years. He then engaged himself in seeking knowledge, studying with the scholars of his city and those who visited it.

From amongst his famous teachers were: Shaykh Ibraaheem Ibn Muhammad Ibn Haasir, Shaykh Muhammad Ibn 'Abdul-Kareem ash-Shibil, Shaykh Saalih Ibn 'Uthmaan, the judge of 'Unayzah and Shaykh Muhammad Shanqeetee, a resident of Hijaaz, and other than them. However, whoever said his teachers were Ibn Taymiyyah and his student Ibn al-Qayyim, then indeed they spoke the truth, for he was certainly an enthusiastic student of their works.

A major characteristic he had was his noble manners. He was extremely humble with the elders and the youngsters. He would talk to all individuals according to his level of understanding and according to that which was good for him. He was indifferent and aloof from the splendor of this world and the temptations of life. He did not care for rank, power nor glory.

He wrote many books, some of which are: *Tafseer al-Qur'aan* in eight volumes, *Haashiyah Fiqhiyyah*, *Deewaan Khutab*, *al-Qawaa'id al-Hisaan*, *Tanzeeh ad-Deen*, *Radd 'alaa al-Qaseemee*, *al-Haqq al-Waadhih al-Mubayyin*, *Bahjatu Quloob al-Abraar*, *ar-Riyaadh an-Naadhira*, and other than them.

He continued to live a gratified and praiseworthy life until he passed away on the 24th of Jumaada ath-Thaanee in the year 1376 A.H./1955 C.E.

Appendix II: Imaam as-Sa'dee's Tafseer of Sooratul-Faatihah

﴿ آَرَحْمَنْ آَرَّحِيمْ ﴾

The Most Merciful, the Bestower of Mercy

[Sooratul-Faatihah, 1:3]

ar-Rahmaan, ar-Raheem are two names indicating that He, the Exalted, is the Possessor of vast and immense mercy which encompasses everything and embraces every living (being). He has prescribed it for the *Muttaqueen* (the people who possess *taqwaa*), the followers of His prophets and messengers, and (as for) whoever is apart from them, then they have a portion of it.

Know! That from the principles that the *Salaf* of the *Ummah* and its *Imaams* have agreed upon is having faith in the Names and Attributes of Allaah, and in the rulings of the Attributes. So, they believe, for example, that he is *Rahmaan, Raheem*, the Possessor of Mercy which He was described with, (mercy that is) connected to the one that has been shown mercy (the created being). So, the favours - all of them - are a sign of His mercy. And it is like this with the rest of His Names. It is said concerning (the name) *al-'Aleem* - the All-Knowing: He is the Knowledgeable One, the Possessor of knowledge, knowing all things. (And it is said concerning the name) *Qadeer* - the All Capable: The Possessor of Capability, capable of doing all things (that befit His Majesty).

﴿ الْحَمْدُ لِلَّهِ ﴾

All praise is for Allaah...

[Sooratul-Faatihah, 1:2]

(This phrase) is the praise or extollment of Allaah with the Attributes of Perfection, and His Actions that take place through grace and justice. Thus, the complete praise in all forms belongs to Him.

﴿ رَبُّ الْعَالَمِينَ ﴾

...Lord of the Worlds ('aalameen)

[Sooratul-Faatihah, 1:2]

Ar-Rabb (the Lord): He is the One Who nurtures the created beings ('aalameen). 'Aalaameen is everything other than Allaah; He creates for them, and prepares for them the tools that are necessary for their survival. He bestows great blessing upon them, which if they were deprived (of those blessings) they would not be able to survive. And there is no bounty that they have except that it is from Him, the Glorified.

His, the Exalted's, nurturing of them is of two types: a general nurturing and a specific nurturing.

The general nurturing: He creates for the created beings, providing for them, guiding them to that which benefits them; in it (this providing and guiding) lies their survival in the *dunyaa* (the life of this world).

The specific nurturing: It is His nurturing of His *awliyaa* (allies); He nurtures them with faith and guides them to it (with the guidance of *tawfeeq* - success) He completes it for them and He repels misfortunes from them and He removes the hindering obstacles (that may be) between them and Him. The reality of it is the nurturing of success (*tawfeeq*) towards every good thing and the safeguarding from every evil thing. Perhaps this meaning is the secret which lies in much of the supplications of the Prophets with the expression of '*ar-Rabb*', so, all of their requests fall under His specific Lordship (*ruboobiyyah*). So, His saying:

﴿ رَبِّ الْعَالَمِينَ ﴾

Lord of the Worlds

[Sooratul-Faatihah, 1:2]

“Lord of the Worlds” indicates His being singled out with the creation (*al-'khalq*), the administration of the affairs (*at-Tadbeer*), favours, the perfection of His self-sufficiency and the created beings’ (*'aalameen*) complete need of Him in every respect.

﴿ مَلِكِ يَوْمَ الدِّينِ ﴾

Master of the Day of Judgement

[Sooratul-Faatihah, 1:4]

“Master of the Day of Judgement:” *Al-Maalik* (The Master) is the One who is described with the description of the King (*al-Maalik*); its signs are that He commands and prohibits, He rewards and punishes. He regulates His subjects with all types of regulations. He annexes or adjoins (the word) ‘*al-Maalik*’ to the Day of Judgement, and it is the Day of Resurrection, the day mankind will be judged concerning their actions - good and evil. On that day it will become clear to the creation, completely clear, the perfection of His rule, His justice and His wisdom and the termination of the kings of the created being so that on that day the kings, the subjects, the slaves and the nobles will be equal - on the same level, all of them yielding to His greatness, surrendering to His might, awaiting His recompense, hoping for His reward, fearing His punishment. So, due to that, He made special mention of it (the Day of Judgement). For the aforementioned things, then He is the Master of the Day of Judgement and all other days.

Appendix II: Imaam as-Sa'dee's Tafseer of Sooratul-Faatihah

His statement:

﴿ إِنَّا لَكَ نَعْبُدُ وَإِنَّا لَكَ نَسْتَعِينُ ﴾

You alone do we worship and Your aid we seek

[Sooratul-Faatihah, 1:5]

"**You alone do we worship and Your aid we seek**" means: we single You out with worship and seek (Your) assistance (the object's preceeding [the doer of the action in the Arabic language] conveys the meaning of specification). It is the affirmation of the ruling for the thing that is mentioned and He negates it from whatever is besides Him (i.e. the creation.) It is as if He is saying: "We worship You and we don't worship other than You, we seek Your aid and we don't seek aid from other than You."

He gave precedence to *al-ibaabah* (worship) over *al-isti'aanah* (seeking assistance) by way of the general (term) preceeding the specific, attaching importance to His rights coming before His servant's rights. (The term) *al-ibaadah* is a comprehensive term including all that Allaah loves and is pleased with of actions and sayings, both the apparent and the hidden (thereof). (The term) *al-isti'aanah* is the dependence upon Allaah, the Exalted, with regards to procuring the beneficial things and warding off the harmful things, with confidence in Him making that happen.

The establishment of Allaah's worship and seeking His assistance is the means to eternal happiness and safety from every evil. Thus, there is no path to safety except through the establishment of these two things. And worship will only be worship when it is taken from the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) and the Face of Allaah is intended by it (i.e. it is done with sincerity (*ikhlaas*), and in accordance with the sunnah (*ittiba'*)). So, by these two affairs (*ikhlaas* and *ittiba'*), it becomes worship.

Appendix II: Imaam as-Sa'dee's Tafseer of Sooratul-Faatihah

And He mentioned *al-isti'aanah* after *al-ibaadah* in spite of it being included in (the meaning of *ibaadah*) because of the servant's need of Allaah the Exalted's assistance in all of his acts of worship. So, if Allaah does not aid Him, whatever he intends of carrying out the commands and avoiding the prohibitions will not take place.

Then He, the Most High, said:

﴿ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴾

Guide us to the Straight Path

[Sooratul-Faatihah, 1:6]

"Guide us to the Straight Path" meaning: Direct us, guide us and grant us success (*tawfeeq*) towards the Straight Path, and it is the clear path that links us to Allaah and His *Jannah* (Paradise), and it is knowledge of the truth and acting upon it. So, (it is like saying) guide us to the Path and guide us along the Path. Thus, the guidance to the Path is the adherence to the Religion of Islaam and the abandonment of other religions.

The guidance along the Path includes the guidance to all of the religious details in both theory and practice. So, this supplication is from the most comprehensive of supplications and the most beneficial for the servant, due to this, it is obligated upon every person that he supplicates to Allaah with it in every *rak'ah* (unit) of his prayer due to his need of that (being guided to the Straight Path).

This Straight Path is:

Appendix II: Imaam as-Sa'dee's Tafseer of Sooratul-Faatihah

﴿ صَرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ﴾

The Path of those upon whom You have bestowed Your favours...

[Sooratul-Faatihah, 1:7]

...from the Prophets, the truthful, the martyrs and the righteous.

﴿ غَيْرُ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴾

...Not the Path of those upon whom is Your Anger nor of those who went astray.

[Sooratul-Faatihah, 1:7]

“...of those upon whom is Your Anger...” those who know the truth and abandoned it such as the Jews and similar to them.

“...nor the path of 'those who went astray.” Those who have abandoned the truth for ignorance and misguidance like the Christians and similar to them.

So, this *soorah*, in spite of its brevity, it contains what no other *soorah* in the *Qur'aan* contains. Thus, it comprises the three types of *Tawheed*: *Tawheed ar-Ruboobiyyah*, (which is) taken from His saying:

﴿ رَبُّ الْعَالَمِينَ ﴾

Lord of the Worlds

[Sooratul-Faatihah, 1:2]

... and *Tawheed al-Uloohiyah*, and it is singling out Allaah with worship (which is) understood from the expression '**is for Allaah (Lillah)**' and from the saying:

﴿ إِنَّا نَعْبُدُ دَسْتَعِينَ ﴾

You alone do we worship

[Sooratul-Faatihah, 1:5]

and *Tawheed al-Asmaa'* was *Sifaat*, and it is the confirmation of the Attributes of Perfection for Allaah, the Exalted, which He confirmed for Himself and which His Messenger (*sallallaahu 'alayhi wa sallam*) confirmed for Him without *ta'teel* (denial), nor *tamtheel* (equating them to created beings), nor *tashbeeh* (comparing them to created beings).

The expression, 'All **praise**' indicates that which has preceeded.

And it comprises the confirmation of the Prophethood with His saying:

﴿ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴾

Guide us to the Straight Path

[Sooratul-Faatihah, 1:6]

because that is impossible without the *risaalah* (the message revealed to the Prophets and Messengers).

And the confirmation of the recompense of actions is in His saying '**Master of the Day of Judgement**' and (it confirms) that the recompense is through justice because "the Judgement" means the recompense through justice.

And it comprises of the confirmation of *al-Qadr* (the divine decree) and that the servant is a doer of action in reality (not compelled) contrary to the *Qadariyyah* and the *Jabariyyah*. Rather it comprises the refutation of all of the people of innovation and misguidance in His saying:

Appendix II: Imaam as-Sa'dee's Tafseer of Sooratul-Faatihah

﴿ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴾

Guide us to the Straight Path

[Sooratul-Faatihah, 1:6]

'Guide us to the Straight Path' because it is knowledge of the truth and acting upon it, and every innovator and misguided person is an opposer of that.

And it comprises of making the Religion pure and sincere for Allaah, the Exalted (in terms of) worship, and seeking assistance, in His saying '**You alone do we worship and Your aid we seek.**'

All praise is for Allaah, Lord of the Worlds.



Glossary of Important Arabic Words and Phrases

A

**'Aalim (pl.
'Ulamaa)** A learned Scholar.

**al-Ash'aree (pl.
Ashaa'irah)** Those who claim to follow Abul-Hasan al-Ash'aree, from their beliefs are the denial of most of Allaah's Attributes.

D

Dunyaa The world or the worldly life.

E

Eemaan True faith comprised of (i) Belief in the heart (ii) Testification with the tongue (iii) Action with the limbs.

J

Jahmiyyah Those who follow the ideas of Jahm Ibn Safwaan who propagated the belief that Allaah's Names and Attributes are not real, so their apparent meanings must be distorted and denied.

Glossary of Importanant Arabic Words and Phrases

K

Kaafir (pl. Kuffar) A disbeliever or rejecter of faith.

Khawaarij

Extremists who declare the Muslim rulership and those who obey them to be disbelievers, outside the fold of Islam, those who hold the sunnah to be an apostate, those who call for violent revolution and uprising, their roots trace back to Dhul-Khuwaysirah, one who questioned the social justice of the Prophet Muhammad (*sallallaahu 'alayhi wa sallam*).

R

Rabb Lord.

Rak'ah A unit of prayer.

S

Sahabee (pl. Sahabah) A person (male/female) who accompanied the Prophet Muhammad (*sallallaahu 'alayhi wa sallam*) for a period of time, long or short and died believing in him.

Shaykh (pl. Shuyook) An elder or a religious scholar.

Shirk The association of partners with Allaah.

Soofee (pl. Soofiyyah) One who follows the deviant creed of *at-Tasawwuf* (soofism). From their beliefs is *Wahdatul-Woojud* (unity of existence) i.e. that Allaah and His creation

Glossary of Important Arabic Words and Phrases

are one and the same. Some of them also believe in *al-Hulul* (incarnation) ie. that Allaah is incarnate within His creation. For more details see *Haqeeqatus-Soofiyah fee Daw'il-Kitaab was-Sunnah* by Shaykh Muhammad Ibn Rabee' Ibn Haadee al-Madkhaalee.

Sunnah

The statements, actions and tacit approvals of the Prophet Muhammad (*sallallaahu alayhi wa sallam*).

T

Tawheed

Testification to the uniqueness and oneness of Allaah and to make all of one's worship for Allaah alone.

Tafseer

Commentary to the Noble Qur'aan.

Taqwaa

Fear, awe, awareness of Allaah and keeping one's duty to Him.

Tawbah

Repentence.

U

Ummah

Nation.

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