

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“All Praise is due to Allāh, Lord of the Ālamīn (Mankind, Jinn and all that exists), Ar-Rahmān¹ Ar-Rahīm², The Owner of the Day of Recompense.”

The Sheikh, Muhammad bin Abdil-Wahhāb (Allāh’s Mercy be upon him) said:

These three verses contain three affairs:

The first verse has in it the Love (of Allāh, the Mighty and Majestic), because Allāh is the Bestower of blessings, and the Bestower is loved in accordance to the level of his favours.

Love is divided into four types. The first of which is the *Mahabbah Shirkīyyah* (polytheistic love); i.e., to love others the same as or more than Allāh. Those who fall into this are the ones about whom Allāh has said:

“And of mankind are some who take (for worship) others besides Allah as rivals (to Allāh). They love them as they love Allāh” - [Al-Baqarah (2):165]

Up until the verse, wherein he, the Mighty and Majestic said:

“And they will never get out of the Fire.” - [Al-Baqarah (2):167].

The second type: The love of falsehood and its people, and hatred of the truth and its people. This is the status of the hypocrites.

The third type: The natural love, i.e., those things that someone loves naturally, such as the love of

money and children. If this love does not distract from obedience to Allāh, and does not aid or lead to that which Allāh has prohibited, then it is permissible.

The fourth type: The love of the people of *Tawhīd*, and the hatred of the people of *Shirk*³, which is the strongest handhold of *īmān* (true faith), and the greatest form of worship of the slave to his Lord. The second verse contains hope (in Allāh). The third verse contains the fear of Allāh.

“You alone we worship and you alone we ask for help”

“You alone we worship”, meaning; I worship you, my Lord, with these three affairs: the love of You, hoping in You and fearing You. These are the three pillars of worship, and to offer them to other than Allāh is *Shirk* (polytheism). In this, likewise, is a refutation of those who limit themselves to only one of these pillars (i.e., Love, hope or fear) whilst abandoning the other two, such as those who are attached to just the love (of Allāh), or to just hoping in Him, or just fearing him. Moreover, this is a clear refutation to three different misguided sects, all of which ascribe themselves to a single pillar and abandon the other two. Such as those who worship Allāh by way of loving him alone, or those who worship Allāh by way of having hope in him alone, for instance the *Murji’ah*. Equally, those who worship Allāh by way of fearing him alone, such as the *Khawārij*.

“You alone we worship”, this is a confirmation of *Tawhīd Al-Ulūhiyyah*⁴, and *“You alone we ask for help”*, this is a confirmation of *Tawhīd Ar-Rububiyyah*⁵.

“Guide us to the Straight Way”

“The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger, nor of those who went astray”

“Guide us to the Straight Way”, in this is the refutation of the people of innovation. In the last two verses (i.e., *The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger, nor of those who went astray*), Allāh has clarified the state of mankind and has divided them into three groups; those whom Allāhs favor is upon, those whom Allāhs Anger is upon, and those who are lost and misguided.

Those whom Allāhs Anger and Wrath is upon are those who possess (religious) knowledge but do not act in accordance with that knowledge. The misguided group are those who worship Allāh, but do not do so based on knowledge. These verses were revealed in relation to the Jews and the Christians; however, they include everyone who follows them in these blameworthy traits.

The third category of people are those who have knowledge and likewise act upon and worship Allāh by way of that knowledge, and these are those whom Allāhs favor and bounty is upon.

Another benefit derived from this Chapter is that the slave disassociates himself from any type of might or power, because he acknowledges that his righteousness is only due to the favour of Allāh upon him, and not the result of his own earning. Likewise, in it (i.e. *Al-Fatiha*) is the knowledge of Allāh, and to free him from all forms of imperfections, and likewise in it is the slaves knowledge of himself.

Because indeed, if there is a Lord, then there must be must also be a slave. If there exists a Bestower of Mercy, then there must be also one who is a recipient of Mercy. If there is an Owner, then there must be he who is owned. Likewise, if there is a worshipper, then there must be a deity that is worshipped. If there exists one who guides, then there must also exist one who is guided. And if there exists a Bestower of bounties, then there must be one who is a recipient of these bounties. If there exists one who is the subject to wrath and anger, then there must also exist He who is Angered. If there exists one who is misguided, then there must also exist one who misguides.

So, this chapter (i.e., *Al-Fatiha*) contains the confirmation of (Allāhs) *Uluhiyyah*, and *Rububiyyah*, and the disassociation of Allāh from any form of imperfection, and likewise it contains the knowledge of worship, and its pillars.

And Allāh knows best.



Footnotes

- 1) *Ar-Rahmān* – One of the names of Allāh, which means the Bestower of All-encompassing Mercy.
- 2) *Ar-Rahīm* – Another name from the names of Allāh, which means the Bestower of Mercy that is specific to the believers.
- 3) *Shirk* – To associate partners with Allah in that which is specific to Him alone in terms of His Lordship, His Names and Attributes, and His sole right to be worshipped alone. It is usually used to refer to the worship of any other being besides Allah, since this is the most prevalent form of Shirk.
- 4) *Tawheed al-Uluhiyyah* – is to single out Allah with all acts of worship, such as du’ā (supplication), fear, hope, reliance, reverence, oaths and so on.
- 5) *Tawheed ur-Rububiyyah* – Is to single out Allah with His Lordship (i.e., His actions) such as creation, giving life and causing death, providing sustenance, having complete Knowledge of everything and so on.



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SOME BENEFITS OF SŪRAH AL-FĀTIHA

Sheikh Muhammad bin 'Abdul Wahhāb

