



Muhammad ibn Abdul Wahaab

Surah Al Fatiha

A Brief Commentary

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Shaykhu'l-Islam Muhammad ibn Abdu'l-Wahhab (ra) said: "Allah (awj) stated:

"All praise is due to Allah, Lord of all the Worlds. The Most Merciful, Every Merciful (His servants). Master of the Day of Judgment." (al-Fatiha 1/1-3)

These three verses contain three matters:

In the first verse is the love of Allah, who is the bestower of bounties and favors. And the bestower is loved to the extent of his bestowal of favors. Love itself is of four types:

- a) Love entailing Shirk, and they are those about whom Allah said: ***"And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah..." up until He (swt) said: "...And they will never get out of the Fire."*** (al-Baqarah 2/165-167).
- b) Loving falsehood and its people, and hating truth and its people, and this is a characteristic of the hypocrites.
- c) Natural love, and this is the love of wealth, offspring. And when it does not divert one from obedience to Allah and nor assist in falling into the prohibitions of Allah, then it is permissible.
- d) Loving the people of tawhid, and hating the people of Shirk, and this is the **strongest of the handholds** of iman, and the greatest of that which Allah is worshiped by. In the second verse there is hope (raja'a). And in the third verse there is fear (khawf).

"You alone do we worship",

meaning I worship You O Lord with what has preceded of these three, that is with Love of you, Hope in you, and Fear of you. Hence, these three are pillars (arkaan) of worship, and directing them to other than Allah is Shirk. Also in these three verses is a refutation of the one who adhered to only one of the three, such as the one who worships with Love only, or Hope only, or Fear only. And whoever directed a single one of them to other than Allah, **then he has committed Shirk**. And amongst the benefits they (the verses) contain is that they refute all the groups who are attached to only one of these (three qualities), such as the one who worshiped Allah (jj) out of love alone. Likewise, the one who worshiped

Allah (jj) out of hope alone and similarly, the one who worshiped Allah (jj) out of fear alone, like the Khawarij.

"You alone do we worship and in You alone do we seek aid." (al-Fatiha 1/4)

This contains the Tawhid of Uluhiyyah, and Tawhid of Rububiyyah.

"Guide us to the Straight Path." (al-Fatiha 1/5)

This contains a refutation of the Innovators.

"The Way of those on whom You have bestowed Your Grace. Not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians)." (al-Fatiha 1/6/7)

And as for the last two verses, then they contain the following benefits:

- a) A mention of the states (conditions) of people.
- b) Allah divided them into three groups:
 - i. those who are favored.
 - ii. those upon whom is anger.
 - iii. those who are astray.

Those upon whom is anger are the ones **who have knowledge but no action**.

Those who are astray are those given to worship, but without knowledge.

Even though these verses were revealed in connection with the Jews and the Christians, they are applicable to everyone who is described with what has preceded.

And as for the third group, they are those who are described with both knowledge and action, and they are the ones who are favored.

And (the Surah) also contain the following benefits:

- a) Negating power and might from oneself, since he is the one favored upon (hence, he is not the owner of power and might).
- b) Perfect knowledge of Allah.
- c) Negation of deficiencies from Him, the Blessed.
- d) The servant's knowledge of his Lord and of his own self, since if there is a Rabb (Lord), then there is a marbub (slave) by necessity. And when there is one who shows mercy (raahim) then there is one who is shown mercy (marhum) by necessity. And when there is an owner (Malik), then there is one who is owned (mamluk) by necessity. And when there is a servant (abd), then there is one that is worshiped (ma'bud) by necessity. And when there is a guide (haad), then there is one who is guided (mahdi) by necessity. And when there is one who bestows favors (mun'im), then there is one who is favored. And when there is one upon whom is anger (maghdub), then there is one who becomes angry.

Hence, this Surah contains both Uluhiyyah and Rububiyyah, the negation of all shortcomings from Allah (swt) and it also contains the knowledge of worship (Ibaadah) and its pillars. And Allah knows best.”
(Majmu'a at-Tawhid, 19-20)