

# Tafseer of Soorah al-Faatihah

From the Book

*Tayseer al-Kareem ar-Rahmaan*

By

Shaykh

'Abdur Rahman bin Naasir as-Sa'dee ﷺ

Translated by:

Aboo Mu'aawiyah 'Aqeel bin Kenneth Ingram

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E-mail: [orders@tarbiyyahpublishingonline.com](mailto:orders@tarbiyyahpublishingonline.com)

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## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾ الرَّحْمَنُ الرَّحِيمِ ﴿٣﴾ مَلِكِ يَوْمِ  
الْذِّينِ ﴿٤﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ  
أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾ ﴾

“In the name of Allaah, The Most Merciful, The Bestowal Merciful. All praise belongs to Allaah, Lord of all in existence. The Beneficent, The Most Merciful. The Only Owner of the Day of Recompense. You Alone do we worship and in You Alone we seek aid. Guide us to the Straight Path. The path of those on whom You have bestowed Your Grace, not (the path) of those who earned Your Anger nor (the path) of those who were misguided.”

[Soorah al-Faatihah (1): 1-7]<sup>1</sup>

I begin with every name of Allaah, The Exalted since the term **إِسْمٌ (Ism)** “Name” is singular مُفْرَدٌ (Mufrad) and of genitive construction مُضَافٌ (Mudhaaf). It is universal for all beautiful names. Allaah is the One Who is worshipped and venerated. He deserves that He be singled out in His worship due to His Attributes of Divine worship, and they are Attributes of perfection.

“The Most Merciful, The Bestowal of Mercy:”

Two names that indicate that He, The Exalted, possesses expansive Mercy that encompasses everything. It encompasses every living thing. It has been prescribed for those who fear Allaah and follow the Prophets and the Messengers. These people will have the absolute mercy and the others will have a portion of that.

Know that from the agreed upon principles by the *Salaf* and *Imaams* of this *Ummah* (Muslim nation) is belief in His Names and Attributes and the verdicts concerning those Attributes. For example, they believe that He is *Ar-Rahmaan* (The Merciful) and *Ar-Raheem* (The Bestowal of Mercy). He possesses the mercy that He is described with, and that is connected to the one who receives that mercy. So, blessings in entirety are a result of His Mercy. The remainders of the Names (of Allaah) are likewise. It is said regarding All Knower; He is the All Knower possessing knowledge and knows all by way of it. He is Capable, possessing ability, and is able to do all things.

<sup>1</sup> Source: Tayseer al-Kareem ar-Rahmaan

**“All praise belongs to Allaah:”**

It is a praise of Allaah by His perfect Attributes and His actions that encircle excellence and justice. So He possesses complete praise from all angles.

**“Lord of all in existence:”**

The Lord is the One Who nurtures all in existence and they (i.e. all in existence) are everything besides Allaah since He created them, prepared devices for them, and due to blessing them with magnificent blessings that if lost, they (i.e. the creation) would have no means of survival. So whatever they have of blessing is from Him, The Exalted.

The Tarbiyyah (nurturing) that Allaah, The Exalted, has for His creation is of two types: General and specific. The general (*Tarbiyyah*) is by His creating the creation, providing for them, and guiding them to what benefits them allowing them to survive in this world. The specific (*Tarbiyyah*) is the *Tarbiyyah* that He has for His allies. He nurtures them upon *Eemaan* (faith), grants them success concerning it, completes it for them, and deflects distractions and hindrances that become obstacles between them and Him. As for its reality: The *Tarbiyyah* of being granted success to every good, and protected from every evil. Perhaps this is the secret concerning most of the invocations of the Prophets with the term *Rabb* (Lord), since all of their requests fall under His specific *Ruboobiyyah* (Lordship).

His statement, “**Lord of all in existence,**” indicates singling Him out in creating, disposing the affairs, and blessing. It also indicates His complete self-sufficiency and the complete dependency the entire universe has on Him from every aspect and angle.

**“The Only Owner of the Day of Recompense:”**

He is the One Who is described with Ownership. From the results of it, He commands and forbids; rewards and punishes, and disposes all of the affairs of His Kingdom from all angles. *Maalik* (The Owner) is connected to the Day of Recompense, and it is the Day of Judgment. It is the day that the good and evil deeds of the people will be brought forth since that day the perfection of His Sovereignty, Justice, and Wisdom, will be made completely evident to the people. The sovereignty of the creation will be cut off until the kings and peasants; the slaves and the free are equal on that day. They will all be submissive to His Magnificence and Might, awaiting His recompense, hoping for His reward and fearing His punishment. Due to this, it was mentioned specifically, and He is the Owner of the Day of Recompense and the rest of other days.

His statement, “**You Alone do we worship and in You Alone we seek aid.**” I.e. we specify You alone in worship and seeking aid since preceding the one who the action is performed on restricts it. It (i.e. this restriction) is affirming the mentioned characteristic and negating it for others. It is as if He is saying, ‘We worship you, and we do not worship other than You. We seek aid in You, and we do not seek aid in other than You.’

Worship is mentioned before seeking aid from the angle of preceding the general before the specific, and giving precedence to the right of Allaah over the right of the servant. Worship is a comprehensive term that includes everything that Allaah loves and is pleased with of statements and actions, whether they are apparent or hidden. *Isti'aanah* (seeking aid) is dependence on Allaah, The Exalted, in obtaining benefit and deflecting harm while firmly believing that He is capable of that.

Carrying out the worship of Allaah and seeking aid in Him is the corridor to eternal bliss and salvation from all evil. There is no path to salvation except that both of them are upheld. Worship is only considered worship when taken from the Messenger of Allaah ﷺ and the intent with it is seeking the Face of Allaah. So only by these two affairs is something considered worship. *Isti'aanah* (seeking aid) is mentioned after worship, even though it is included in it, because the servant is in need of *Isti'aanah* (seeking aid) in Allaah, The Exalted, during all of his acts of worship. If Allaah does not aid him, he will not be able to attain what he desires of enacting His commands and abstaining from His prohibitions.

He, The Exalted, then said, “**Guide us to the Straight Path,**” i.e. direct us, guide us, and grant us success to the Straight Path, and it is the clear path that leads to Allaah and His Paradise. It is having knowledge of the truth and acting in accordance with it, so guide us to the path and guide us along the path. Guidance to the path is having strong adherence to Islaam and abandoning all other religions besides it. Guidance along the path encompasses guidance to all details and specifics of the Religion in knowledge and action. So this supplication is the most comprehensive and beneficial to the servant. Due to this, it is obligatory upon a person to invoke Allaah with it in every *Rak'ah* of his prayer because of his need for it.

This Straight Path is: “**The path of those on whom you have bestowed Your Grace,**” from the Prophets, truthful, martyrs, and righteous “**not**” the path “**of those who earned Your Anger;**” those that knew the truth and abandoned it, such as the Jews and others, nor the path “**of those who were misguided;**” those that abandoned the truth upon ignorance and misguidance, such as the Christians and others.

This chapter, with its brevity, grasps what no other chapter of the *Qur'aan* possesses. It gathers the three categories of *Tawheed*:

1. *Tawheed ar-Ruboobiyyah* (Lordship) is extracted from His statement, “**Lord of all in existence.**”
2. *Tawheed al-Uloohiyyah* (Worship) - and it is singling out Allaah alone in worship - is extracted from the word “**Allaah**” and from his statement, “**You Alone do we worship.**”
3. *Tawheed al-Asmaa was Sifaat* is to affirm the Attributes of Perfection for Allaah, The Exalted, that He affirmed Himself with and that His Messenger affirmed without *Ta'teel* (negation), *Tamtheel* (resembling Allaah to the creation), or *Tashbeeh* (resembling Allaah to the creation). This is proven by His statement, “**All praise**” as has preceded. It

incorporates an affirmation of the Prophethood in His statement, “**Guide us to the Straight Path,**” since that is impossible without revelation.

The affirmation of being recompensed for actions in His statement, “**The Only Owner of the Day of Recompense.**” The Recompense is going to be with justice since *ad-Deen* (Recompense) means a Recompense with justice.

It also incorporates affirming the *Qadr* (Divine Decree). The servant is the actual enactor in contrast to the *Qadariyyah* and *Jabariyyah*. Rather, it incorporates a refutation of all of the people of innovation and misguidance in His statement, “**Guide us to the Straight Path,**” since it is knowledge of the truth and acting in accordance with it and every innovator and misguided person is in contrast to that.

It also incorporates making the Religion sincerely for Allaah, The Exalted, in worship and *Isti'aanah* (seeking aid) in His statement “**You Alone do we worship and in You Alone we seek aid.**” So all praise is due to Allaah, Lord of all in existence.

