

An Introduction to Tafseer: Al-Faatihah & Aayat-ul-Kursee

An Introduction to tafseer

A brief introduction to tafseer

- The scholars have different opinions about the meaning of the word tafseer, but all of them revolve around uncovering, clarification, and enlightenment
- As a simple definition of tafseer: “A form of knowledge which is concerned with understanding what Allah means by His speech”
- Tafseer has many forms, depending on the reason for which a particular book was written.
 - Some forms of tafseer are concerned with the Arabic language and its sciences, as it relates to the Qur’aan
 - Some forms of tafseer are concerned with a particular topic, Eg “The family unit, in the light of the Qur’aan”
 - Some forms of tafseer are concerned with summarising the general meaning of the aayaat
 - Some forms of tafseer are concerned with collecting narrations from the Prophet (peace be upon him), his companions (may Allah be pleased with them), and the scholars from the generation who followed them, about the meaning of a particular verse
 - Some forms of tafseer are concerned with the rulings which are extracted from the verses
- There are many more forms of tafseer than the examples mentioned here

How the Qur’aan is interpreted (1)

- The best form of interpreting the Qur’aan is using the Qur’aan itself.
 - A simple example of this can be found in surah At-Taariq: “By the sky and the night comer * And what can make you know what is the night comer? * It is the piercing star” At-Taariq 86:1-3
 - In this aayah Allah defines for us what At-Taariq means
- Equal to that is interpreting the Qur’aan with the authentic sunnah
 - A simple example of this can be found in surah Al-Anfaal: “And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy...” Al-Anfaal 8:60
 - The Prophet (peace be upon him) said: “Indeed [the meaning of] power is archery” and he said it three times.

How the Qur'aan is interpreted (2)

- Interpreting the Qur'aan with the statements of the companions
 - If such a statement could not have been understood by the Arabic language and the companion was not known for taking from the People of the Book, then it has the ruling of a Prophetic narration, because the companions were the furthest away from speaking from their own opinion.
 - If the statement was something that could be understood by the Arabic language or the companion was well known for narrating from the People of the Book, then the narration is considered to be his or her opinion – but is still held extremely highly
- The statements of the companions about why a verse was revealed are taken unreservedly because they witnessed the revelation and are all trustworthy and reliable narrators
- These three methods of interpreting the Qur'aan form the basis of tafseer – everything else is built upon them

What we are going to study today inshaa Allah

- The greatest surah in the Qur'aan: Surah Al-Faatihah
 - Based on an explanation by Shaykh Ibn 'Uthaymeen – may Allah have mercy on him
- The greatest aayah in the Qur'aan: Aayat-ul-Kursee (Aayah No 255 from Surah Al-Baqarah)
 - Based on an explanation by Shaykh Abdur-Razzaaq bin Abdil-Muhsin Al-Badr Al-'Abbaad – may Allah preserve him and his father

The tafseer of Surah Al-Faatihah

The text of the surah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنُ الرَّحِيمُ ۝ مَلِكُ
يَوْمِ الدِّينِ ۝ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ
أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝

[All] praise is [due] to Allah, Lord of the worlds

The Entirely Merciful, the Especially Merciful

Sovereign of the Day of Recompense.

It is You we worship and You we ask for help.

Guide us to the straight path

The path of those upon whom You have bestowed favour, not of those who have evoked [Your] anger or of those who are astray. [Al-Faatihah 1:1-7]

An introduction to the surah

- *Surah al-Faatihah* ("The Opening") has been named this because the Quraan is opened and begins with this *Surah*, or chapter. It's also been said that it was the first complete chapter to be revealed entirely.
- The scholars have said this chapter comprises, in general, the meanings of the whole Quraan with regards to *Tawheed* (The singling out of Allaah alone for any act of worship), legislative rulings, rewards and recompense, the different paths the children of Aadam (Adam) take, and other issues. For this, it's been referred to as *Umm-ul-Quraan*, or "The Mother of the Quraan," as the foundation or origin of something is often referred to in Arabic as "Mother."
- This chapter has some distinguishing characteristics which set it apart from others:
 - It's a pillar of prayer, which is the best pillar of Islaam after the two testimonies.
 - There is no prayer for one who doesn't recite this opening chapter of the book.
 - It's also a cure. If it's read over someone sick, he or she will be cured by the permission of Allaah.

Tafseer of the basmalah (1)

- The basmalah refers to Allah's statement: "bismillahir-rahmaanir-raheem" – in the name of Allah, the Entirely Merciful, the Especially Merciful"
- The basmalah contains a missing verb, which is understood from the action
- If you say for example, "In the name of Allaah," while you are beginning to eat, then the meaning with the missing verb included would be, "In the name of Allaah, I eat."
- The scholars disagreed about whether this verb should come before the basmalah or after. The correct opinion – and Allah knows best – is that this verb is deferred until after mentioning the name of Allaah for two benefits:
 - Firstly, to seek the blessing of mentioning Allaah's name first and foremost
 - Secondly, a delayed action indicates that it's restricted, as if you're saying, "I do not eat in the name of anyone, seeking blessings and help by that name, except with the name of Allaah."

Tafseer of the basmalah (2)

- **[Allaah]:** “Allaah” is the proper name for the Lord of all the creations. No one else is named with this name. It’s the base origin of all the other names (of Allaah) and all of them follow and describe this name.
- **[the Entirely Merciful] (Ar-Rahmaan):** This is a name means the One Who is described with expansive, all-encompassing mercy.
- **[The Especially Merciful] (ar-Raheem):** This is a name meaning the One Who bestows mercy on whomever He wills of His servants. The Arabic form of the word here indicates the occurrence of the action.
- In fact, there are several opinions about the meaning of the two names. Some people translate Ar-Raheem as “The bestower of mercy”. This is closer to the Shaykh ‘Uthaymeen’s opinion. The second opinion is that the name refers to the special mercy which Allah bestows on his believing slaves – both have their proof and Allah knows best.

Is the basmalah an aayah from the surah?

- The scholars hold differing opinions about this issue.
- Some say that it’s definitely a verse from Al-Faatihah and it should be recited aloud in those prayers which are recited out-loud.
 - They believe the prayer is not valid unless the Basmalah is recited since it is part of Al-Faatihah.
- Other scholars say that it’s not a verse of Al-Faatihah. Rather, it’s a separate verse from the book of Allaah.
- This second opinion is the correct one – inshaa Allah – and is proven by other texts as well as the context of the chapter itself.

The division of Al-Faatihah in two parts

- “Allah says, ‘I have divided the prayer in two parts between Myself and my servant.’
 - When the servant recites, [**All praise and thanks are to Allah, the Lord of all creations**], Allah says, ‘My servant has praised Me.’
 - And when he recites, [**The Most-Merciful, the Bestower of all mercy**], Allah says, ‘My servant has honoured Me.’
 - When he recites, [**The Owner of the Day of Recompense**], Allah says, ‘My servant has glorified Me.’
 - When he recites, [**You alone we worship and You alone we seek help from**], Allah replies, ‘This is two parts between my servant and I.’
 - When he recites, [**Guide us to the straight path...**], Allah replies, ‘This is for My servant and he will have what he asks for.’”

The tafseer of verse 1

- (*Al-Hamd*) is used only to describe someone with complete perfection of self, attributes, and actions.
 - Allah is perfect in His self, His attributes, and His actions. This praising, however, must be with a condition – it must be made out of love and honour.
 - The people of knowledge say that simply describing someone with perfection yet not out of real love and honour for the praised one is not called *Hamd*. Some poets stand before the leaders and recite poetry of amazing praiseworthy descriptions of them yet void of any real love for them. Their love is for the wealth they're given or they do this out of fear of them.
 - On the contrary, our praise for our Lord is a form of praise out of love and honour. So, *Al-Hamd* is to praise the One described with total perfection out of love and honour for Him.
- The (*Al-*) in *Al-Hamd* is inclusive, meaning that it includes all forms of praise and thanks.
- [**are for Allaah**] (*lillaahi*): The (*li*) is to show possession and a sense of deserving. The name Allaah is the proper name of our Lord and no one else is given this name. It means the One God that is worshipped out of love and honour.
- [**the Lord**] (*Rabb*): The word "Lord" includes three main descriptions: the Creator, the Owner, and the Controller of affairs. So, He's the Creator of all that exists, the Owner of all that exists, and the Controller of everything.
- [**of all creations**] (*Al-'Aalameen*): As for the word "*Aalameen*", the scholars say it refers to anything and everything other than Allaah. They are described with this word because their very existence is a sign or indication (*'Alam*) that they have a Creator
- This verse also proves Allaah's complete *Ruboobiyyah*, or lordship, over all of the creations due to His statement, [**The Lord of all creations.**]

The tafseer of verse 2

- [**The Most-Merciful**] (*Ar-Rahmaan*): This is both a description and name of Allaah.
- [**The Bestower of all mercy**] (*Ar-Raheem*): This is another description and name. *Ar-Rahmaan* means the One Who has all-expansive mercy and *Ar-Raheem* is the One who bestows and is the source of all mercy.
- *Ar-Rahmaan* refers to the description and *Ar-Raheem* refers to the action. Yet when either of these two names comes separately, not connected with the other, then they each indicate both the description and action of mercy.
 - Note: This is according to the Shaykh's opinion, as mentioned before there are other opinions with regard to these two names. As some of the scholars said: "none of the opinions are free from criticism."
- From the virtues of this verse is that these two perfect names, *Ar-Rahmaan* and *Ar-Raheem*, are established and confirmed for Allaah. Their associated descriptions are also

established: the description of mercy as a characteristic and the description of being merciful as an action.

- The *Ruboobiyyah*, or lordship, of Allaah is based upon all-encompassing mercy and this mercy constantly reaches the creation, because right before this verse, Allaah says, [**The Lord of all creations.**] So, one might ask, “What is this lordship based upon? Is it a lordship of retribution and revenge or one of mercy and favours?” So, immediately after, Allaah then says, describing Himself further, [**The Most-Merciful, the Bestower of all mercy.**], indicating His lordship is based upon mercy.

The tafseer of verse 3

- [**The Owner**] (*Maalik*): Regarding the word *Maalik*, there are two different ways of reciting it according to the seven permissible ways of recitation. The second way of reciting it is: (*Malik*) which means “the king”. The word “King” is more specific than “Owner.”
- There’s an amazing point here to be taken from both of these two different recitations. His kingdom and ownership are true and perfect. And even some of the creation that may be a “king” yet not a true “owner.” Such a person is merely referred to as a king, yet has no real ownership or control over anything. And similarly, there are many people who are owners (of something) yet not kings, like most of the people. But our Lord is the true and complete Owner and King.
- [**Recompense**] (*Ad-Deen*): Here the word *Ad-Deen* means recompense, meaning that Allaah is the only owner of that day on which the creations will be rewarded or recompensed (for whatever they earned of good or evil). On that day, there will be no other owner or decision-maker. Sometimes the word *Ad-Deen* is used to refer to recompense as in this verse, and other times it refers to actions (or religion) as in the verse:
- It may be asked, “But isn’t He the Owner of this life as well as the Day of recompense?”
 - The answer is without a doubt, “Yes,” but His complete ownership, kingship, and absolute authority will be totally apparent and realized by everyone on that day. He will ask:
 - **To whom belongs all kingship today?** [Soorah Ghaafir, 40:16]. No one would dare answer, so He Himself replies: **To Allaah, the One, the Prevailing.** [Soorah Ghaafir, 40:16]
- In this life, the kingship and power of worldly kings is apparent, rather some people even believe there’s no king as powerful as their own. The Communists, for example, don’t believe in the existence of a Lord of the heavens and earth. They believe that life is only deliverance from the wombs to decay in the ground, and their president or leader is their lord.
- Another point of benefit from this verse is the proof of resurrection after death and that everyone will be recompensed according to what they earned of good or evil. This is based on the statement, [**The Owner of the Day of Recompense.**]

- This verse also encourages mankind to act and prepare for that day on which they will be repaid according to what they've done.

The tafseer of verse 4

- **You alone we worship, and from You alone we seek help.**
- **[You alone] (Iyyaaka):** This is a case when the direct object comes before the verb **[we worship] (na'budu)**. In Arabic grammar, when the direct object precedes the verb, it gives a sense of restriction, so the meaning would be, "We don't worship anyone or anything except You alone."
- **[we worship] (na'budu):** We humble ourselves to You in complete humility. In this way, you find the believers placing the most honorable part of their bodies (their faces) at the level of their feet in humility to Allaah. They prostrate on the ground, covering their foreheads with dirt. This is from their humbleness before Allaah. And if another person were to say, "I'll give you the whole world and what it contains, just prostrate to me once," you'll never find the true believers accepting this because this type of humility is a form of worship specifically for Allaah alone.
- The word "worship" includes doing everything Allaah commands and avoiding everything He prohibits. However, it's not possible to fulfil all of these duties without the help and assistance of Allaah. Because of this, Allaah then says:
- **[and from You alone we seek help] (wa Iyyaaka nasta'een):** Meaning, "We don't seek the help of anyone else in worship and otherwise." This "seeking of help" is to request the help and assistance, and Allaah combines between worship and the seeking of assistance or reliance in many places the Noble Quraan. This is because worship could not be completely established except with the help of Allaah, entrusting affairs to Him, and relying on Him.
- From the virtues of this verse is the sincerity in worship that is due to Allaah alone as He says, **[You alone we worship]**. It shows that this worship is due only to Allaah by the direct object ("You") coming before the verb ("we worship") according to the rules of Arabic grammar.
- Another point is that the seeking of help is also sincerely and solely for Allaah based on the statement, **[and from You alone we seek help]**. Likewise, the direct object precedes the verb indicating a sense of restriction just like in the first part of the verse.

The tafseer of verse 5

- **Guide us to the straight path.**
- **[the path]** The meaning of *As-Siraat* is the way or path. The meaning of **[Guide us]** refers to the guidance of showing and directing to the right path as well as the guidance of granting success.

- So, by reciting, [**Guide us to the straight path**], you're asking Allaah for beneficial knowledge (which is the guidance of direction) and righteous action (which is the guidance of success).
- **Straight** (*Al-Mustaqeem*): This means the correct path with no crookedness or deviation.
- From the benefits we gain from this verse is mankind's resorting back to Allaah in that, after requesting His help in fulfilling His worship in the previous verse, they now ask Him to guide them to the straight path. There must be sincerity solely to Allaah in worship as indicated by the verse, [**You alone we worship**] and help must be sought in fulfilling and strengthening this worship as indicated by the verse, [**and from You alone we seek help**]. Also, one must follow the Islaamic legislation and this is indicated by the verse, [**Guide us to the straight path**] as the straight path is nothing but the complete legislation with which the Messenger (peace be upon him) has come with.
- Another point from this verse is that the eloquence of the Quraan is shown, in that there is no preposition after [**Guide us**]. This point is made so that the verse would contain both types of seeking guidance: the guidance of knowledge and direction, and the guidance of success
- Another benefit we get from this verse is that the "path" is of two types: one straight and all others crooked. Whatever is in accordance with the truth, it is the straight path as Allaah said: **And this is my straight path so follow it and don't follow (other) paths for they will separate you away from His Path.**

The tafseer of verse 6 & 7

- [**The path of those You bestowed grace upon**] (*Siraatal-Iatheena An'amta 'alayhim*): This verse is connected to the previous verse and provides further clarification of [**the straight path**].
- [**those You bestowed grace upon**] (*allatheena An'amta 'alayhim*): They are the same ones mentioned in the statement of Allaah: **And whoever obeys Allaah and the Messenger, then they will be with those Allaah bestowed grace upon of the Prophets, the truthful, the martyrs, and the righteous. And what excellent companions they are!** [Soorah An-Nisaa, 4:69]
- [**not of those who earned anger upon themselves**] (*ghayril-Maghdhoobi 'alayhim*): Such as the followers of Judaism and anyone else who knows the truth yet doesn't act according to it.
- [**nor of those who are astray**] (*wa ladh-Dhaaleen*): Such as the Christians before the mission of the Prophet (peace be upon him) began. It also refers to anyone who works contrary to the truth, choosing to remain ignorant of it.
- From the benefits we gain from these two verses is the mentioning of descriptive details after a general description. This is from the verse, [**Guide us to the straight path**] - this is a general description and [**The path of those You bestowed grace upon**] is a more detailed description of the path. The benefit in mentioning something general and then

afterwards more relevant details is that when a person hears of something general that could benefit him, he might eagerly anticipate more details and a clearer explanation. Then, after being aware of the detailed descriptions, he is ready to accept it and anxiously hopes to obtain it.

- Another benefit is the explanation that those upon whom Allaah has bestowed His favors and grace - they are the same ones who are upon the straight path as a result of this grace.
- Another thing we learn from this verse is that the blessing of guidance with which some have been favored is directly from Allaah alone; it's a pure favor from Allaah..
- From the verse, we understand that all of mankind is of either one of three categories: those upon whom Allaah has bestowed His grace, those who have earned anger upon themselves, or those who are astray.
- The ways leading away from the straight path are either ignorance or arrogant disobedience. The ones who were taken away from the straight path due to arrogance and disobedience, they are those who earned anger upon themselves, the head of this group being the followers of Judaism. The other group, those who've deviated from the straight path due to ignorance, they are any people who don't know the truth, the main ones among these being the Christians. However, this was their (the Christian's) situation before the advent of the last Prophet Muhammad (peace be upon him). Now that the Prophet's mission has been established and completed, they have known the truth but in spite of that, opposed it. So, they and the Jews both have become the same - all of them are those who have earned anger upon themselves (if they don't repent and accept Allaah's religion).
- Another point we learn from these verses is that the severest type of misguided group is placed first, then the next in severity. Allaah mentioned those who earned anger upon themselves before those who are astray because the first are more severe in opposition to the truth than the ones astray. Opposing something while being fully aware of it is much harder to return from than opposing something simply because of being ignorant of it.

In summary

- In short, this is an amazing chapter and it's not possible for me or anyone else to fully encompass all its great meanings and virtues. This, what I've mentioned, is only a drop from the ocean. Whoever would like more details on this topic should refer to the book "Madaarij As-Saalikeen" by Ibn Al-Qayyim Al-Jawziyyah.

The tafseer of Aayat-ul-Kurse

An introduction to aayat-ul-kurse

- The greatest ayah in the book of Allah
- It requires all of us to pay great attention
- We must read it, especially in the fixed times in which we have to read
- We must learning its meaning, and what it contains
- Allah says: “Do they not reflect upon the Qur’aan” – ayaat ul kursee even more so
- The aayah encompasses sincerity towards Allah, the perfection of tawheed, and freedom from shirk

The text of the aayah

﴿ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴾

Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great. [Al Baqrah 2:255]

A mention of the virtue of the aayah

- Saheeh Muslim, from Ubayy bin Ka’ab (may Allah be pleased with him), that “the Prophet (peace be upon him) said to me “O Abal-Mundhir which aayah from the book of Allah is greater in your opinion?”, He replied: “Allah and His Messenger know best” The Prophet (peace be upon him) replied: “O Abal-mundhir which aayah from the book of Allah is greater in your opinion?” Ubayy replied: “Aayat-ul-kurse...Allahu laa ilaaha illa huw-al-hayy ul-qayyoom” The Prophet (peace be upon him) struck him on his chest and said: “By Allah! Congratulations for having knowledge O Abal-Mundhir”

- Reflect upon Ubayy's answer:
 - Ubayy was from the great memorisers of the Qur'aan, called sayyid-ul-quraa' – the leader of the reciters. He had memorised the whole Qur'aan – more than 6000 aayah, he was not choosing from 10 or 20, nor from 100 or 200.
 - Ubayy replied instantly not after a week or two, or a month or two to think about it.
 - The Prophet (peace be upon him) repeated the question in order to give Ubayy permission to use his ijtihaad (i.e. to use his own knowledge and strive to reach the correct opinion).
 - He instantly said having been given permission: "aayat-ul-kursee"
 - This shows us the place of tawheed in the sight of the sahaabah & its great status, and that tawheed is the greatest thing mentioned in the Qur'aan
 - He didn't mention aayaat of yawm al qiyaamah, nor did he mention the aayaat which relate to rulings.
- Shaykh ul Islaam Ibn Taymiyyah (may Allah have mercy on him) said: "What we find in aayaat-ul-kursee from the evidences of tawheed cannot be found in any other aayah in one place"

Some important points

- This explains that the greatest ayaat in the Qur'aan are the ayaat of tawheed
- The Prophet (peace be upon him) said: "Whoever reads al-kaafirun before they go to sleep they will be written as being free of shirk"
- We also see the importance of paying attention to the meaning
- We can also understand that not every ayah of the Qur'aan is equal
- We are told to read this aayah several times during the day, including:
 - after every five prayers, as the Prophet (peace be upon him) said: "who ever reads ayatul kursee after every one of the 5 prayers, there is nothing between him and Jannah except death"
 - Before going to sleep
- The effect of it is totally dependent upon how much you pay attention to its meaning
- Why do we read this ayah so much? The answer is that by reading it we are remembering tawheed
- Whoever learns it, memorises it, and pays attention to the meaning, will be free from shirk, from beginning to end, and will have purified his religion solely for Allah.

The beginning of the aayah (1)

- The aayah begins with the statement of tawheed, which is followed by mentioning the great proofs that Allah deserves to be worshipped alone
- There is no god worthy of worship other than him
- The greatest of statements, there is no statement greater than this statement

- The Prophet (peace be upon him) said: “The best that I said, me and the Prophets who came before me laa ilaaha illa Allah”
- This was the first thing that a nation heard from its Prophet
- The first thing that everyone will be asked yawm al qiyaamah: “What did you used to worship?”
- It is al-urwat-ul-wuthqaa – the most trustworthy handhold that will never break

The beginning of the ayah (2)

- Sufyaan bin uyaynah said: “Allah did not give a greater blessing to his ummah than teaching them laa ilaaha illa Allah..”
- The proof for this in surah an-nahl, called the surah of blessings because of the amount of blessings mentioned in it. The first blessing mentioned at the beginning of it is laa ilaaha illa Allah

﴿ أَتَىٰ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحٰنَهُۥٓ وَتَعَالٰى عَمَّا يُشْرِكُونَ ﴿١﴾ يُزِيلُ الْمَلٰٓئِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِۦٓ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلٰهَ إِلَّا أَنَا فَاتَّقُونِ ﴿٢﴾ ﴾

“The command of Allah is coming, so be not impatient for it. Exalted is He and high above what they associate with Him. He sends down the angels, with the inspiration of His command, upon whom He wills of His servants, [telling them], "Warn that there is no deity except Me; so fear Me." An-Nahl 16:1-2

- Nafee & Ithbaat (Negation & Affirmation) – which tawheed stands upon. Denying every single form of worship for anything except Allah – affirming every single form of worship for Allah alone
- So ayatul kurse begins with the greatest statement – confirming tawheed and negating all forms of shirk

Clear proofs that Allah deserves to be worshipped: No.1

- 1st proof: “Al-Hayy”: A name from Allah’s names, referring to complete life which was not preceded by anything. He is the first, there is nothing before him, a complete life which has no end. As He says: “And rely upon the Ever-Living who does not die” [Al-Furqaan 25:58]
- As for the one who is alive and dies, or who has already died, or who was never alive in the first place like stones, & trees – they have no right to worship.
- Look at the lack of intellect of the people who ask other than Allah

Clear proofs that Allah deserves to be worshipped: No.2

- 2nd proof: “Al-Qayoom”: A name from Allah’s names, from it is the attribute: al qayoomiyyah:
 - 1st meaning: that Allah exists on his own, and is in no need of anyone. Allah says: “O mankind, you are those in need of Allah , while Allah is the Free of need, the Praiseworthy.” [Faatir 35:15]
 - 2nd meaning: That Allah maintains us and all that we need – which shows His great power over His creation. As Allah says: “Then is He who is a maintainer of every soul, [knowing] what it has earned, [like any other]?”

Clear proofs that Allah deserves to be worshipped: No.3

- 3rd Proof: “Neither drowsiness overtakes Him, nor sleep...”
- That Allah is free from drowsiness (sinah) and sleep (nawm).
- Sinah is the beginning of sleep...drowsiness. The Prophet (peace be upon him) said: “Indeed Allah doesn’t sleep and it is not befitting that He should sleep...”
- This is the One who deserves to be worshipped. As for those who sleep they do so because they are tired & stressed – so is someone in this state deserving of worship?
- Everything that we enjoy is based on a hardship that we endure. We enjoy sleep when we are tired, we enjoy food when we are hungry – if we are full then we don’t enjoy food no matter how good it is, we enjoy drink when we are thirsty.

Clear proofs that Allah deserves to be worshipped: No.4

- 4th Proof: “To Him belongs whatever is in the heavens and whatever is on the earth”
- Everything in the heavens and the earth belongs to Allah, and everything in the heavens and the earth is under His command, The dominion is His, the creation is His.
- This is from the great proofs of His tawheed, and other than Allah do not own even as little as a mustard seed from the heavens and the earth.
- Allah says: “Say, "Invoke those you claim [as deities] besides Allah ." They do not possess an atom's weight [of ability] in the heavens or on the earth, and they do not have therein any partnership [with Him], nor is there for Him from among them any assistant.” [Saba’ 34:22]
- Whatever we own is because Allah has given us, none of us own anything except what Allah has given us.
- Say, "O Allah , Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent. [Aal-'Imraan 3:26]
- Should we then give His right to something that He owns?

- As Allah says: “[All] praise is [due] to Allah , who created the heavens and the earth and made the darkness and the light. Then those who disbelieve equate [others] with their Lord.” [Al-An’aam 6:1]

Clear proofs that Allah deserves to be worshipped: No.5

- 5th Proof: “Who is it that can intercede with Him except by His permission?”.
- The completeness of Allah’s authority. No one can intercede with Allah without his explicit permission.
- The Prophet (peace be upon him) will not intercede on the day of judgement until he receives Allah’s permission.
- This destroys the principle of the people of shirk, when they say that their actions are seeking intercessors with Allah. As Allah says, informing us that they say: “These are our intercessors with Allah”
- No matter how great the person, he doesn’t have the ability to intercede for even the closest person to him.
- Listen to the story which bukhari narrated from Abu Hurayrah. Ibrahim (peace be upon him) will meet his father Aazar on the day of judgement.. (and remember that the Prophet – peace be upon him – said that Ibrahim is the close friend of Allah, and he is seeking intercession for his own father). Ibrahim will say to his father: “Didn’t I say to you: Don’t disobey me” So he will reply “Now I will not disobey you”. Ibrahim will say: “O My Lord! Did you promise me that you will not disgrace me on the day they are brought forth?” So Allah will say: “I have forbidden Jannah for the disbelievers...” So his father will be transformed into an animal and thrown into the hellfire. Thus Ibrahim’s intercession will not be accepted.
- Intercession will not happen except for who Allah is pleased with. The Prophet (peace be upon him) said “let not one of you come on the day of judgement, and upon his neck is a camel which he stole...so he will say: “O Messenger of Allah save me” And I will say “I do not hold anything [to benefit you with], I have passed on [my message]”...

Principles of intercession

- Three principles which must be memorised:
 1. No one will intercede except with Allah’s permission
 2. Intercession will only be allowed for those who Allah is pleased with their statement and action
 3. Allah will only be pleased with the people of tawheed
- So if anyone wants to gain intercession, they must correct their relationship with Allah, and become from the people of tawheed. For that reason, look at the question which Abu Hurayrah asked the Prophet (peace be upon him) in Saheeh Muslim: “Who is most deserving of your intercession on the day of judgement?” He replied: “Whoever says laa ilaaha illa Allah sincerely from his heart”. And also in Saheeh Muslim: “Every prophet

has a du'aa which will be answered and I will delay my du'aa for my ummah on the day of judgement, and indeed it will be achieved inshaa Allah by the one who does not make any partner with Allah." Note the following points:

- "inshaa Allah" – this refers to the first principle – that it will only be with Allah's permission
- "the one who does not make any partner with Allah" – that it will only be for the one who Allah is pleased with – and Allah will only be pleased with the people of tawheed, who do not associate anything in worship with them

Clear proofs that Allah deserves to be worshipped: No.6

- 6th Proof "He knows what is [presently] before them and what will be after them..."
- His knowledge has encompassed everything, He knows what has happened, and what will happen, and what will not happen – how it would be if it happened. He knows what is apparent and what is hidden. This is a proof for singling Him out in worship, and fearing Him in our actions.
- Note the link between "To Him belongs whatever is in the heavens and whatever is on the earth" and this part of the aayah.
- As Allah says: "Does He who created not know, while He is the Subtle, the Acquainted?"
- Another story, mentioned by At-Taymee in his book Al-Hujjah: One of the atheists said: "I am able to create. Bring me a glass, and he placed in it animal faeces and meat and covered it. Then he covered it and said: " bring it back to me in three days" When they brought it back it was full of maggots. So he said: "I created them". Then the youngest of the people in the gathering said: "No one creates except that he knows the number of things which he has created, and he knows the difference between the male and female from them, and he knows their provision and when they will die...so tell us all of that!" So the atheist was defeated.

Clear proofs that Allah deserves to be worshipped: No.7

- 7th Proof: ", and they encompass not a thing of His knowledge..."
- The weakness of Allah's creation.
- Our knowledge was preceded by ignorance and returns to a lack of knowledge and we have only been given a small amount of it.

Clear proofs that Allah deserves to be worshipped: No.8

- 8th Proof: "except for what He wills..."
- Every single thing happens by the will of Allah.
- Whatever He wills has happened. And whatever He did not will, will not be.
- There are more than 400 aayaat in which Allah mentions that every single thing happens by the permission of Allah.

- Ash-Shaafi'ee has a beautiful poem in which he says: "ma shi'ta kaana, wa in lam ash'a wa maa shi'tu in lam tasha' lam yakun. Khalaqa-libaada alaa maa alimta, wa fil 'ilm yajree at fataa wal musinu, alaa dhaa mananta wa hadhaa khaldhata, wa hadhaa 'a'anta wa dhaa lam tu'in, fa minhum shaqee'un wa minhum sa'eedun wa minhum qabeehun wa min hum hasan"
 - What you willed has happened, even if I didn't will it, and what I willed if you didn't will it, didn't happen
 - You created your slaves upon what you know, and in your knowledge are the young and the old
 - Upon this one you bestowed your blessings, And this one you forsook, and this one you helped and that one you didn't
 - From them are the wretched and from them are those who are happy, and from them are the ugly and from them are the beautiful
- So do we equate the one who everything is in His hand, the one who everything happens by His will and nothing happens without it, with someone who has no movement or power without Allah's permission?

Clear proofs that Allah deserves to be worshipped: No.9

- 9th Proof: "His Kursi extends over the heavens and the earth..."
- This is from the greatest proofs mentioned in this aayah and shows us the greatness of Allah.
- In the Musnad of Imaam Ahmad (declared to be Hasan li ghayrihi), that Abu Dharr said: "I met the Prophet (peace be upon him) in the masjid-ul-haraam, and I said to him: "Which is the greatest aayah?" He said: "aayatul kursee Allahu laa ilaaha illa huwa-lHayy-ul-Qayyoom". Then he said: "The heavens and the earth in comparison to the footstool [of Allah] are only like a ring of iron thrown into a desert, and the virtue of the throne over the footstool, is like the virtue of the footstool over the heavens and the earth"
- Think about the city you are in, compared to the country, then the earth, then the universe, then the footstool, then the throne. As the Prophet (peace be upon him) said: "Reflect upon Allah's creation, don't reflect upon Allah"
- Some of the scholars said: the mentioning of the kursi here is an introduction to the greatness of Allah which is mentioned at the end of the aayah.

Clear proofs that Allah deserves to be worshipped: No.10

- 10th Proof: "and their preservation tires Him not".
- Do we compare the one who is preserved with the one who preserves it?

Clear proofs that Allah deserves to be worshipped: No.11

- 11th-12th Proof: “And He is the Most High, the Most Great”
- Al-‘Alee: Allah’s highness above His slaves, in the sense that He himself is above them:
- Allah’s being above His slaves has three different meanings:
 - Literally He is above them, as He says: “The Most Merciful has risen over the throne”
 - In the sense that he subjugates them, as He says: “And He is the subjugator over His servants. And He is the Wise, the Acquainted [with all].”
 - In the sense of their appreciation and appraisal of Allah, as Allah says: “They made not a just estimate of Allah such as is due to Him...”
- Al-Adheem: He himself is great, His names & attributes are great – his actions are great.
 - This name has many meanings.
- I asked our noble shaykh Abdur Razzaaq bin Abdil Muhsin Al-‘Abbaad: What is the difference between Allah’s name Al-Kabeer, and Allah’s name Al-Adheem?
 - As for Allah’s name Al-Adheem (The Great) – this refers to the fact that Allah’s greatness is in His self, His names, His attributes, His actions, and so on. It is also a greatness which refers to Allah’s subjugation of His slaves (Qahr)...(and he mentioned some other aspects).
 - As for Allah’s name Al-Kabeer – the meaning of this name, is as the Prophet (peace be upon him) said to Ady bin Haatim (may Allah be pleased with him): “Do you know anything of anything *akbar min Allah?*” (Having reviewed several translations of this in Arabic, it seems that it is translated as: “Do you know of anything greater than Allah?”)
 - Therefore, I would summarise what the shaykh said by saying that Al-Adheem refers to Allah’s greatness which encompasses every aspect of Allah. As for Al-Kabeer, it refers to the fact that there is none greater than him.

A final request

- The very least that we owe our noble scholars who gave their time and effort to gift this ummah with such clear explanations, is that we make du’aa for them, and we ask Allah to have mercy on them
- This presentation was taken from the work of our noble Shaykh Muhammad bin Saaleh Al-‘Uthaymeen – may Allah have mercy on him – and our noble Shaykh Abdur-Razzaaq ibn Abdil-Muhsin Aal-Badr Al-‘Abbaad – may Allah preserve them both
- We ask Allah by His perfect names and attributes and we ask Him by the fact that we testify there is nothing worthy of worship except him, to forgive our mashaayikh and forgive us, and to have mercy on them and us, and to raise their rank in Jannah and ours.