

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## *Tafsir Surat al Fatiha (4)*

*Iyaka na'budu wa iyyaka  
nasta'een – verse 5*

*Tafsir al Mizan*

*Pooya / Ali tafsir*

*Profoundities of the Prayer (Khamenai)*

*Adaabus Salat (Khomeini)*

# مَلِكِ يَوْمِ الدِّينِ

- *Master & Ruler of the Day of Judgement*
- *Complete Owner of the day of Judgement, and every living being; He whose ownership is complete and not superficial like man's.*
- *His Mercy encompasses all, and after this temporary time of free will all will return to Him for account: fixed time and inevitable rule of Justice*
- *The four names Rubb, Rahman, Rahim & Maalik to show us aspects of His Unity, the Angels & stages of journeying to Him*
- *He has total control over His creation, to Him belong all knowledge, wealth, treasure and wisdom and to Him is the return of all affairs, so we do not need to fear any but Him, and do not have to despair.*



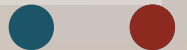
# إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

- **Position:** after understanding His presence, Alhamdulillah, His absolute ownership – Maalik: *we worship and seek help from Him only.*
- We recognise no power other than Him: all submit to Him, so do we willingly as servants
- Free ourselves from serving others or desires, *“we join the ranks of real monotheism”*
- **Worship:** “abd” means slave who is owned; “ibadah” means to serve, worship, obey with submission.
- **Adab:** “worship” - utmost submission, humility; therefore cannot befit any except Most High,  
– *“to love Allah's elects is to love Allah”*



# إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

- We stand before Allah as a slave before His master: *worship is exactly opposite to arrogance but not so to polytheism!*
  - “Verily those who are arrogant to My worship shall soon enter hell, disgraced” (40:60), “...and he should not join anyone in the worship of his Lord” (18:110)
- Servitude to Allah is unlimited, Maalik: *true and exclusive ownership on both sides* (indicated by grammar: *iyyaka* before *na'budu*, unconditional)
- *This is how we should view the world: from angle of His ownership and subsistence, should not be distracted*



# إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

- *Worship: not simply rituals and words. Hadeeth: obedience and absolute submission to all commands. Part of the meaning of “La ilaha il Allah”:*
  - **“You are the ones who have refused to worship the false deities. And whoever has obeyed the command of a despot or tyrant has indeed worshipped him”** - Imam Jafar as Sadiq (as)
- *Practical manifestation of Islam*
- **“You do we worship and You do we seek help from” is a part of praising Allah, and it is a reference to real monotheism**: only monotheists can say it, and give up all other beings in proportion – levels

# إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

- True worship: both *Worshipped and worshipper are present* – therefore change from 3<sup>rd</sup> person (He, His, Him) to 2<sup>nd</sup> (You)
- Dividing attention – even for heaven/hell or selves is a form of *polytheism* - “true worship is done with pure intention, and this purity is named “presence of the worshipper”” - *plural “we” negates self-importance*
- Adab: at first we are trapped in “dark veils of nature” - then 3<sup>rd</sup> person used when we *turn to Him and away from creation*, after “Maaliki yawmid deen” seeing sole ownership: & ourselves as present before Him (2<sup>nd</sup> person).
- *Immediate audience with Him*. Part of this worship is to follow Prophet or Imam – rule is His therefore so is delegation, we must comply



# إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

- *Seeking help:* doesn't mean we never ask anyone for anything, but is understanding that ultimately *all help is from Him and because of Him:* none has the power to help in themselves
- Don't expect any help or support from others claiming divinity: our guide for thoughts and actions is Him, His nature in us (conscience), His laws, & “*all the byproducts of divine power which are His mighty soldiers in the service of mankind*”
- *Free will:* we have choices within scene set for us

# إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

- *“iyyaka”* - “refers to that in which multiplicity is vanquished” - *points to the Unity of His essence contrary to plurals (all else)*
- *“the perfect monotheism is the negation of ascribing attribute to Him”* (c.f. Nahj sermon 1)
- *“the believer alone is a congregation”* - *uas of Ahlul Bayt (as)*
- *Plural: we are one same as others (opposed to arrogance), & we realise all in existence worship and seek Allah and we amongst them*



# إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

- Both parts of verse have single meaning, that is of *purity in worship*.
- *“Thee do we beseech for help”*: removes possible misunderstanding *“we ascribe the worship to ourselves and we make this claim only with Your help, we are never independent of You”* - together
- Adab: *“seeking help”* only from Allah is a stage higher than *“worship”* only for Him: instead of giving up *seeking* other than Him, it is not even *seeing* other than Him.
- Verse *“iyyaka na'budu wa iyyaka nastaeen”* has different connotations/ level: 1) those veiled in nature, 2) travellers to Him, 3) engaged with Him only, 4) returned to world as guides and see only Him in it (AB (as))

# إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

- *In this prayer, the worshipper invokes divine mercy and knows that his request is in the hands of one who can do Anything, **and what happens is for the best***
- ***This verse means “worship with purity of intention”** : covered pronouns going from 3<sup>rd</sup> to 2<sup>nd</sup> person, “iyyaka” before “na'budu”, unconditional worship, negation of ego in plural declaration of allegiance, why second sentence comes after first and they share the style*
- *Adab: If we praise others constantly, how can we say “alhamdulillah”? If we look for the world only how can we say “iyyaka na'budu wa iyyaka nastaeen”?*
- *Need to focus on Him and realise our poverty, otherwise “do not claim to be a servant of God”*



# إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

- *Practical Islam*: lifestyle to fit the beliefs – sincerity of faith visible in actions
- Worship is not just ritual, we commit ourselves to Him only – *to live and die as would please Him* - Creates spirit of faithfulness to Master only
- (Jamkaran Mosque – prayer; imam Mehdi (aj))
- We have total freedom and independence from others, and satisfaction that the Most Kind, Most Generous, Most Powerful is hearing our pleas.
- Adab: all *up to* “you do we worship” *completes journey to Allah*, ending with our servitude and His Ownership in “Maaliki yawmud deen” - after which we should “*see only Him*” and make this pledge, then ask help to keep it



# و الحمد لله رب العالمين

