

will become completely clear to His creation, and they will realise that created beings have no sovereignty at all. On that day, kings and subjects, slaves and free, will all be equal and will submit fully to His might, awaiting the reckoning, hoping for His reward and fearing His punishment. Hence this day is singled out for mention; otherwise, He is the Master of the Day of Judgement and of all other days.

﴿You [alone] we worship, and You [alone] we ask for help﴾ that is, we single out You alone to worship and ask for help. Putting the object at the beginning of the sentence conveys the meaning of exclusivity. In other words: we worship You, and we do not worship anyone other than You; we ask You for help and we do not ask anyone other than You for help.

Worship is mentioned before seeking help by way of mentioning what is general before what is specific, and also to give precedence to Allah's dues over those of His slaves.

“Worship” (*‘ibādah*) refers to everything that Allah loves and is pleased with of actions and words, both outward and inward. “Seeking help” refers to relying upon Allah (ﷻ) when seeking to attain what is beneficial and ward off what is harmful, whilst trusting that one will attain that.

Worshipping Allah and seeking His help is the means of attaining eternal happiness and salvation from all evils; there is no other way of attaining salvation apart from doing these two things. True worship can only be that which is learned from the Messenger of Allah (*ṣalla Allāhu ‘alayhi wa sallam* – blessings and peace be upon him) and done with the intention of seeking the pleasure of Allah. If it includes these two things, then it is worship. Seeking help is mentioned after worship, even though it is a part of worship, because in offering all types of worship the individual needs the help of Allah (ﷻ); if Allah does not help him, he will not attain what he wants to of fulfilling commands and heeding prohibitions.