

Sūratu l-Fāṭihah – The Opening – سُورَةُ الْفَاتِحَةِ (7th Grade Review)

Ḥanafiyy Understanding (Fiqh)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

Shāfi'iyy Understanding (Fiqh)

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

^{0/1}In the name of God, the Lord of Mercy, the Giver of Mercy!

^{1/2}Praise belongs to God, Lord of the Worlds, ^{2/3}the Lord of Mercy, the Giver of Mercy, ^{3/4}Master of the Day of Judgment.

^{4/5}It is You we worship; it is You we ask for help. ^{5/6}Guide us to the straight path: ^{6/7}the path of those You have blessed,

^{7/0}those who incur no anger and who have not gone astray. [M. A. S. Abdel Haleem]

Word-by-Word Translation

	الرَّحْمَنِ	بِسْمِ	
	الرَّحِيمِ ﴿٢﴾		
	مَلِكِ		اللَّهِ
	يَوْمِ		الرَّحْمَنِ
	الدِّينِ ﴿٣﴾		الرَّحِيمِ
	إِيَّاكَ		أَلْحَمْدُ
	نَعْبُدُ	لِلَّهِ (لِ + اللَّهُ)	
	وَ		
	إِيَّاكَ		رَبِّ
	نَسْتَعِينُ ﴿٤﴾		الْعَالَمِينَ ﴿١﴾

	غَيْرِ	أَهْدِنَا	
	الْمَغْضُوبِ		
عَلَيْهِمْ			الصِّرَاطَ
			الْمُسْتَقِيمَ ﴿٦﴾
	وَ		صِرَاطَ
	لَا		الَّذِينَ
	الضَّالِّينَ ﴿٧﴾		أَنْعَمْتَ
		عَلَيْهِمْ	

1. What do the first three 'āyāt teach us?

a. They teach us what we should know about Allāh.

2. What does the following 'āyah teach us?

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٤﴾

a. It tells us what we should do, i.e., that we should *only* worship Allāh and *only* seek His help.

3. Who are الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ؟

a. These are people who know and do. They seek knowledge and put that knowledge into practice through action. They are the successful, and they are guided to and along the straight path.

4. Who are الْمَغْضُوبِ عَلَيْهِمْ ?

- a. These are people who know but do not do. They know the Truth but do not act upon it.

5. Who are الضَّالِّينَ ?

- a. These are people who do not know but do. They do not know the Truth but they still act upon their ignorance.

6. What are two benefits of starting with the following?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- a. Beginning in the name of Allāh purifies our intentions because we remember for whom we are doing the action.
- b. Beginning in the name of Allāh acts like a passport, i.e., we become under the protection of Allāh.

7. Why might الْحَمْدُ (a noun) used instead of نَحْمَدُ (a verb, meaning “we praise and thank”)?

- a. A noun means that something is always true. If a verb were used, it would sometimes be true and only limited to humans, but we have not been around forever. Rather, even rocks, trees, and mountains praise and thank Allāh all the time, and the praise and thanks due to Him are not limited any time or any place.

8. What might be a reason why we say **لِلَّهِ** instead of another name of Allāh?
- a. This is the name of His essence. Therefore we are not thanking and praising Him for one specific attribute (e.g. **لِلْحَكِيمِ** means we are specifically thanking and praising Him for His **حِكْمَةٌ**, wisdom). Rather, we are thanking and praising Him for everything about Him, which shows satisfaction with His will.
9. What does referring to Allāh as **رَبِّ** imply about our relationship to Him?
- a. We are His slaves. He owns us, and we must obey everything He commands us to do. The difference between this and other slave-master relationships is that we love being His slaves, and this relationship begins with praise and thanks.