

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In The Name of “<sup>ﷻ</sup>Allâh”, The All Merciful, The Ever Merciful.

<sup>ﷻ</sup>Al- Fâtihah, the opening chapter of the Ever-Glorious Qu<sup>ﷻ</sup>rân.

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾ الرَّحْمَنِ الرَّحِيمِ ﴿٣﴾ مَلِكِ ﴿٤﴾ يَوْمِ الدِّينِ ﴿٥﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٦﴾ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٧﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٨﴾﴾

- 1- “In the Name of “Allâh”, The All-Merciful, The Ever-Merciful”.
- 2- “Praise be to “<sup>ﷻ</sup>Allâh” The Lord of the worlds”.
- 3- “The All- Merciful, The Ever- Merciful”.
- 4- “The Possessor of the Day of Doom”.
- 5- “You only do we worship, and You only do we beseech for help”.
- 6- “Guide us (in) the straight path”.

7- “The path of the ones whom You have favored, other than that of the ones against whom You are angered, nor of the errings ones<sup>(1)</sup>”.

In the five daily prayers, a Muslim has to read this sûrah in every rak<sup>c</sup>ah he performs, together with other verses in Arabic.

This sûrah is called the Fâtihah= the Opening, and also “<sup>(2)</sup>Umm-il-Kitâb= the Essence of the Book, the Qur<sup>ʔ</sup>rân.

The first verse” بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ / bismillâhi-rrahmân irrahîm.

“In the name of <sup>ʔ</sup>Allâh, The All Merciful, The Ever Merciful”.

The name of “<sup>ʔ</sup>Allâh”, is given as The All- Merciful and The Ever- Merciful which emphasize the All- Encompassing Mercy of Allâh, since the adjective ending in - ân means All- Encompassing including all these creatures, human and non- human. The other adjective

<sup>ʔ</sup>Ar- Raḥîm, means also Ever- Merciful, which may be used as an epithet to human beings.

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(1) It is customary to say “Âmîn= amen at the end of this Sûrah

(2) The word’umm, literally means “mother”.

The Second verse: (الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ) / 'alḥamdu lillâhi rabbi ʿlâlamîn/

“Parise be to ‘Allâh, The Lord of the worlds”.

Here ʿAllâh, The Lord of the worlds is praised for all His Bounty and Munificence, and the words here include all creatures dead and alive, past, present and future.

The Third verse: (الرَّحْمَنَ الرَّحِيمَ) / arrahmânirrahîm/

This verse is a repetition of the last two words in the first verse as an indicative reminder of the significance of the Mercy of ‘Allâh in this world and in the Hereafter,

The Fourth verse (مَالِكِ يَوْمِ الدِّينِ) / mâlik yam iddîn/

“The Possessor of the Day of Doom”

The word / Mâlik/ may have different interpretations, besides Possessor, as Master “which would usually mean / سيد / Sayyid / and “Lord” which means/ rabb/ رب.

The word /ʿAddîn/ here emphasizes the Day of Doom or Judgment, although it may also denote “Religion”

The Fifth verse: (إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ) /ʿiyyâka naʿbudu waʿiyyâka nastʿîn /

“You only do we worship. And You only do we beseech for help”.

Here the word **إِيَّاكَ** /*ʿiyyâka*/ has the special / glorifying form / *ʿiyyâ*/ before/ *ka* / for the second person to emphasize the highest form of declaring the expression of worship addressed to ‘Allâh, and the dire need of asking him his help.

The Sixth verse (**اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ**) /*ʿihdna - s-Sirât al Mustaqîm*/

“Guide us to the straight Path”.

After expressing the devotional utterance of worship and seeking His help, comes this supplication for Guidance to the straight Path. It is only one Path , which is straight and which leads to his Bounty, Light, Mercy and Forgiveness. Other ways are called *subul*; each is a **سَبِيلٌ** / *sabîl*/ which may lead to this Mercy, when they are called to by Prophets, and Messengers, but many other **سُبُلٌ** / *subul*/ may lead to ignorance, error and to Hell.

The Seventh verse: (**صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ آمِينَ**) / *sirât allathîna anʿamta ʿalayhim ghayrilmaghḏûbi ʿalayhim waladḏâllîn*/

“the Path of the ones You have favored, other than that of the ones against whom You are angered, nor of that of the errign ones. ۞Āmîn”.

And finally we have here the declaration that the straight Path is not that of all categories of disbelievers, among whom are those hypocrites and immoralists who have gained anger from ۞Allâh, as well those who have erred from His Path, through deviating from the Books revealed to them.